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GREEK GRAMMAR.





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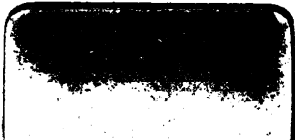
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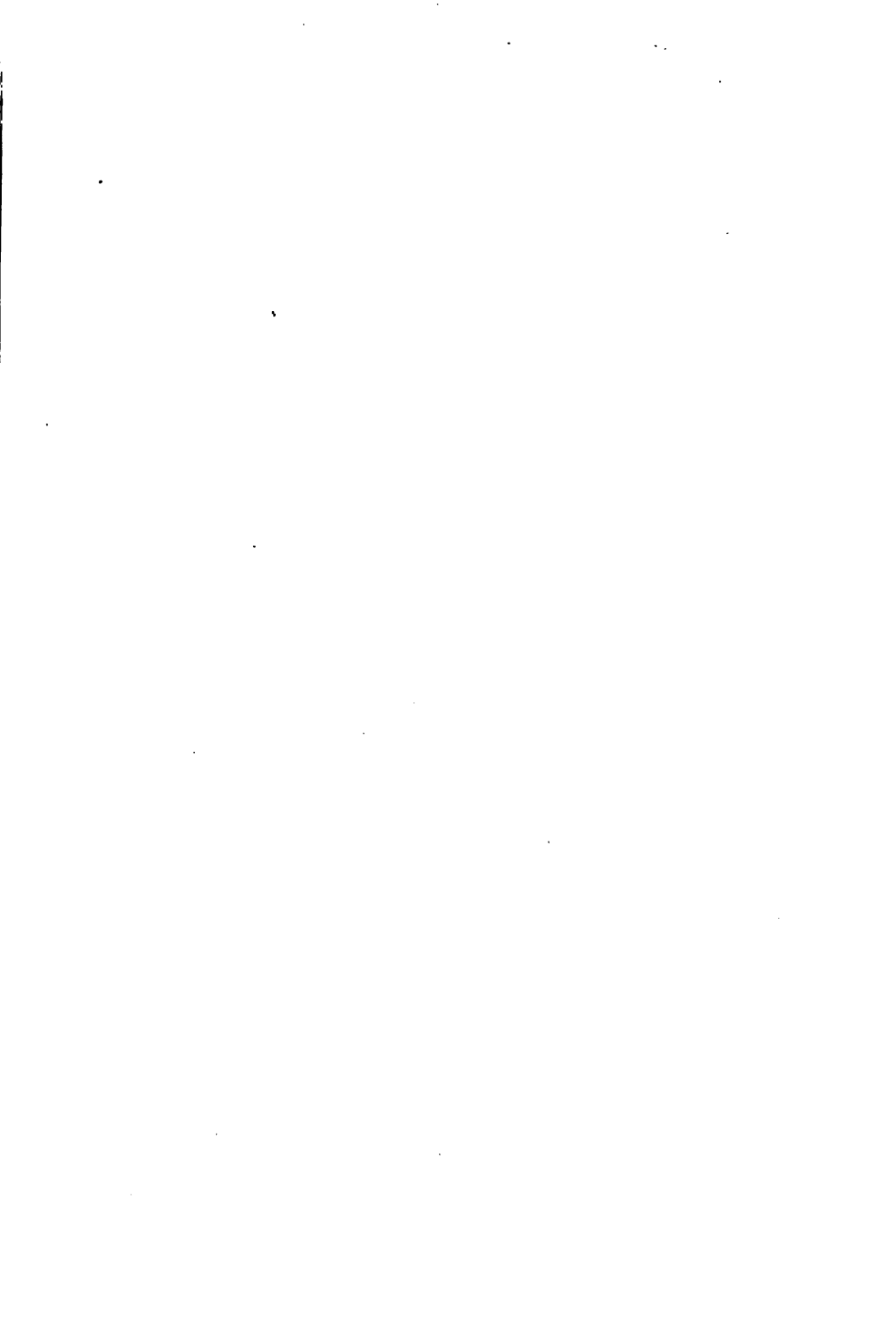
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GREEK SERIES FOR COLLEGES AND SCHOOLS

EDITED

UNDER THE SUPERVISION OF

HERBERT WEIR SMYTH, PH.D.

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

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A GREEK GRAMMAR

FOR SCHOOLS AND COLLEGES

BY

HERBERT WEIR SMYTH

PH.D., UNIVERSITY OF GÖTTINGEN

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UNIVERSITY



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W. P. I

PREFACE

IN making this book, which is designed to form part of the Greek Series edited, under my general supervision, by various scholars, my aim has been, in the first place, to adapt it to the needs of students using a Greek grammar for the first time, either with or without the accompaniment of a Beginner's Greek Book; and in the second place, to include such matters as may be of special service to undergraduates during the earlier period of their study of Greek literature.

As regards the Forms, it has been my purpose to set forth the essential facts of Attic speech, and of the other dialects so far as they occur in the authors ordinarily read in American schools and colleges, viz., Homer, Herodotus, and the Lyric poets. The present book differs from its predecessors of the same class, especially in attaching greater importance to exact explanations of phonetic and morphological changes; but only in those cases where such explanations are based on the assured results of the scientific investigation of the language, and, at the same time, are readily intelligible to younger students. I have thus not scrupled to make use, though only to a limited extent, of the principle of Analogy, in order to make clear the nature of irregular forms, above all when distinctly erroneous statements of phonetic and morphological changes are thereby avoided. But the book is a descriptive, not a comparative, or even an historical, grammar; and I have, in consequence, often preferred, for practical reasons, to adopt a form of statement which would have been more or less modified had my undertaking had a different aim.

Assumed forms are, in general, printed without accent, or, if accented, are starred. Original forms, actually appearing in the inscriptions of one or more dialects, are accented like ordinary words; as *τοῖς* for *τούς*. Uncontracted forms, many of which never appear in any stage of the language, are commonly accented to enable the student to understand the character of the accent of the existing form; as *δηλόμεν* = *δηλούμεν*.

In the disposition of the Syntax, I have endeavored to hold closely, but not slavishly, to the fundamental division into simple, compound, and complex sentences. Temporal sentences have been treated separately and not relegated to a subordinate position under conditional relative sentences, though their similarity to such sentences has been, I hope, adequately emphasized.

The desirableness, for practical purposes, of greater uniformity in the treatment and the terminology of the Syntax of the ancient and modern languages is not to be gainsaid. So far as it was feasible or seemed advisable I have adopted the recommendations of the committee on this subject, the report of which was presented at the meeting of the American Philological Association held at Cambridge in December, 1913, at which time the greater part of the book was already in the hands of the printer.

In preparing this work I have made frequent use of other books, especially of the new edition of Kühner's *Ausführliche Grammatik der griechischen Sprache* by Blass and Gerth, Brugmann's *Griechische Grammatik*, Goodwin's *Moods and Tenses*, and Gildersleeve's *Greek Syntax*. I have read a large number of the school grammars of Greek in current use in England, Germany, and France; among which special mention should be made of those by Sonnenschein, Kaegi, and Koch. Thompson's *Greek Syntax* has been of great assistance. I have availed myself to some slight extent, and especially in the earlier sections, of the permission, courteously offered me by the owners of the copyright, to make such use of the *Greek Grammar* by Hadley and Allen as I might think suitable to

the purposes of my own book. Nor should I fail to mention that I have, here and there, derived profit from the Greek Grammars of Goodwin, Goodell, and Babbitt. Among other aids, I may refer to Gildersleeve's illuminating papers in the *American Journal of Philology* and in the *Transactions of the American Philological Association*, the series of articles on Greek Syntax edited by Schanz, Riddell's *Digest of Platonic Idioms* in his edition of Plato's *Apology*, La Roche's *Grammatische Studien* in the *Zeitschrift für oesterreichische Gymnasien*, Forman's *Selections from Plato*, Hale's *Extended and Remote Deliberatives in Greek* in the *Transactions of the American Philological Association* for 1893, and Harry's two articles, *The Omission of the Article with Substantives after οὐρος, ὄδε, ἐκείνος in Prose* in the *Transactions* for 1898 and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the *Classical Review* for 1905.

During various stages of the composition or printing of this book I have received generous aid, particularly from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark University, Professor Hermann Collitz of the Johns Hopkins University, Dr. Maurice W. Mather, formerly Instructor in Harvard University, and Professor Frank E. Woodruff of Bowdoin College. My greatest obligation is to Professor Archibald L. Hodges, Head of the Department of Greek and Latin in the Wadleigh High School, New York, who has rendered me invaluable assistance by his careful study of nearly the entire book. His accurate knowledge and discriminating criticism have been of the greatest value in adapting it to the needs of the younger student. Dr. J. W. H. Walden, formerly Instructor at Harvard, has done me the kindness to assist in arranging and completing both indices.

HERBERT WEIR SMYTH.

ROME,

March 1, 1915.

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INTRODUCTION

THE GREEK LANGUAGE AND ITS DIALECTS

A. Greek, the language of the inhabitants of ancient Greece, and of other Greeks dwelling in the islands and on the coasts of the Mediterranean, has been constantly spoken from the time of Homer to the present day. The ancient Greeks called themselves (as do the modern Greeks) *Hellenes* (Ἕλληνες), their country *Hellas* (Ἑλλάς), and their language the *Hellenic* language (ἡ Ἑλληνικὴ γλῶττα). We call them *Greeks*, from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Graioi*, the first Hellenes of whom the Romans had knowledge.

B. Greek belongs to the Indo-European family of languages, the other branches of which are Sanskrit (the language of ancient India), Zend (or Old Persian), Armenian, Albanian, Slavonic, Lithuanian, Italic (Latin, Oscan, and Umbrian), Celtic, and Germanic. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

$\pi = f$	$\tau = th$	$\kappa = h$	$\beta = p$	$\delta = t$	$\gamma = c(k)$	$\phi = b$	$\theta = d$	$\chi = g$
πατήρ	τρεις	καρδιά	τύρβη	δύο	ἀγρός	φέρω	θύρᾱ	χίν
father	three	heart	thorp	two	acre	bear	door	goose

The above English words are said to be *cognate* with the Greek words. *Derived* words, such as *geography*, *theatre*, are borrowed, directly or indirectly, from the Greek (γεωγραφία, θέατρον). Many English words are coined from the Greek; as *microscope*, from μικρός *small* + σκοπ-εῖν *to view*.

C. The records of the Greek language consist of literature and inscriptions. At the earliest known period of its history Greek was divided into dialects, of which three groups are especially important: **Aeolic**, **Doric**, and **Ionic**. **Attic** is closely

related to Ionic. Almost all poetry is composed in a mixture of dialects.

Aeolic was spoken in Lesbos, and was used by the Lesbian poets Alcaeus and Sappho (600 B.C.). Many Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28-30 are in Aeolic.

Doric was spoken in Peloponnesus (except in Arcadia and Elis), in Crete and several other islands of the Aegean, in parts of Sicily and of Southern Italy. Doric was used by many lyric poets, notably Pindar (born 522), and in the bucolic (pastoral) poetry of Theocritus (about 310-about 245). Both of these poets adopt some Epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms.

Ionic was spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc. Literary Ionic falls into two divisions: (1) *Old Ionic*, or *Epic*, the chief ingredient of the dialect of the epic poets Homer and Hesiod (before 700). Almost all subsequent poetry admits Epic words and forms. (2) *New Ionic* (500-400), the dialect of Herodotus (484-425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic comes Archilochus (about 650), the lyric poet, writer of iambic and elegiac verse.

D. Attic was distinguished by its refinement, precision, and beauty. By reason of its cultivation at the hands of the greatest writers from 500 to 300, it became the standard literary dialect; though Old Ionic was still occasionally used, as in later epic poetry; and Doric and Aeolic, in pastoral poetry.

N. 1. — In Attic are composed the works of the tragic poets Aeschylus (525-456), Sophocles (496-406), Euripides (about 480-406), the comic poet Aristophanes (about 450-about 385), the historians Thucydides (died before 396) and Xenophon (about 434-about 355), the orators Lysias (born about 450), Isocrates (436-338), Aeschines (389-314), Demosthenes (383-322), and the philosopher Plato (427-347).

N. 2. — The dialect of the tragic poets and Thucydides is often called *Old Attic*, in contrast to *New Attic*, the dialect used by most other Attic writers. Plato stands on the border line. The dialect of tragedy contains some Epic, Doric, and Aeolic forms; these are more frequent in the choral

than in the dialogue parts. The Ionicisms of the dialogue in tragedy are mainly due to the influence of the iambic poetry of the Ionians.

N. 3. — Old Attic has $\sigma\sigma$ for $\tau\tau$ (64), $\rho\sigma$ for $\rho\rho$ (65), $\xi\acute{\upsilon}\nu$ for $\sigma\acute{\upsilon}\nu$ with, $\epsilon\acute{\iota}\varsigma$ for $\epsilon\acute{\iota}\varsigma$ into, η for ϵ ($\lambda\acute{\upsilon}\eta$ for $\lambda\acute{\upsilon}\epsilon$), $-\eta\varsigma$ in the plural of substantives in $-\epsilon\acute{\upsilon}\varsigma$ (245 b), and occasionally $-\alpha\tau\alpha\upsilon$ and $-\alpha\tau\omicron$ in the third plural of the perfect and pluperfect middle (427 f.).

With the Macedonian conquest Athens ceased to produce great writers, but Attic culture and the Attic dialect were diffused far and wide. With this extension of its range, Attic lost its purity; which had indeed begun to decline in the philosopher Aristotle (384–322).

E. The **Koinè**, or **Common**, dialect ($\eta\ \kappa\omicron\iota\nu\eta\ \delta\iota\acute{\alpha}\lambda\epsilon\kappa\tau\omicron\varsigma$) was the language used throughout the Greek world, from Syria to Gaul, in the Hellenistic period, which dates from the death of Alexander the Great (323). In its spoken form the Koinè consisted of the spoken form of Attic, intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom, from which the living speech drew farther and farther apart.

F. **Modern Greek** appears in literature as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the Middle Ages and until about the time of the Greek Revolution (1821–1831), the language was called *Romaic* (Ῥωμαϊκῆ), from the fact that the people claimed the name of *Romans* (Ῥωμαῖοι), since the capital of the Roman Empire had been transferred to Constantinople. At the present day the speech of a Greek peasant is still organically the same as that of the Greeks of the age of Demosthenes, and is the result of a continual development of the Koinè in its spoken form; while the written language, and to a less extent the spoken language of the cultivated classes, have been largely assimilated to the ancient idiom.

ABBREVIATIONS

A. = Aeschylus.

Ag. = Agamemnon.
Ch. = Choephorl.
Eum. = Eumenides.
Pers. = Persae.
Pr. = Prometheus.
Sept. = Septem.
Supp. = Supplices.

Aes. = Aeschines.

And. = Andocides.

Ant. = Antiphon.

Ar. = Aristophanes.

Ach. = Acharnenses.
Av. = Aves.
Eccl. = Ecclesiazusae.
Eq. = Equites.
Lys. = Lysistrata.
Nub. = Nubes.
P. = Pax.
Plut. = Plutus.
Ran. = Ranae.
Theam. = Theamophorizusae.
Vesp. = Vespae.

Com. Fr. = Comic Fragments.

D. = Demosthenes.

Diog. = Diogenes
Laert. Laertius.

E. = Euripides.

Alc. = Alcestis.
And. = Andromache.
Bacch. = Bacchae.
Cycl. = Cyclops.
El. = Electra.
Hec. = Hecuba.
Hel. = Helena.
Heracl. = Heraclidae.
H. F. = Hercules Furens.

Hipp. = Hippolytus.

I. A. = Iphigenia Aulidenis.

I. T. = Iphigenia Taurica.

Med. = Medea.

Or. = Orestes.

Phoen. = Phoenissae.

Supp. = Supplices.

Tro. = Troades.

Hdt. = Herodotus.

Hom. = Homer.

The books of the *Iliad* are designated by Greek capitals (A, B, Γ, etc.); those of the *Odyssey* by Greek small letters (α, β, γ, etc.).

I. = Isocrates.

Is. = Isaeus.

L. = Lysias.

Lyc. = Lycurgus.

Men. = Menander.

Sent. = Sententiae.

P. = Plato.

A. = Apologia.

Alc. = Alcibiades.

Charm. = Charmides.

Cr. = Crito.

Crat. = Cratylus.

Criti. = Critias.

Eu. = Euthydemus.

Euth. = Euthyphro.

G. = Gorgias.

Hipp. M. = Hippias Major.

L. = Leges.

Lach. = Laches.

Lys. = Lysis.

Men. = Meno.

Menex. = Menexenus.

Par. = Parmenides.

Ph. = Phaedo.

Phae. = Phaedrus.

Phil. = Philebus.

Pol. = Politicus.

Pr. = Protogoras.

R. = Respublica.

S. = Symposium.

Soph. = Sophistes.

Th. = Theaetetus.

Theag. = Theages.

Tim. = Timaeus.

Pind. = Pindar.

S. = Sophocles.

Aj. = Ajax.

Ant. = Antigone.

El. = Electra.

O. C. = Oedipus Coloneus.

O. T. = Oedipus Tyrannus.

Ph. = Philoctetes.

Tr. = Trachiniae.

T. = Thucydides.

Theocr. = Theocritus.

X. = Xenophon.

A. = Anabasis.

Ages. = Agesilaus.

Ap. = Apologia.

C. = Cyropaedia.

Eq. = de re equestri.

H. = Hellenica.

Hi. = Hiero.

Hipp. = Hipparchicus.

M. = Memorabilia.

O. = Oeconomicus.

R. A. = Respublica Atheniensis.

R. L. = Respublica Lacedaemonia.

S. = Symposium.

Vect. = de vectigalibus.

Ven. = de venatione.

The dramatists are cited by Dindorf's lines. But Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers, Comic fragments (except Menander's *Sententiae*) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: — *κ.τ.λ.* = *καὶ τὰ λοιπὰ* (*et cetera*); *scil.* = *scilicet*; *i.e.* = *id est*; *ib.* = *ibidem*; *e.g.* = *exempli gratia*; *cp.* = *compare*; (= *as contrasted with*; *ff.* = *following*).

Forms without accents are assumed forms.

PART I

LETTERS, SOUNDS, SYLLABLES, ACCENT

THE ALPHABET

1. The Greek alphabet has twenty-four letters.

Form	Name	Equivalents	Sound as in
A α	ἄλφα	<i>alpha</i>	a ᾶ: aha; ᾷ: father
B β	βῆτα	<i>beta</i>	b beg
Γ γ	γάμμα	<i>gamma</i>	g go
Δ δ	δέλτα	<i>delta</i>	d dig
E ε	εἰ, ἔ (ἐ ψιλόν)	<i>epsilon</i>	ě met
Z ζ	ζῆτα	<i>zeta</i>	z daze
H η	ἦτα	<i>eta</i>	ē mate
Θ θ, θ	θῆτα	<i>theta</i>	th thin
I ι	ιώτα	<i>iota</i>	i ĭ: fit; î: police
K κ	κάππα	<i>kappa</i>	c, k kin
Λ λ	λάμβδα	<i>lambda</i>	l let
M μ	μῦ	<i>mu</i>	m met
N ν	νῦ	<i>nu</i>	n net
Ξ ξ	ξεῖ (ξῖ)	<i>xi</i>	x lax
O ο	οὐ, ὄ (ὀ μικρόν)	<i>omicron</i>	ō obey
Π π	πεῖ (πῖ)	<i>pi</i>	p pet
P ρ	ῥῶ	<i>rho</i>	r run
Σ σ, ς	σίγμα	<i>sigma</i>	s such
T τ	ταῦ	<i>tau</i>	t tar
Υ υ	ὕ (ὕ ψιλόν)	<i>upsilon</i> (u)y	ũ: Fr. tu; ũ: Fr. sūr
Φ φ	φεῖ (φῖ)	<i>phi</i>	ph graphic
X χ	χεῖ (χῖ)	<i>chi</i>	ch Germ. ich
Ψ ψ	ψεῖ (ψῖ)	<i>psi</i>	ps gypsum
Ω ω	ὦ (ὦ μέγα)	<i>omega</i>	ō note

a. *Sigma* (not capital) at the end of a word is written *s*, elsewhere *σ*; as σεισμός *earthquake*.

b. The names in parentheses are later, some as late as the Middle Ages. *Epsilon* means 'simple e,' *upsilon* 'simple u,' to distinguish these letters from αι and α, which had come to be sounded like ε and υ.

2. The Greek alphabet came from Phoenicia; as given above it originated in Ionia, and was adopted at Athens in 403 B.C. Before that date in the official Attic alphabet E stood for ε, η, spurious ει (6), O for ο, ω, spurious ου (6), H for the rough breathing (8). Thus: **HOTI AN ΔΟΚΕΙ ΕΝΑΙ ΤΕΙ ΒΟΥΕΙ ΚΑΙ ΤΟΙ ΔΕΜΟΙ** ὅ τι ἄν δοκῆ εἶναι τῆ βουλή καὶ τῶ δήμῳ.

3. In the older period there were other letters: (1) **F**: φαῦ, *vau*, called also *digamma* (i.e. *double-gamma*) from its shape. It stood after ε and was pronounced like *w*. (2) *Koppa* and *san*, used as numerals (312).

VOWELS AND DIPHTHONGS

4. There are seven vowels: α, ε, η, ι, ο, υ, ω. Of these ε and ο are always short, η and ω always long; α, ι, υ are sometimes short and sometimes long. In this Grammar, when α, ι, υ are not marked as long ($\bar{\alpha}$, $\bar{\iota}$, $\bar{\upsilon}$), they are to be understood as short. All vowels with the circumflex (129) are long. On length by position, see 126.

a. Vowels are said to be *open* or *close* according as the mouth is more open or less open in pronouncing them. The closest vowel sounds are ι, $\bar{\iota}$, υ, $\bar{\upsilon}$, and spurious ου (6).

5. A diphthong combines in one syllable two vowel sounds, the second of which is ι or υ. The diphthongs are αι, ει, οι, $\bar{\alpha}$, η, φ; αυ, ευ, ου, ηυ, and υι. The ι of the so-called *improper* diphthongs, $\bar{\alpha}$, η, φ, is written below the line and is called *iota subscript*. But, with capital letters, this ι is written in the line (*iota adscript*), as **ΤΗΙ ΩΙΔΗΙ** = τῆ ᾠδῆ (or 'Ωιδῆ) *to the song*. All diphthongs are long.

6. ε, ου are either *genuine* or *spurious* diphthongs (21 a). Genuine ει, ου are a combination of ε + ι, ο + υ, as in λέιπω *leave* (cp. λέλοιπα *have left*, 30 a), γένει *to a race* (41), ἀκόλουθος *follower* (cp. κέλευθος *way*). Spurious ει and ου come from contraction of ε + ε and ε + ο, ο + ο, ο + ε (42, 43) or from compensatory lengthening (32). Thus ἐφίλει *he loved* from ἐφίλεε, θεΐς *having placed* from θεντ-s; ἐφίλουν *they loved* from ἐφίλειον, πλοῦς *voyage* from πλόος, δούς *having given* from δοντ-s.

7. **Diaeresis**. — A double dot, the mark of diaeresis (*διαίρεσις separation*), may be written over ι or υ to show that it does not

5 D. New Ionic has ων (*ὡνός the same* from ὁ αὐτός 56 D., ἐμῶντοῦ *of myself* = ἐμᾶντοῦ 294 D., θαῶμα = θαύμα *wonder*). Ionic has ηυ for Attic αυ in some words (Hom. νηῦς *ship*).

form a diphthong with the preceding vowel: *πρόστημι set before, νηὶ to a ship.*

BREATHINGS

8. Every initial vowel or diphthong has the rough (´) or the smooth (˘) breathing. The rough breathing is pronounced as *h*, which is sounded before the vowel or diphthong; the smooth breathing is not sounded. Breathings are written before capitals and over small letters: Ἑλλάς *Hellas*, ὄρος *hóros boundary*, ὄρος *óros mountain*. Initial *υ* (*ῦ* and *ῠ*) always, in Attic, has the rough breathing.

9. Initial diphthongs take in Attic the breathing, as the accent (132), over the second vowel: αἶρέω *seize*, αἶρω *lift*. But *α, η, φ* take breathing and accent on the first vowel, even when *ι* is written in the line (5): Ἄιδω = ἄδω *sing*, Ἄιδης = ἄδης *Hades*, but Αἰνεῖας *Aeneas*.

10. In compounds (as *προ-ορᾶν to foresee*, from *πρό + ὄρᾶν*) the rough breathing is not written, though it must often have been sounded: cp. *πολυίστωρ very learned*, Lat. *polyhistor*.

11. Initial *ρ* has the rough breathing: ῥήτωρ *orator* (Lat. *rhetor*). Medial *ρρ* is written ῥῥ in some texts: Πύρρρος *Pyrrhus*.

CONSONANTS

12. The consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants.

The consonants may be arranged according to the tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced consonants are produced when the vocal chords vibrate. They are *β, γ, δ; λ, ρ* (but not when it has the rough breathing); *μ, ν, γ-nasal* (15); *ξ*. (All the vowels are voiced.)

b. Voiceless consonants require no exertion of the vocal chords. They are *π, τ, κ; φ, θ, χ; σ; ψ* and *ξ*.

7 D. In poetry vowels are often pronounced separately which in prose formed diphthongs: *πᾶις* (or *πᾶις*) *boy or girl*, *Πηλέδης son of Peleus*, *έῦ* (or *εῦ*) *well*.

8 D. In Aeolic all initial vowels and diphthongs (and *ρ*) have the smooth breathing. The Epic forms *ὕμμες γοῦ, ὕμμι, ὕμμε* (292 D.) are Aeolic.

For the Attic rough breathing Hom. sometimes has the smooth breathing in corresponding words that are not Attic: Ἄιδης ("Ἄιδης) *Hades*, ἄλτο *sprang* (*ἄλλομαι*), ἀμνδῖς *together* (cp. *ἄμα*), ἥλιος *sun* (*ἥλιος*), ἥως *dawn* (*ἔως*), οὔρος *boundary* (*ὄρος*). But also in *ἄμαξα wagon* (Attic *ἄμαξα*).

13. Stops (or mutes).—Stopped consonants are so called because in sounding them the breath passage is for a moment completely closed. The stops are divided into three *classes* (according to the part of the mouth chiefly active in sounding them) and into three *orders* (according to the degree of force in the expiratory effort).

Classes			Orders				
Labial (lip sounds)	π	β	ϕ	Smooth	π	τ	κ
Dental (teeth sounds)	τ	δ	θ	Middle	β	δ	γ
Palatal (palate sounds)	κ	γ	χ	Rough	ϕ	θ	χ

a. The dentals are sometimes called *linguals* (tongue sounds). The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (22). * (*h*) is also an aspirate.

b. Stops of the same class are called *cognate*; those of the same order are called *coördinate*.

14. Spirants.—There is one spirant: σ (also called a *sibilant*).

a. Another spirant was the y sound, which became ζ (16); as in $\zeta\gamma\acute{o}\nu$ *yoke* (*jugum*).

15. Liquids and Nasals.— λ and ρ are liquids. μ (labial), ν (dental), and γ -nasal (palatal) are nasals.

a. γ before κ , γ , χ , ξ is called γ -nasal, and has the sound of *n* in *think*. Thus $\alpha\gamma\kappa\acute{\upsilon}\rho\alpha$ *anchor*, $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ *messenger* (Lat. *angelus*), $\sigma\phi\acute{\iota}\gamma\zeta$ *sphinx*.

16. Double Consonants.—These are ζ , ξ , and ψ . ζ is a combination of $\sigma\delta$ or $\delta\zeta$ (92, 101). ξ is written for $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; ψ for $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. $\kappa\sigma$ occurs only in compounds of $\epsilon\acute{\xi}$ ($\epsilon\acute{\kappa}$) *out of* ($\epsilon\acute{\kappa}$ - $\sigma\phi\acute{\zeta}\omega$ *rescue from danger*).

THE SEMIVOWELS I, Y

17. When ι and υ before vowels correspond to y and w (as in ‘*minjōn*, ‘*persuade*’), they do duty as consonants and are called *semivowels*; and are printed ι and υ in this Grammar. Many words owe their form to the former presence of ι and υ .

a. Initial ι becomes the rough breathing, as in $\eta\eta\alpha\rho$ *liver*, Lat. *jecur*. Between vowels ι falls out, as in $\tau\acute{\iota}\mu\alpha$ -(ι) ω *honor*. After consonants ι suffers various changes (94 ff.).

b. υ is lost in Attic, as in $\omicron\nu\omicron\varsigma$ *wine* for $\rho\omicron\nu\omicron\varsigma$ (*vinum*), $\omicron\iota\varsigma$ *sheep* for $\omicron\upsilon\iota\varsigma$ (*ovis*), $\nu\epsilon\acute{\omega}\varsigma$ *of a ship* from $\nu\eta\gamma$ - $\omicron\varsigma$ (29), $\epsilon\iota\rho\gamma\alpha\zeta\acute{\omicron}\mu\eta\nu$ *worked* for ϵ - $\gamma\epsilon\rho\gamma\alpha\zeta\acute{\omicron}\mu\eta\nu$,

(399), *ἔουκα* am like for *γε-ουκα* (406), *ῥέω* flow for *ῥεγ-ω* (fut. *ῥεύ-σομαι*, 456). After consonants: *ξένος* stranger for *ξενγος*. On *σγ-*, see 106. *γ* often remains as *·φ* (3) in Homer and for a time in other dialects, and its loss produces various changes (32 D., 33, 40 a, 282 a, 399, 400, 406, 622).

SONANT LIQUIDS AND NASALS

18. The form of many words is due to the fact that *λ*, *ρ*, *μ*, *ν* came to stand between consonants (30 b), and thus had to fulfill the office of vowels to form syllables (cp. the sound in 'bridle,' 'brotherly,' 'fathom,' 'even'). Such sounds are called *sonant* (or *syllabic*) *liquids* and *nasals*, and are written *λ̣*, *ρ̣*, *μ̣*, *ν̣*.

Sonant *λ* becomes *λα* or *αλ*, as in *κλαπήναι* to be stolen from *κλᾶπηναι* (*κλέπ-τ-ω* steal), *ἔσταλμαι* have been sent from *ἐστᾶλμαι* (*στέλλω* send, for *στέλ-ω*, 95).

Sonant *ρ* becomes *ρα* or *αρ*, as in *δρακεῖν* to see from *δρκεῖν* (*δέρκομαι* see), *ἔσπαρμαι* have been sown from *ἐσπρμαι* (*σπείρω* sow for *σπερ-ζω*, 32 a).

Sonant *μ* becomes *α*, as in *ἄπαξ* once from *σμπαξ* (cp. *simplex*); and at the end of a word, as *ἔλυσα* from *ἐλύσμ* (426 a).

Sonant *ν* becomes *α*, as in *τατός* stretched from *τυτος* (*τείνω* stretch, for *τεν-ω*, 32 a).

ANCIENT GREEK PRONUNCIATION

19. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While, in general, Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing, in course of time many words changed their pronunciation though they retained their old spelling. Our current pronunciation of Ancient Greek is only in part even

17 D. 1. In Homer initial *φ* was sounded, *e.g.* in *ἄναξ* lord, *δορυ* town, *εἰκοσι* twenty (*viginti*), *εἰκω* yield (cp. *weak*), *εἶπον* said, *ἐκόν* willing, *ἐλπεται* hope (cp. *voluptas*), *ἐννύμι* clothe (= *φει-νύμι*, cp. *vestis*), *ἔουκα* am like, *ἔπος* word, *ἐρδω* do, *ἔργον* work, *ἐπέω* will say (cp. *verbum*), *ἔσπερος* evening (*vesper*), *ἔτος* year (cp. *vetus*), *ἰδεῖν* to see (*videre*), *ἰον* violet, *ἰς* strength (*vis*), *οἶδα* know (cp. *wit*), *οἶκος* house (*vicus*, cp. *Berwick*), *οἶνος* wine (*vinum*). Also in *ῥήγγυμι* break (cp. *wreck*), *ῥίπτω* throw, *ῥινός* hide, *ῥίζα* root, etc. Medial *φ* occurred in *δφεινός* (= *δεινός*) terrible, *ἔδφεισα* (= *ἔδεισα*) feared, *δφην* (= *δῆν*) long, etc.

2. Medial *φ* is attested in the inscriptions of various dialects (but not in Ionic or Aeolic): *αἰφει* always, *Διφι* to Zeus, *καλφός* beautiful, *κλέφος* glory, *κλαφίς* key (*clavis*), *κόρφος* youth, *ξένφος* stranger, etc.

approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322 B.C.); and in the case of several sounds, *e.g.* ζ, φ, χ, θ, it is certainly erroneous for that period.

20. Vowels. — Short *a, ι, υ* differed in sound from the corresponding long vowels only in being less prolonged; *ε* and *ο* probably differed from *η* and *ω* also in being less open (4 a), a difference impossible to parallel in English, as our short vowels are more open than the long vowels. *υ* was originally sounded as *u* in *prune*, but by the fifth century B.C. was sounded like *u* in Fr. *tu*. After it had thus changed its sound, the only means to represent the sound of the old *υ* (*oo* in *moon*) was *ov* (21). *υ* never had in Attic the sound of *u* in *mute*. Observe that in diphthongs final *υ* retained the old sound.

21. Diphthongs. — The diphthongs were sounded nearly as follows :

<i>αι</i> as in <i>Cairo</i>	<i>αυ</i> as <i>ou</i> in <i>out</i> (better as <i>au</i> in Germ. <i>haus</i>)	<i>ηυ</i> as <i>ēh'-oo</i>
<i>ει</i> as in <i>vein</i>	<i>ευ</i> as <i>e</i> (<i>met</i>) + <i>oo</i> (<i>moon</i>)	<i>ου</i> as <i>ōh'-oo</i>
<i>οι</i> as in <i>soil</i>	<i>ου</i> as in <i>ourang</i>	<i>υι</i> as in Fr. <i>lui</i>

a. In *α, η, φ* the *ι* is now generally neglected in pronunciation, though it may still have been sounded to some extent as late as the fourth century B.C. — The genuine diphthongs *αι* and *ου* (6) were originally distinct double sounds (*ēh'-i, ōh'-oo*), and as such were written EI, OY in Old Attic (2). The spurious diphthongs *ει* and *ου* (6) are digraphs representing the long sounds of simple *ε* (French *é*) and original *υ* (*oo*). By 400 B.C. genuine *αι* and *ου* had become simple sounds, as *ei* in *vein* and *ou* in *ourang*; and spurious *ει* and *ου*, which had been written E and O (2), were now often written EI and OY. After 300 B.C. *αι* gradually acquired the sound of *ei* in *seize*. *ευ* was sounded like *eh'-oo, ηυ* and *ου* like *ēh'-oo, ōh'-oo*, pronounced rapidly but smoothly. *υι* is now commonly sounded as *ui* in *quit*.

22. Consonants. — *σ* was sounded as sharp *s*; but before voiced consonants (12 a) it probably was soft, like *z*. — *ζ* was probably = *zd*, in which the *z* gradually extinguished the *d*, until in the Hellenistic period (p. 3) *ζ* sank to *z* (as in *zeal*). — The aspirates *φ, θ, χ* were voiceless stops (12 b, 13 a) followed by a strong expiration: like *π^h, τ^h, κ^h* in *upheaval, hothouse, backhand*. Thus *φεύγω* was *π^hεύγω, θέλω* was *τ^hέλω, ἔχω* was *κ^hέχω*. After about 300 after Christ *φ* was sounded as *f* (as in *Philip*), *θ* as *th* in *theatre*, *χ* like *ch* in Scotch *loch*.

VOWEL CHANGE

23. Quantitative Vowel Gradation. — In the formation and inflection of words a short vowel often interchanges with its corresponding long vowel. The long vowel corresponding to

a is \bar{a} after ϵ , ι , ρ ; after other sounds it is η . Thus $\acute{\epsilon}\bar{a}$ - ω *per-mit*, fut. $\acute{\epsilon}\bar{a}$ - $\sigma\omega$ (26), $\tau\acute{\iota}\mu\bar{a}$ - ω *honor*, fut. $\tau\acute{\iota}\mu\eta$ - $\sigma\omega$; $\phi\acute{\iota}\lambda\bar{e}$ - ω *love*, fut. $\phi\acute{\iota}\lambda\eta$ - $\sigma\omega$; $\acute{\iota}\kappa\bar{a}\nu\omega$ *come*, imperf. $\acute{\iota}\kappa\alpha\nu\omicron$; $\delta\eta\lambda\bar{o}$ - ω *show*, fut. $\delta\eta\lambda\bar{\omega}$ - $\sigma\omega$; $\phi\acute{\upsilon}$ - $\sigma\iota\varsigma$ *nature*, $\phi\acute{\upsilon}$ - $\mu\alpha$ *growth* (cp. 128).

24. Difference in quantity between Attic and Epic words is due chiefly to metrical lengthening, or to different phonetic treatment; so $\kappa\alpha\lambda\bar{\phi}\acute{o}\varsigma$, $\acute{\iota}\kappa\alpha\nu\bar{\phi}$ become Epic $\kappa\alpha\lambda\acute{o}\varsigma$ *fair*, $\acute{\iota}\kappa\bar{a}\nu\omega$ *come* (32 D. 1), Attic $\kappa\alpha\lambda\acute{o}\varsigma$, $\acute{\iota}\kappa\bar{a}\nu\omega$.

25. Attic η , \bar{a} . — Attic has η for original \bar{a} , as $\phi\acute{\eta}\mu\eta$ *report* (Lat. *fāma*).

a. This is true also of the \bar{a} due to early compensatory lengthening, by which $\alpha\nu\sigma$ -, $\alpha\sigma\lambda$ -, $\alpha\sigma\mu$ -, and $\alpha\sigma\nu$ changed to $\bar{\alpha}\sigma$ -, $\bar{\alpha}\lambda$ -, $\bar{\alpha}\mu$ -, and $\bar{\alpha}\nu$ -. (See 32 b.) But in a few cases like $\tau\acute{\alpha}\varsigma$ for $\tau\acute{\alpha}\nu\varsigma$, and in $\pi\acute{\alpha}\sigma\alpha$ for $\pi\acute{\alpha}\nu\sigma\alpha$ (85) where $\alpha\nu\sigma$ arose at a later period, \bar{a} was not changed to η . $\acute{\upsilon}\phi\bar{\alpha}\nu\alpha\iota$ for $\acute{\upsilon}\phi\eta\nu\alpha\iota$ *to weave* imitates words like $\tau\epsilon\tau\bar{\rho}\alpha\nu\alpha\iota$ *to pierce*.

26. In Attic this η changed back to \bar{a} after ϵ , ι , ρ ; as $\gamma\epsilon\nu\bar{e}\acute{\alpha}$ *generation*, $\sigma\kappa\acute{\iota}\bar{\alpha}$ *shadow*, $\chi\acute{\omega}\rho\bar{\alpha}$ *country*.

a. The change to \bar{a} after ϵ , ι took place even when η is from $\epsilon + \alpha$ (43 b), as $\acute{\upsilon}\gamma\bar{\iota}\acute{\alpha}$ *healthy*, for $\acute{\upsilon}\gamma\eta$ from $\acute{\upsilon}\gamma\epsilon(\sigma)\alpha$; also if f intervened, as $\nu\bar{e}\acute{\alpha}$, fem. of $\nu\epsilon\phi\omicron\varsigma$, *young*. Cp. 261 c.

b. Exceptions to the change after ρ : $\rho\eta$ became $\rho\eta$, as $\kappa\acute{\omicron}\rho\eta$, for $\kappa\omicron\rho\epsilon\eta$, *maiden*; $\rho\eta$, from $\rho\epsilon + \alpha$, remained, as $\delta\omicron\eta$, from $\delta\omicron\epsilon\alpha$, *mountains*; $\rho\sigma\eta$ became $\rho\sigma\eta$, as $\kappa\acute{\omicron}\rho\sigma\eta$, for $\kappa\acute{\omicron}\rho\sigma\eta$ (65), *one of the temples*.

27. In the choruses of Attic tragedy Doric \bar{a} (25 D.) is often used for η . Thus $\mu\alpha\tau\eta\rho$ *mother*, $\psi\bar{\upsilon}\chi\acute{\alpha}$ *soul*, $\gamma\bar{\alpha}$ *earth*, $\delta\acute{\upsilon}\sigma\tau\bar{\alpha}\nu\omicron\varsigma$ *wretched*, $\acute{\epsilon}\beta\bar{\alpha}\nu$ *I went*.

28. The dialects frequently show vowel sounds different from those that occur in the corresponding Attic words.

24 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in Epic $\epsilon\iota$ for ϵ , $\omicron\upsilon$ for \omicron . Thus $\epsilon\iota\nu\acute{\alpha}\lambda\iota\omicron\varsigma$ *in the sea* for $\acute{\epsilon}\nu\acute{\alpha}\lambda\iota\omicron\varsigma$, $\omicron\delta\lambda\delta\mu\epsilon\nu\omicron\varsigma$ *destructive, accursed* for $\delta\lambda\delta\mu\epsilon\nu\omicron\varsigma$. \omicron before a vowel appears as $\omicron\iota$ in $\pi\omicron\upsilon\acute{\chi}\eta$ *breath*. η for α in $\eta\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$ *very holy* for $\acute{\alpha}\gamma\acute{\alpha}\theta\epsilon\omicron\varsigma$.

25 D. Ionic also has η for original \bar{a} . Doric and Aeolic keep original \bar{a} , as in $\phi\acute{\alpha}\mu\bar{\alpha}$, $\mu\acute{\alpha}\lambda\omicron\nu$ *apple* (cp. Lat. *mālum*, Att. $\mu\eta\lambda\omicron\nu$). Doric and Aeolic have original η when η interchanges with ϵ , as in $\tau\acute{\iota}\theta\eta\mu\iota$ *I place*, $\tau\acute{\iota}\theta\epsilon\mu\epsilon\nu$ *we place*.

26 D. Ionic has η for original \bar{a} after ϵ , ι , and ρ ; as $\gamma\epsilon\nu\eta$, $\sigma\kappa\eta$, $\chi\acute{\omega}\rho\eta$.

28 D. α for ϵ : $\tau\bar{\rho}\acute{\alpha}\pi\omega$ *turn* Dor.; ϵ for α : $\theta\acute{\epsilon}\rho\sigma\omicron\varsigma$ *courage* Aeol., $\tau\acute{\epsilon}\sigma\sigma\epsilon\pi\epsilon\varsigma$ *four* (= $\tau\acute{\epsilon}\tau\tau\alpha\pi\epsilon\varsigma$) Ion.; α for \omicron : $\delta\acute{\iota}\alpha\kappa\alpha\tau\acute{\iota}\omicron\iota$ (for $\delta\acute{\iota}\alpha\kappa\acute{\omicron}\sigma\acute{\iota}\omicron\iota$) 200 Dor., $\acute{\upsilon}\pi\acute{\alpha}$ *under* Aeol.; \omicron for α : $\sigma\bar{\tau}\rho\acute{\omicron}\tau\omicron\varsigma$ ($\sigma\tau\bar{\rho}\alpha\tau\acute{\omicron}\varsigma$) *army*, $\delta\nu$ ($\acute{\alpha}\nu\acute{\alpha}$) *up*, Aeol., $\tau\acute{\epsilon}\tau\omicron\pi\epsilon\varsigma$ ($\tau\acute{\epsilon}\tau\tau\alpha\pi\epsilon\varsigma$) *four* Dor.;

29. **Transfer of Quantity.** — *ηο, ηα* often exchange quantities, becoming *εω, εᾶ*. Thus *βασιλῆος* becomes *βασιλέως, βασιλήα* becomes *βασιλέᾶ king*.

30. **Qualitative Vowel Gradation.** — In the same root or suffix we often find an interchange among different vowels (and diphthongs) similar to the interchange in *sing, sang, sung*.

a. This variation appears in *strong* grades and in a *weak* grade (including the actual expulsion of a vowel — in diphthongs, of the first vowel). Thus *φέρ-ω* *carry*, *φόρ-ος* *tribute*, *φέρ* (cp. 23) *thief*, *φαρ-έ-τρᾶ* *quiver*, *δί-φρ-ος* *chariot (two-carrier)*; *λείπ-ω* *leave*, *λέ-λοιπ-α* *have left*, *λιπ-εῖν* *to leave*; *πα-τήρ* *father* (231), *πα-τέρ-α*, *ἀπά-τωρ* *fatherless*, *πα-τρ-ός*.

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed from *λ, ρ, μ, ν*, to render pronunciation possible (cp. 18).

31. TABLE OF THE CHIEF VOWEL GRADES

	Strong Grades		Weak Grade	Strong Grades		Weak Grade
	1.	2.		1.	2.	
	a.	ε : ο	— or α / β	d.	ᾶ : ω	α
	b.	ει : α	ι	e.	η : ω	ε or α / β /
	c.	ευ : ου	υ	f.	ω	ο
a.	{	ἐ-γεν-ό-μην <i>became</i>	: γέ-γον-α <i>am born</i>	γί-γ-ν-ο-μαι <i>become</i>		
		τρέπ-ω <i>turn</i>	: τροπ-ή <i>rout</i>	ἐ-τρέπ-ην <i>was put to flight</i>		
b.		πειθ-ω <i>persuade</i>	: πέ-ποιθ-α <i>trust</i>	πιθ-ανός <i>persuasive</i>		
c.		ἐλεύ(θ)σ-ο-μαι <i>shall go</i>	: ἐλ-ήλουθ-α <i>have gone</i>	ἤλυθ-ον <i>went</i> (Epic)		
d.		φᾶ-μί (Dor., 25 D) <i>say</i>	: φω-νή <i>speech</i>	φα-μέν <i>we say</i>		
e.	{	τί-θη-μι <i>place</i>	: θω-μός <i>heap</i>	θε-τός <i>placed, adopted</i>		
		ῥή-γ-νῦ-μι <i>break</i>	: ἔ-ρρωγ-α <i>have broken</i>	ἐ-ρράγ-η <i>it was broken</i>		
f.		—	δί-δο-μι <i>give</i>	δί-δο-μεν <i>we give</i>		

COMPENSATORY LENGTHENING

32. **Compensatory lengthening** is the lengthening of a short vowel to make up for the omission of a consonant.

ε for η: *ἔσσων* (*ἥττων*) *inferior* Ion.; ε for ει: *μέζων* *greater* Ion.; ε for ι: *κέρνα* *μίξ* (= *κερνάναι* for *κεραννύναι*) *Aeol.*; ι for ε: *ἱστία* *hearth* Ion., *ιστία* *Dor.* (for *ἑστία*), *χρῦσιος* (*χρύσεος*) *golden* *Aeol.*; υ for α: *πίσυρες* (*τέτταρες*) *four* *Hom.*; υ for ο: *ὄνυμα* *name* *Dor., Aeol.*, *ἀπό* *from* *Aeol.*; ω for ου: *ὤν* *accordingly* *Ion., Dor.*

29 D. So in Ionic *Ἄτρειδεω* from earlier *Ἄτρειδᾶο* *son of Atreus*. The intermediate *ηο* is rare.

32 D. 1. Ionic agrees with Attic except where the omitted sound was *ϕ*, which in Attic disappeared after a consonant without causing lengthening.

a, ι, υ are lengthened to *ā, ī, ū*, as in *μέλας black (μελαν-ς), ἔκλινα leaned (ἐκλιν-σα), δεικνύς showing (δεικνυντ-ς)*; *ε* is lengthened to *ει*, as in *ἔμεινα remained (ἔμειν-σα)*; *ο* is lengthened to *ου*, as in *τούς the (τόν-ς)*. *ει* and *ου* are here spurious diphthongs (6).

a. So *κτείνω kill for κτεν-ιω, φθείρω destroy for φθερ-ιω, κλίνω lean for κλιν-ιω, ὄλοφύρω lament for ὄλοφυρ-ιω*.

b. *a* becomes *η* in the *σ*-aorist of verbs whose stems end in *λ, ρ, or ν*, when not preceded by *ι* or *ρ*. Thus *ἔφαν-σα becomes ἔφηνα showed, but ἔπεραν-σα becomes ἐπέρανα finished*.

33. *αι* from *αυι* loses its *ι* (37) and becomes *ā* in *δέι always (αἰεί, cp. Lat. aevum), ἀετός eagle (αιετός), κλάει weeps (κλαίει), κάει burns (καίει), ἐλάᾱ olive-tree (ἐλαιά, cp. Lat. oliva)*. Cp. 96.

VARIOUS VOWEL CHANGES

34. **Shortening.** — A long vowel may be shortened before another long vowel: *βασιλέων from βασιλίων of kings, τεθνεώς from τεθνηώς dead*.

35. In poetry a long vowel standing before another vowel may count as short: Hom. *ἦρῶος, Attic αὐτῆϊ* (298 e).

36. **Prefixing.** — *a, ε, ο* are sometimes prefixed before *λ, μ, ρ*; as *ἀ-λείφω anoint with oil, λίπος fat; ἐ-ρυθρός red (Lat. ruber); ὀ-μόργυνμι wipe*. Similarly in Epic *ἐ-είκοσι twenty for ἐ-φείκοσι*.

37. **Disappearance.** — The *ι* and *υ* of diphthongs standing before vowels may become semivowels (*ι, υ*), which were not written; so *ιός son from υἰός, βο-ός for βου-ος, genitive of βου-ς ox, cow*.

Thus *ξείνος (ξένφος) for ξένος stranger, ὄρος (ὄρφος) boundary for ὄρος, κούρος (κόρφος) boy for κόρος, μόνος (μονφος) alone for μνος*. The forms with *ει, ου* are also used generally in poetry.

2. Doric generally lengthens *ε* and *ο* to *η* and *ω*: *ξῆνος, ὦρος, κῶρος, μῶνος*. So *μῶσα muse from μουσα for μοντια, τῶς for τόνς the, ἡμί am for ἔσμι, χῆλιοι 1000 for χεσλιοι, Ionic χελιοι*.

3. Aeolic has *αις, εις, οἰς* from *avs, evs, ovs*. Thus *παῖσα all (Att. πᾶσα), λύοισι they loose from λῶοντι*. Elsewhere Aeol. prefers assimilated forms (*ἔμεινα, ἔκλινα, ξέννος, ἔννεκα, ὄρος, ἔμμι, χέλλιοι*). But single *ν, ρ* are also found, as in *κόρᾱ, μόνος*. Aeolic has *φθέρρω, κλίννω, ὄλοφύρρω*.

34 D. In the Ionic genitive of *ā* stems (184 D. 8) *-ων* is from *-ωνν* for *-āων*. Shortening takes place even before a short vowel in Ionic, as in *βασιλέα from βασιλῆα king*.

37 D. So in Hdt. *κέεται for κελεται lies, βαθέα for βαθεῖα deep*.

a. Written α may have the value of α_2 (17): $\tau\omicron\upsilon\omicron\tau\omicron\varsigma \cup _ \cup$, $\tau\omicron\epsilon\iota\upsilon$ $\cup _$ (sometimes written $\tau\omicron\epsilon\iota\upsilon$).

38. a. The disappearance of ϵ before a vowel is often called *hyphaeresis* (*ὑφαίρεσις omission*), as in *ἀδέως* *fearlessly* for *ἀδέεως*.

b. The disappearance of a short vowel between consonants is often called *syncope* (*συνκοπή* literally *cutting together*). Thus *πατρός* *father* for *πατέρος*. Syncope forms show the weak grade of vowel gradation (30 a, 31).

EUPHONY OF VOWELS

39. To avoid the immediate succession of two vowel sounds in adjoining syllables *contraction* (40 ff.) was employed when the vowels collided in the middle of a word. The succession of vowel sounds between two words (*hiatus*) was avoided by *crasis* (52 ff.), *elision* (58 ff.), *aphaeresis* (63), or by affixing a movable consonant at the end of the first word (116–119).

CONTRACTION

40. Contraction unites in a single long vowel or diphthong two vowels, or a vowel and a diphthong, standing next each other in successive syllables in the same word.

a. Many contractions took place after the loss between vowels (37, 104) of η χ (χ), and σ . The loss of υ (χ) was later than the loss of η , and was often not attended by contraction.

41. (I) Two vowels which can form a *genuine* diphthong unite to form that diphthong: $\gamma\acute{\epsilon}\nu\epsilon\iota = \gamma\acute{\epsilon}\nu\epsilon\iota$ (6), $\alpha\acute{\iota}\delta\omicron\iota = \alpha\acute{\iota}\delta\omicron\iota$, $\kappa\lambda\acute{\eta}\theta\omicron\rho\upsilon\upsilon = \kappa\lambda\acute{\eta}\theta\omicron\rho\upsilon\upsilon$.

42. (II) **Like Vowels.** — Like vowels, whether short or long, unite in the common long vowel; but $\epsilon\epsilon$, $\omicron\omicron$ become *spurious*

39 D. 1. In *Epic poetry* hiatus is allowed: (a) After ι and υ : $\acute{\alpha}\xi\omicron\kappa\ \acute{\alpha}\mu\phi\iota\varsigma$, $\sigma\acute{\upsilon}\ \acute{\epsilon}\sigma\iota$. (b) After a long final syllable having the rhythmic accent: $\mu\omicron\iota\ \acute{\epsilon}\theta\acute{\epsilon}\lambda\omicron\upsilon\sigma\alpha$ ($_ _ \cup \cup _ _ \cup$). (c) When a long final syllable is shortened before an initial vowel (*weak*, or *improper*, hiatus): $\acute{\alpha}\kappa\tau\eta\ \acute{\epsilon}\phi'\ \acute{\upsilon}\psi\eta\lambda\hat{\eta}$ ($_ _ \cup \cup _ _ _ _$). (d) When the concurrent vowels are separated by diaeresis or caesura; often after the fourth foot: $\acute{\alpha}\lambda\lambda'\ \acute{\alpha}\gamma'\ \acute{\epsilon}\mu\omega\upsilon\upsilon\ \acute{\omicron}\chi\acute{\epsilon}\omega\upsilon\upsilon\ \acute{\epsilon}\pi\iota\beta\eta\sigma\epsilon\omicron$, | $\delta\phi\omicron\upsilon\alpha\ \iota\theta\eta\alpha\iota$; very often between the short syllables of the third foot: $\acute{\alpha}\lambda\lambda'\ \acute{\alpha}\kappa\acute{\epsilon}\omega\upsilon\sigma\alpha\ \kappa\acute{\alpha}\theta\eta\sigma\omicron$, | $\acute{\epsilon}\mu\hat{\omega}\ \delta'\ \acute{\epsilon}\pi\iota\kappa\omega\iota\theta\epsilon\omicron\ \mu\acute{\omicron}\theta\omega$; rarely after the first foot: $\alpha\acute{\upsilon}\tau\acute{\alpha}\rho\ \delta\ \acute{\epsilon}\gamma\omega$. (e) Where initial χ has been lost.

2. In *Attic poetry* hiatus is allowable, as in 1 c, and after $\tau\iota$ *what* ? $\acute{\epsilon}\upsilon$ *well*, interjections. $\pi\epsilon\pi\iota$ *concerning*, and in $\omicron\delta\delta\acute{\epsilon}$ ($\mu\eta\delta\acute{\epsilon}$) $\acute{\epsilon}\iota\varsigma$ (for $\omicron\delta\delta\acute{\epsilon}\iota\varsigma$, $\mu\eta\delta\acute{\epsilon}\iota\varsigma$ *no one*).

ει, ου (6): γέραα = γέρᾱ, φιλέητε = φιλή̄ητε, δηλώω = δηλώ̄; ἐφίλειε = ἐφίλει, δηλόομεν = δηλού̄μεν.

43. (III) **Unlike Vowels.** — Unlike vowels which cannot unite to form a *genuine* diphthong are assimilated, either the second to the first, or the first to the second.

a. An *o* sound prevails over an *a* or *e* sound: *o* or *ω* before or after *a*, and before *η*, forms *ω*. *eo* and *oe* form *ου* (a *spurious* diphthong, 6). Thus *τιμάομεν* = *τιμῶμεν*, *αἰδῶ* = *αἰδῶ̄*, *ἦρωα* = *ἦρω̄*, *τιμάω* = *τιμῶ̄*, *δηλόητε* = *δηλώ̄ητε*; but *φιλόομεν* = *φιλοῦ̄μεν*, *δηλόετον* = *δηλοῦ̄τον*.

b. When *a* and *e* or *η* come together the vowel sound that precedes prevails, and we have *α* or *η*: *δραε* = *δρᾱ*, *τιμάητε* = *τιμά̄ητε*, *δραε* = *δρη̄*.

44. (IV) **Vowels and Diphthongs.** — A vowel disappears before a diphthong beginning with the same sound: *μνάαι* = *μναῖ*, *φιλέει* (46) = *φιλεῖ*, *δηλόοι* = *δηλοῖ*.

45. A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong; the last vowel, if *ι*, is *subscript* (5): *τιμάει* = *τιμά̄ι*, *τιμάοιμεν* = *τιμῶ̄ιμεν*, *λείπειαι* = *λείπη̄ι*, *μεμνησῶιμην* = *μεμνῶ̄ιμην*. But *ε* + *οι* becomes *οι*: *φιλέοι* = *φιλοῖ*; *ο* + *ει*, *ο* + *η* become *οι*: *δηλόει* = *δηλοῖ*, *δηλόη* = *δηλοῖ*.

46. The *spurious* diphthongs *ει* and *ου* are treated like *ε* and *ο*: *τιμάειν* = *τιμᾶν*, *δηλόειν* = *δηλοῦν*, *τιμάουσι* = *τιμῶσι* (but *τιμάει* = *τιμά̄ι* and *δηλόει* = *δηλοῖ*, since *ει* is here *genuine*; 6).

47. (V) **Three Vowels.** — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: *τιμά̄η* from *τιμά̄-η* from *τιμά̄-ε-(σ)αι*; but *Περικλέους* from *Περικλέεος*.

48. **Irregularities.** — *ε* or *ο* before *a* or any long vowel or diphthong, in contracts of the 1 and 2 declensions (203 and 259 c), is apparently absorbed: *χρῦσεα* = *χρῦσᾶ*, *ἀπλόα* = *ἀπλᾶ* (by analogy to the *a* which marks the neut. pl.), *χρῦσεῖαις* = *χρῦσαῖς*. (So *ἡμέαις* = *ἡμᾶς* to show the *-ας* of the acc. pl.) But in the sing. of the 1 declension *εᾶ* becomes *η* (*ᾶ*, after a vowel or *ρ*): *χρῦσεῖαις* = *χρῦσῆς*, *ἀργυρέαι* = *ἀργυρᾶ*. In the 3 declension *εεα* becomes *εᾶ* (234, 261 c); *εεα* becomes *ῶ* or *ιη*, *εεα* becomes *ῶ* or *νη*. Special cases are considered under their appropriate sections.

49.

TABLE OF VOWEL CONTRACTIONS

[After *ei* or *ou*, gen. means *genuine*, sp. means *spurious*.]

$\alpha + \alpha$	$=\bar{\alpha}$	γέραα = γέρᾱ	$\epsilon + \iota$	$=\epsilon\iota$ (gen.)	γένεῑ = γένει
$\bar{\alpha} + \alpha$	$=\bar{\alpha}$	λάας = λάς	$\epsilon + \omicron$	$=\omicron$ (sp.)	φιλέομεν = φιλούμεν
$\alpha + \bar{\alpha}$	$=\bar{\alpha}$	βεβᾶσι = βεβᾶσι	$\epsilon + \omicron\iota$	$=\omicron\iota$	φιλέοιτε = φιλοῖτε
$\alpha + \alpha\iota$	$=\alpha\iota$	μνάαι = μναῖ	$\epsilon + \omicron\upsilon$ (sp.)	$=\omicron\upsilon$	φιλέουσι = φιλοῦσι
$\alpha + \alpha\upsilon$	$=\bar{\alpha}$	μνάα = μνᾱ	$\epsilon + \upsilon$	$=\epsilon\upsilon$	εὖ = εὔ
$\alpha + \epsilon$	$=\bar{\alpha}$	τιμάετε = τιμά̄τε	$\epsilon + \omega$	$=\omega$	φιλέω = φιλῶ
$\alpha + \epsilon\iota$ (gen.)	$=\bar{\alpha}$	τιμάει = τιμά̄	$\epsilon + \varphi$	$=\varphi$	χρῦσέφ = χρῦσῶ
$\alpha + \epsilon\iota$ (sp.)	$=\bar{\alpha}$	τιμάειν = τιμά̄ν	$\eta + \alpha\iota$	$=\eta$	λύη(σ)αι = λύη
$\alpha + \eta$	$=\bar{\alpha}$	τιμάητε = τιμά̄τε	$\eta + \epsilon$	$=\eta$	τιμήεντος = τιμή̄ντος
$\alpha + \eta$	$=\bar{\alpha}$	τιμάη = τιμά̄	$\eta + \epsilon\iota$ (gen.)	$=\eta$	ξήει = ξή̄
$\alpha + \iota$	$=\alpha\iota$	κέραῖ = κέραι	$\eta + \epsilon\iota$ (sp.)	$=\eta$	τιμήεις = τιμή̄ς
$\bar{\alpha} + \iota$	$=\bar{\alpha}$	ῥᾶιτερος = ῥᾶ̄τερος	$\eta + \eta$	$=\eta$	φανήητε = φανή̄τε
$\alpha + \omicron$	$=\omega$	τιμάομεν = τιμά̄ωμεν	$\eta + \eta$	$=\eta$	ζήη = ζή̄
$\alpha + \omicron\iota$	$=\varphi$	τιμάοιμι = τιμά̄ωμι	$\eta + \omicron\iota$	$=\varphi$	μεμνηοίμην = μεμνή̄ωμην
$\alpha + \omicron\upsilon$ (sp.)	$=\omega$	ἐτιμάε(σ)ο (47) = ἐτιμά̄ω	$\iota + \iota$	$=\bar{\iota}$	κλήις = κλή̄ς
$\alpha + \omega$	$=\omega$	τιμάω = τιμά̄ω	$\omicron + \alpha$	$=\omega$	Χίιος = Χί̄ος
$\epsilon + \alpha$	$=\eta$	τείχεα = τείχη	$\omicron + \alpha$	$=\bar{\alpha}$	αἰδᾱ = αἰδῶ
$\epsilon + \alpha$	$=\bar{\alpha}$	ὄστᾶ = ὄστᾶ̄ (48)	$\omicron + \epsilon$	$=\omicron\upsilon$ (sp.)	ἀπλόα = ἀπλᾶ (48)
$\epsilon + \bar{\alpha}$	$=\eta$	ἀπλέᾶ = ἀπλή̄	$\omicron + \epsilon\iota$ (gen.)	$=\omicron\iota$	ἐδῆλοε = ἐδή̄λοε
$\epsilon + \alpha\iota$	$=\eta$	λύεαι = λύη̄ whence λύει	$\omicron + \epsilon\iota$ (sp.)	$=\omicron\upsilon$	δηλόειν = δηλού̄ν
$\epsilon + \alpha\iota$	$=\alpha\iota$	χρῦσαίς = χρῦσαῖς (48)	$\omicron + \eta$	$=\omega$	δηλόητε = δηλώ̄τε
$\epsilon + \epsilon$	$=\epsilon\iota$ (sp.)	φιλέετε = φιλεῖ̄τε	$\omicron + \eta$	$=\omicron\iota$	δηλόη = δηλοῖ̄
$\epsilon + \epsilon\iota$ (gen.)	$=\epsilon\iota$ (gen.)	φιλέει = φιλεῖ̄	$\omicron + \eta$	$=\varphi$	δόης = δῶ̄ς
$\epsilon + \epsilon\iota$ (sp.)	$=\epsilon\iota$ (sp.)	φιλέειν = φιλεῖ̄ν	$\omicron + \iota$	$=\omicron\iota$	ἤχοῖ̄ = ἤχοῖ̄
$\epsilon + \eta$	$=\eta$	φιλήητε = φιλη̄ητε	$\omicron + \omicron$	$=\omicron\upsilon$ (sp.)	πλόος = πλού̄ς
$\epsilon + \eta$	$=\eta$	φιλέη = φιλη̄	$\omicron + \omicron\iota$	$=\omicron\iota$	δηλόοιμεν = δηλοῖ̄μεν
			$\omicron + \omicron\upsilon$ (sp.)	$=\omicron\upsilon$ (sp.)	δηλόουσι = δηλού̄σι
			$\omicron + \omega$	$=\omega$	δηλόω = δηλώ̄
			$\omicron + \varphi$	$=\varphi$	πλόφ = πλώ̄
			$\upsilon + \epsilon$	$=\bar{\upsilon}$	ιχθῦε = ιχθῦ̄
			$\upsilon + \iota$	$=\bar{\upsilon}$	ιχθῦιδιον = ιχθῦ̄ιδιον
			$\upsilon + \upsilon$	$=\bar{\upsilon}$	ῦς (for υῖός) = ὕς
			$\omega + \alpha$	$=\omega$	ἦρωα = ἦρω
			$\omega + \iota$	$=\varphi$	ἦρωι = ἦρω
			$\omega + \omega$	$=\omega$	δώω (Hom.) = δῶ̄

N. — *βῆγῶ* *shiver* contracts from the stem *βῆγω* (yielding ω or φ).

49 D. The laws of contraction often differ in the different dialects.

SYNZESIS

50. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables of the same word may unite to form a single syllable in pronunciation, though not making a diphthong. Thus βέλεα *missiles*, Πηληϊάδεω *of the son of Peleus*, θεοί *gods*. This is called *Synzēsis* (συνίησις *settling together*).

51. Synzesis also sometimes occurs between two words when the first ends in a long vowel or diphthong. This is especially the case with δή *now*, ἤ *or*, ἤ (interrog.), μή *not*, ἐπεὶ *since*, ἐγὼ *I*, ᾧ *oh*.

CRASIS

52. Crasis (κράσις *mingling*) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the long syllable resulting from contraction is placed the sign ' ; as τοῦργον from τὸ ἔργον *the work*. The first of the two words is generally the article, the relative pronoun (ὃ, ἃ), δή, καί, πρό, ᾧ.

a. The rough breathing is written instead of the sign ' when the first word has a rough breathing: ὁ ἄνθρωπος = ἄνθρωπος.

53. Iota subscript (5) appears in the syllable resulting from crasis only when the first syllable of the second word contains ι: ἐγὼ οἶδα = ἐγφῶδα *I know*.

54. The rules for crasis are in general the same as those for contraction (41 ff.). Thus τὸ ὄνομα = τοῦνομα, ὁ ἐν = οἶν, ᾧ ἄνερ = ᾧνερ, τὸ ἱμάτιον = θοιμάτιον (107), ἃ ἐγὼ = ἀγώ.

1. Ionic is marked by absence of contraction; as πλοῖς for πλοῦς *voyage*, τεῖχα for τείχη *walls*, αἰδὴ for ᾤδῃ *song*, ἀεργός for ἀργός *idle*.

2. Ionic (and less often Doric) may contract εο, εου to ευ: σεῦ from σέο *of thee*, φιλεῖσι from φιλέουσι *they love*.

3. αο, ᾠο, αω, ᾠω contract to ᾠ in Doric and Aeolic. Thus Ἄτρειδᾶ from Ἄτρειδᾶο, Dor. γελᾶντι *they laugh* from γελᾶοντι, χωρᾶν from χωρᾶων *of countries*.

4. Doric contracts αε to η; αη to η; αει, αη to η. Thus νίκη from νικαε *conquer!* ὄρη from ὄραει and ὄραη; but ᾠε = ᾠ (ἄλιος from ἀέλιος, Hom. ἥλιος, *sun*).

5. The contraction of εε to η, and of οε, οο to ω is Doric. Thus φιλήτω from φιλεέτω, δηλώτε from δηλέτε, ἱππω from ἱπποο (198 D.); Aeolic here has ει and ου.

But the following exceptions are to be noted (55–57):

55. A diphthong may lose *i* or *v*: οἱ ἐμοί = οὔμοί, μου ἐστί = μούστί: Cp. 37, 56.

56. The final vowel or diphthong of the article, and the *οι* of τοί, are dropped before *α*, and the *α* is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to καί.

a. Article. — ὁ ἀνὴρ = ἄνῆρ, οἱ ἄνδρες = ἄνδρες, αἱ ἀγαθαί = ἄγαθαί, ἡ ἀλήθεια = ἀλήθεια, τοῦ ἀνδρός = τᾶνδρός, τῷ ἀνδρὶ = τᾶνδρὶ, ὁ αὐτός = αὐτός *the same*, τοῦ αὐτοῦ = ταῦτοῦ *of the same*.

b. τοί. — τοὶ ἄρα = τᾶρα, μέντοι ἄν = μεντᾶν.

c. καί. — (1) *αι* is dropped: καὶ αὐτός = καῦτός, καὶ οὐ = κοῦ, καὶ ἦ = χῆ, καὶ οἱ = χοί, καὶ ἱκετεύετε = χικετεύετε (107). (2) *αι* loses its *i* and the *α* is then contracted (chiefly before *ε* and *ει*): καὶ ἐγώ = κᾶγώ, καὶ εἶτα = κᾶτα (note however καὶ εἰ = κεί, καὶ εἰς = κείς); also before *ο* in καὶ ὅτε = χᾶτε.

57. Most crasi forms of ἕτερος *other* come from ἄτερος, the earlier form: thus: ὁ ἕτερος = ἄτερος, οἱ ἕτεροι = ἄτεροι; but τοῦ ἕτερου = θούτέρου (107).

ELISION, APOCOPE

58. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided. Thus ἀλλ' (ἀ) ἄγε, ἔδωκ' (α) ἐννέα, ἐφ' (= ἐπὶ) ἑαυτοῦ (107), ἔχοιμ' (ι) ἄν, γένοιτ' (ο) ἄν.

59. Elision does not occur in (a) monosyllables, except such as end in *ε* (as τέ, δέ, γέ); (b) the conjunction ὅτι *that* (ὄτ' is ὅτε *when*); (c) the prepositions πρό *before*, ἄχρι, μέχρι *until*, and περί *concerning* (except before *ι*); (d) the dat. sing. ending *ι* of the 3 declension, and *σι*, the ending of the dat. pl.; (e) words with final *υ*.

N. — The final vowel of an emphatic personal pronoun is rarely elided. *αι* in the personal endings and the infinitive is sometimes elided in poetry; its elision in prose is doubtful.

56 D. Hom. has ὄριστος = ὁ ἄριστος, ὠτός = ὁ αὐτός. Hdt. has οὔτερος = ὁ ἕτερος, ὠνήρ = ὁ ἀνήρ, ὠντοί = οἱ αὐτοί, τῶντό = τὸ αὐτό, τῶντοῦ = τοῦ αὐτοῦ, ἔωντοῦ = ἐο αὐτοῦ, ὠνδρες = οἱ ἄνδρες. Doric has κῆπι = καὶ ἐπὶ.

59 D. Absence of elision in Homer often proves the loss of a consonant, as *φ* (β) in κατὰ βσσυ. Epic admits elision in σά τιγ, βᾶ, in the dat. sing. of the 3 decl. and in -σι, -αι in the personal endings, and in -ναι, -σθαι of the infinitive, and (rarely) in μολ, σολ, τοί.

60. Except *ἐστί* is, forms admitting movable ν (116) do not suffer elision in prose. In poetry a vowel capable of taking movable ν is often cut off.

61. Interior elision takes place in forming compound words. Thus *οὐδεὶς* no one from *οὐδὲ εἰς, καθορῶ* look down upon from *κατὰ ὄρῶ, μεθίημι* let go from *μετὰ ἔημι* (107).

a. Interior elision does not always occur in forming compounds: *ἐπιορκῶ* swear falsely, *σκηπτούχος* sceptre-bearing from *σκηπτο + οχος* (i.e. *-σοχος*). Cp. 622.

62. Apocope (*ἀποκοπή* cutting off) is the cutting off of a final short vowel before an initial consonant. In literature apocope is confined to poetry, as *παρμένετε* for *παρα-μένετε* stand fast.

APHAERESIS (INVERSE ELISION)

63. Aphaeresis (*ἀφαίρεσις* taking away) is the elision, or slurring, of ϵ in poetry at the beginning of a word standing after a word ending in a long vowel or diphthong. This occurs chiefly after *μή* not, *ἤ* or. Thus *μή νταῦθα* not there.

CONSONANT CHANGE

DOUBLING OF CONSONANTS

64. Attic has $\tau\tau$ for $\sigma\sigma$ of Ionic and most other dialects: *πράττω* do for *πράσσω*, *θάλαττα* sea for *θάλασσα*, *κρείττων* stronger for *κρείσσω*.

a. Tragedy and Thucydides adopt $\sigma\sigma$ as an Ionism. On *χαρίεσσα* see 99 a.

b. $\tau\tau$ is used for that $\sigma\sigma$ which is regularly formed by κ , χ , and ξ (97), sometimes by τ , θ , and ξ (99). On $\tau\tau$ in *Ἄττικός* see 69 a.

65. New Attic has $\rho\rho$ for $\rho\sigma$ of Old Attic: *θάρρος* courage = *θάρος*, *ἄρρη* male = *ἄρη*.

62 D. Hom. has $\delta\nu$, $\acute{\kappa}\alpha\tau$, $\acute{\kappa}\alpha\rho$ for $\acute{\alpha}\nu\acute{\alpha}$, $\kappa\alpha\tau\acute{\alpha}$, $\kappa\alpha\rho\acute{\alpha}$; final τ is commonly assimilated to a following consonant; and so final ν by 77-80. Thus *ἀλλέξει* to pick up, *ἔμ πόνον* into the strife; *κάββαλε* threw down, *κάλλιπε* left behind, *κακκείοντες* lit. lying down, *καδδύσαι* entering into, *καπ πεδίον* through the plain, *καγ γόνον* on the knee (*kag* not *kang*), *κάρ ρόνον* in the stream; *ἀκπέμψει* will send away. When three consonants collide, the final consonant of the apocopate word is usually lost, as *κάκτανε* slew, from *κάκκτανε* from *κατ(ε)κτανε*.

a. But $\rho\sigma$ does not become $\rho\rho$ in the dative plural ($\rho\eta\tau\omicron\rho\text{-}\sigma\iota$ *orators*) and in words containing the suffix $-\sigma\iota\varsigma$ for $-\tau\iota\varsigma$ ($\alpha\tilde{\rho}\text{-}\sigma\iota\varsigma$ *raising*).

b. Ionic and most other dialects have $\rho\sigma$. $\rho\sigma$ in Attic tragedy and Thucydides is probably an Ionism. Xenophon has $\rho\sigma$ and $\rho\rho$.

66. An initial ρ is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (397 a), $\xi\text{-}\rho\rho\epsilon\iota$ *was flowing* from $\rho\acute{\epsilon}\omega$; and in $\kappa\alpha\lambda\lambda\iota\text{-}\rho\rho\omicron\sigma$ *fair flowing*. After a diphthong ρ is not doubled: $\epsilon\tilde{\upsilon}\text{-}\rho\omicron\sigma$ *fair flowing*.

a. This $\rho\rho$, due to assimilation of $\sigma\rho$ ($\xi\text{-}\rho\rho\epsilon\iota$, $\kappa\alpha\lambda\lambda\iota\text{-}\rho\rho\omicron\sigma$), or $\epsilon\rho$ ($\epsilon\rho\rho\eta\theta\eta$ *was spoken*), is really *retained* in the interior of a word; but simplified to single ρ when standing at the beginning. In composition ($\epsilon\tilde{\upsilon}\text{-}\rho\omicron\sigma$) single ρ is due to the influence of the simplified initial sound ($\rho\acute{\epsilon}\omega$). $\rho\rho$ arising from assimilation of $\rho\sigma$ (65) and $\nu\rho$ (80) is different.

67. In $\gamma\gamma$ the first γ is nasal (15 a). ϕ , χ , θ are not doubled in Attic; instead, we have $\pi\phi$, $\kappa\chi$, $\tau\theta$ as in $\Sigma\alpha\pi\phi\acute{\omega}$, *Sappho*, $\text{B}\acute{\alpha}\kappa\chi\omicron\varsigma$ *Bacchus*. Cp. 69 a.

CONSONANTS WITH CONSONANTS

STOPS BEFORE STOPS

63. A labial stop (π , β , ϕ) or a palatal stop (κ , γ , χ) before a dental stop (τ , δ , θ) must be of the same order (13).

a. $\beta\tau$, $\phi\tau$ become $\pi\tau$: ($\tau\epsilon\tau\rho\iota\beta\text{-}\tau\alpha\iota$) $\tau\acute{\epsilon}\tau\rho\iota\pi\tau\alpha\iota$ *has been rubbed* from $\tau\rho\iota\beta\text{-}\omega$ *rub*; ($\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$) $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$ *has been written* from $\gamma\rho\acute{\alpha}\phi\text{-}\omega$ *write*. $\gamma\tau$, $\chi\tau$ become $\kappa\tau$: ($\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$) $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$ *has been said* from $\lambda\acute{\epsilon}\gamma\text{-}\omega$ *say*; ($\beta\epsilon\beta\rho\epsilon\chi\text{-}\tau\alpha\iota$) $\beta\acute{\epsilon}\beta\rho\epsilon\kappa\tau\alpha\iota$ *has been moistened* from $\beta\rho\acute{\epsilon}\chi\text{-}\omega$ *moisten*.

b. $\pi\delta$, $\phi\delta$ become $\beta\delta$: ($\kappa\lambda\epsilon\pi\text{-}\delta\eta\nu$) $\kappa\lambda\acute{\epsilon}\beta\delta\eta\nu$ *by stealth* from $\kappa\lambda\acute{\epsilon}\pi\text{-}\tau\text{-}\omega$ *steal*; ($\gamma\rho\alpha\phi\delta\eta\nu$) $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$ *scraping* from $\gamma\rho\acute{\alpha}\phi\text{-}\omega$ *write* (originally *scratch, scrape*). $\kappa\delta$ becomes $\gamma\delta$: ($\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$) $\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$ *entwined* from $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$ *plait*.

c. $\pi\theta$, $\beta\theta$ become $\phi\theta$: ($\acute{\epsilon}\pi\epsilon\mu\pi\text{-}\theta\eta\nu$) $\acute{\epsilon}\pi\acute{\epsilon}\mu\phi\theta\eta\nu$ *I was sent* from $\pi\acute{\epsilon}\mu\pi\text{-}\omega$ *send*;

66 D. In poetry ρ sometimes remains single even after a vowel: $\xi\text{-}\rho\epsilon\zeta\epsilon$ *did* from $\rho\acute{\epsilon}\zeta\omega$, $\kappa\alpha\lambda\lambda\iota\text{-}\rho\omicron\sigma$.

1. Hom. often doubles **liquids** and **nasals**: $\delta\lambda\lambda\eta\kappa\tau\omicron\varsigma$ *unceasing*, $\phi\iota\lambda\omicron\mu\mu\epsilon\iota\delta\eta\varsigma$ *fond of smiles*, $\alpha\rho\gamma\epsilon\nu\acute{\nu}\omicron\varsigma$ *white*, $\acute{\epsilon}\nu\eta\epsilon\pi\epsilon$ *relate*. These forms are due to the assimilation of σ with λ , μ , or ν . Thus $\acute{\alpha}\gamma\acute{\alpha}\text{-}\nu\eta\phi\omicron\varsigma$ *very snowy* is from $\acute{\alpha}\gamma\alpha\text{-}\sigma\eta\phi\omicron\varsigma$, cp. *sn* in *snow*.

2. Doubled stops: $\delta\tau\tau\iota$ *that* ($\sigma\phi\omicron\delta\text{-}\tau\iota$), $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$ *feared* ($\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$).

3. $\sigma\sigma$ in $\mu\acute{\epsilon}\sigma\sigma\omicron\varsigma$ *middle* (for $\mu\epsilon\theta\iota\omicron\varsigma$, 98), $\delta\pi\lambda\omicron\sigma\omega$ *backward*, in the datives of σ -stems, as $\acute{\epsilon}\pi\epsilon\sigma\sigma\iota$ (93, 221 D. 2), and in verbs with stems in σ ($\tau\rho\acute{\epsilon}\sigma\sigma\epsilon$).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel: $\text{'O}\delta\upsilon\sigma\epsilon\tilde{\upsilon}\varsigma$ from $\text{'O}\delta\upsilon\sigma\epsilon\tilde{\upsilon}\varsigma$, $\mu\acute{\epsilon}\sigma\omicron\varsigma$, $\delta\pi\lambda\omicron\omega$.

(ἐτρίβ-θη) ἐτρίφθη was rubbed (τρίβ-ω rub). κθ, γθ become χθ: (ἐπλεκ-θη) ἐπλέχθη was plaited (πλέκ-ω plait); (ἐλεγ-θη) ἐλέχθη was said (λέγ-ω say).
N. — The κ of ἐκ out of remains unchanged.

69. A dental stop before another dental stop becomes σ.

ἀνυστός practicable for ἀνυτ-τος from ἀνύτω complete, ἴστε you know for ἰδ-τε, οἶσθα thou knowest for οἶδ-θα, πείπεισται has been persuaded for πεπειθ-ται, ἐπίσθη I was persuaded for ἐπειθ-θη.

a. ττ, τθ remain unchanged in Ἄττικός, Ἄτθίς, Attic, and in καταγαίνε die (62 D., 67). So also ττ for σσ (64).

70. Any stop standing before a stop other than τ, δ, θ, or in other combination than πφ, κχ, τθ is dropped, as in κεκόμ(δ)-κα have brought from κομίζω for κομυδ-ω (101). γ before κ, γ, or χ is γ-nasal (15 a), not a stop.

STOPS BEFORE M

71. Before μ, the labial stops (π, β, φ) become μ; the palatal stops κ, χ become γ; γ before μ remains unchanged.

ὄμμα eye for ὀπ-μα (cp. ὄπωμα), λέλειμμα I have been left for λειπ-μαι from λείπ-ω leave, τέτριμμα for τετρίβ-μαι from τρίβ-ω rub, γέγραμμα for γεγραφ-μαι from γράφ-ω write, πέπλεγμαι for πεπλεκ-μαι from πλέκ-ω plait, τέτευγμα for τετευχ-μαι from τεύχ-ω build.

a. κ and χ may remain unchanged before μ in a noun-suffix: ἀκ-μή edge, δραχ-μή drachma. κμ remains when brought together by phonetic change (111 a), as in κέ-κμη-κα am wearied (κάμ-νω).

b. γγμ and μμμ become γμ and μμ; as ἐλλήγμαι for ἐλληγγ-μαι from ἐλληγγ-μαι (ἐλέγγ-ω convict), πέπεμμαι for πεπεμμ-μαι from πεπεμπ-μαι (πέμπ-ω send).

72. A dental stop (τ, δ, θ) before μ often appears to become σ; as ἦνυσμαι for ἦνυτ-μαι (ἀνύτ-ω complete), πέφρασμαι for πεφραδ-μαι (φράζω declare), πέπεισμαι for πεπειθ-μαι (πείθ-ω persuade).

73. Since these stops are retained in many words, as ἐρετμόν oar, ἀριθμός number, σ must be explained as due to analogy. Thus ἦνυσμαι, πέφρασμαι, πέπεισμαι have taken on the ending -σμαι by analogy to -σται, where σ is in place (πέφρασται for πεφραδ-ται by 69). So ἴσμεν we know (Hom. ἴδμεν) follows ἴστε you know (for ἰδ-τε).

CONSONANTS BEFORE N

74. β regularly, and φ usually, become μ before ν; as σεμνός

revered for σεβ-νος (σέβ-ομαι *revere*), στυμνός *firm* for στυφ-νος (στύφω *contract*).

75. γίγνομαι *become*, γινώσκω *know* become γίνομαι, γινώσκω in Attic after 300 B.C., in New Ionic, late Doric, etc.

76. λν becomes λλ in ὀλλῦμι *destroy* for ὀλ-νῦμι.

N BEFORE CONSONANTS

77. ν before π, β, φ, ψ becomes μ: ἐμπίπτω *fall into* for ἐν-πίπτω, ἐμβάλλω *throw in* for ἐν-βάλλω, ἐμφαίνω *exhibit* for ἐν-φαινω, ἔμψυχος *alive* for ἐν-ψυχος.

78. ν before κ, γ, χ, ξ becomes γ-nasal (15 a): ἐγκαλῶ *bring a charge* for ἐν-καλῶ, ἐγγράφω *inscribe* for ἐν-γράφω, συγχέω *pour together* for συν-χέω, συγξῆω *grind up* for συν-ξῆω. ν before τ, δ, θ remains unchanged.

79. ν before μ becomes μ: ἔμμετρος *moderate* for ἐν-μετρος, ἐμμένω *abide by* for ἐν-μενω.

a. Verbs in -νω may form the perfect middle in -σμαι (73); as πέφασμαι (from φαίνω *show*) for πεφαν-μαι (cp. πέφαγ-κα, πέφαν-ται). Here ν does not become σ; but the ending -σμαι is borrowed from verbs with stems in a dental (as πέφρασμαι, on which see 73).

80. ν before λ, ρ is assimilated (λλ, ρρ): σύλλογος *concourse* for συν-λογος, ἐλλείπω *fail* for ἐν-λειπω, συρρέω *flow together* for συν-ρεω.

81. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ου, 32): μέλας *black* for μελαν-ς, εἷς *one* for ἐν-ς, τοῖς *the* for τόνς. Cp. 86, 87.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μέλασι for μελαν-σι, δαίμοσι for δαιμον-σι *divinities*, φρεσί for φρεν-σι *mind*. But see 221 N.

CONSONANTS BEFORE Σ

82. With σ a labial stop forms ψ, a palatal stop forms ξ.

λείψω <i>shall leave</i>	for λειπ-σω	κῆρυξ <i>herald</i>	for κηρυκ-ς
τρίψω <i>shall rub</i>	for τρίβ-σω	ἄξω <i>shall lead</i>	for ἀγ-σω
γράψω <i>shall write</i>	for γραφ-σω	βήξ <i>cough</i>	for βηχ-ς

a. The only stops that can stand before σ are π and κ, hence β, φ become π, and γ, χ become κ. Thus γραφ-σω, ἀγ-σω become γραπ-σω, ἀκ-σω.

83. A dental stop before σ is assimilated ($\sigma\sigma$) and one σ is dropped.

$\sigma\acute{\omega}\mu\alpha\sigma\iota$ *bodies* for $\sigma\omega\mu\alpha\sigma\iota$ from $\sigma\omega\mu\alpha\tau\text{-}\sigma\iota$, $\pi\omicron\sigma\iota$ *feet* for $\pi\omicron\sigma\sigma\iota$ from $\pi\omicron\delta\text{-}\sigma\iota$, $\delta\acute{\omicron}\rho\nu\iota\sigma\iota$ *birds* for $\delta\acute{\omicron}\rho\nu\iota\sigma\iota$ from $\delta\acute{\omicron}\rho\nu\iota\theta\text{-}\sigma\iota$. So $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* for $\pi\alpha\sigma\chi\omega$ from $\pi\alpha\theta\text{-}\sigma\kappa\omega$ (cp. $\pi\alpha\theta\text{-}\epsilon\acute{\iota}\nu$ and 109), $\nu\upsilon\acute{\xi}\iota$ for $\nu\upsilon\kappa\tau\text{-}\sigma\iota$ ($\nu\acute{\upsilon}\xi$ *night*).

a. δ and θ first become τ before σ : $\pi\omicron\delta\text{-}\sigma\iota$, $\delta\acute{\omicron}\rho\nu\iota\theta\text{-}\sigma\iota$ become $\pi\omicron\tau\text{-}\sigma\iota$, $\delta\acute{\omicron}\rho\nu\iota\tau\text{-}\sigma\iota$.

84. κ is dropped before $\sigma\kappa$ in $\delta\iota\delta\alpha(\kappa)\text{-}\sigma\kappa\omega$ *teach* ($\delta\iota\delta\alpha\kappa\text{-}\tau\acute{\omicron}\varsigma$ *taught*). π is dropped before $\sigma\phi$ in $\beta\lambda\alpha(\pi)\sigma\text{-}\phi\eta\mu\acute{\iota}\alpha$ *evil-speaking* ($\beta\lambda\acute{\alpha}\pi\text{-}\tau\omega$ *harm*).

85. $\nu\tau$, $\nu\delta$, $\nu\theta$ before σ are dropped and the preceding vowel is lengthened (32).

$\gamma\acute{\iota}\gamma\upsilon\varsigma$ *giant* for $\gamma\iota\gamma\alpha\nu\tau\text{-}\sigma$, $\lambda\acute{\upsilon}\omicron\sigma\iota$ *loosing* for $\lambda\acute{\upsilon}\omicron\nu\omicron\tau\text{-}\sigma\iota$, $\sigma\pi\acute{\epsilon}\iota\sigma\omega$ *shall make libation* for $\sigma\pi\epsilon\nu\delta\text{-}\sigma\omega$, $\pi\acute{\epsilon}\iota\sigma\omicron\mu\alpha\iota$ *shall suffer* for $\pi\epsilon\nu\theta\text{-}\sigma\omicron\mu\alpha\iota$ ($\pi\acute{\epsilon}\nu\theta\omicron\varsigma$ *grief*).

a. Strictly, $\nu\sigma\sigma$ is formed (83), then $\nu\sigma$; and finally ν is lost: as $\pi\acute{\alpha}\sigma\iota$ *all* from $\pi\alpha\nu\tau\text{-}\sigma\iota$, whence $\pi\alpha(\nu)(\sigma)\text{-}\sigma\iota$; $\tau\iota\theta\acute{\epsilon}\iota\sigma\iota$ *loosing* from $\tau\iota\theta\epsilon\nu\tau\text{-}\sigma\iota$, whence $\tau\iota\theta\epsilon(\nu)(\sigma)\text{-}\sigma\iota$.

86. $\acute{\epsilon}\nu$ *in* before ρ , σ , or ζ keeps its ν : $\acute{\epsilon}\nu\text{-}\rho\upsilon\theta\mu\omicron\varsigma$ *in rhythm*, $\acute{\epsilon}\nu\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ *prepare*, $\acute{\epsilon}\nu\text{-}\zeta\epsilon\acute{\iota}\gamma\gamma\acute{\nu}\eta\mu\iota$ *yoke in*. $\sigma\acute{\iota}\nu$ *with* before σ and a vowel becomes $\sigma\upsilon\sigma$: $\sigma\upsilon\sigma\text{-}\sigma\acute{\omega}\zeta\omega$ *help to save*; before σ and a consonant or before ζ , $\sigma\acute{\iota}\nu$ becomes $\sigma\upsilon$: $\sigma\upsilon\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$ *pack up*, $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$ *yoked together*.

87. $\pi\acute{\alpha}\nu$, $\pi\acute{\alpha}\lambda\iota\nu$ before σ either keep ν or assimilate ν to σ : $\pi\alpha\nu\text{-}\sigma\acute{\epsilon}\lambda\eta\gamma\omicron\varsigma$ or $\pi\alpha\sigma\sigma\acute{\epsilon}\lambda\eta\gamma\omicron\varsigma$ *the full moon*, $\pi\alpha\lambda\acute{\iota}\nu\text{-}\sigma\kappa\iota\omicron\varsigma$ *thick-shaded*, $\pi\alpha\lambda\acute{\iota}\sigma\text{-}\sigma\upsilon\tau\omicron\varsigma$ *rushing back*.

88. $\rho\sigma$, $\lambda\sigma$ may become ρ , λ with lengthening of the preceding vowel (32): $\acute{\eta}\gamma\epsilon\iota\mu\alpha$ *collected*, $\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$ *announced* for $\acute{\eta}\gamma\epsilon\rho\text{-}\sigma\alpha$, $\acute{\eta}\gamma\gamma\epsilon\lambda\text{-}\sigma\alpha$. On $\rho\sigma$ see 65 a. $\lambda\sigma$ is retained in $\acute{\alpha}\lambda\sigma\omicron\varsigma$ *precinct*.

Σ BEFORE CONSONANTS

89. Sigma between consonants is dropped: $\acute{\eta}\gamma\gamma\epsilon\lambda(\sigma)\theta\epsilon$ *you have announced*, $\acute{\epsilon}\kappa(\sigma)\mu\eta\mu\omicron\varsigma$ *of six months* ($\acute{\epsilon}\xi$ *six*, $\mu\acute{\eta}\nu$ *month*).

a. But in compounds σ is retained when the second part begins with σ : $\acute{\epsilon}\nu\text{-}\sigma\pi\omicron\upsilon\delta\omicron\varsigma$ *included in a truce*. Compounds of $\delta\upsilon\sigma\text{-}$ *ill* omit σ before a word beginning with σ : $\delta\acute{\upsilon}\sigma\chi\iota\sigma\tau\omicron\varsigma$ *hard to cleave* for $\delta\upsilon\sigma\text{-}\sigma\chi\iota\sigma\tau\omicron\varsigma$ ($\sigma\chi\acute{\iota}\zeta\omega$ *cleave*).

90. $\acute{\epsilon}\xi$ *out of* (= $\acute{\epsilon}\kappa\varsigma$) drops σ in composition before another consonant,

83 D. Hom. often retains $\sigma\sigma$: $\pi\omicron\sigma\sigma\iota$, $\delta\acute{\alpha}\sigma\sigma\alpha\sigma\theta\alpha\iota$ for $\delta\alpha\tau\text{-}\sigma\alpha\sigma\theta\alpha\iota$ ($\delta\alpha\tau\acute{\omicron}\omicron\mu\alpha\iota$ *divide*).

88 D. Hom. has e.g. $\acute{\omega}\rho\sigma\epsilon$ *incited*, $\kappa\acute{\epsilon}\rho\sigma\epsilon$ *cut*, $\acute{\epsilon}\lambda\lambda\sigma\alpha\iota$ *to coop up*.

but usually retains its κ unaltered: *ἐκτείνω stretch out*, *ἐκφέρω carry out*, *ἐκθύω sacrifice*, *ἐκρέω flow out*, *ἐκσῴζω rescue from danger*. Cp. 68 N., 118.

91. σ before μ or ν usually disappears with compensatory lengthening (32) as in *εἰμί* for *ἔσ-μῑ*. But $\sigma\mu$ is retained when μ belongs to a suffix (*δσ-μή odor*, older *δδ-μή*) and in compounds of *δυσ- ill* (*δυσ-μενής hostile*).

a. Assimilation takes place in *Πελοπόννησος* for *Πέλοπος νήσος island of Pelops*, *ἔννυμ* *clothe* for *ἔσ-νυμ* (Ionic *εἰνύμ*).

92. $\sigma\delta$ becomes ζ in some adverbs denoting *motion towards*. Thus *Ἀθή-ναζε* for *Ἀθήνας-δε Athens-wards*.

93. Of two sigmas brought together by inflection one is dropped: *βέλεσι* for *βέλεσ-σι missiles*, *ἔπεσι* for *ἔπεσ-σι words*, *τελέσαι* for *τελέσ-σαι* (from *τελῶ accomplish*, stem *τελεσ-*).

a. $\sigma\sigma$ when = $\tau\tau$ (64) never becomes σ .

CONSONANTS WITH VOWELS

CONSONANTS BEFORE I

94. Numerous changes occur before the semivowel ξ (17). In 95–101 (except in 100) ξ is = y .

95. $\lambda\xi$ becomes $\lambda\lambda$: *ἄλλος* for *ἀλιος* Lat. *alius*, *ἄλλομαι* for *ἀλιομαι* Lat. *salio*, *φύλλον* for *φυλιον* Lat. *folium*.

96. After *αν*, *αρ*, *ορ*, an ξ is shifted to the preceding syllable, forming *αιν*, *αιρ*, *οιρ*. This is called *Eprentthesis* (*ἐπένθεσις insertion*). Thus *φαίνω show* for *φαν-ιω*, *ἐχθαίρω hate* for *ἐχθαρ-ιω*, *μοῖρα fate* for *μορ-ια*. (Similarly *κλαίω weep* for *κλαιφω*, *κλαφ-ιω*, 33.) On ι after *εν*, *ερ*, *ιν*, *ιρ*, *υν*, *υρ*, see 471.

97. $\kappa\xi$, $\chi\xi$ become $\tau\tau$ (= $\sigma\sigma$ 64): *φυλάττω guard* for *φυλακ-ιω* (cp. *φυλακή guard*), *ταράττω disturb* for *ταραχ-ιω* (cp. *ταραχή disorder*).

98. (I) Medial $\tau\xi$, $\theta\xi$ after long vowels, diphthongs, and consonants become σ ; after short vowels $\tau\xi$, $\theta\xi$ become $\sigma\sigma$ (*not*

91 D. σ is assimilated in Aeol. and Hom. *ἔμμεναι to be* for *ἔσ-μεναι* (*εἶναι*), *ἀργεννός white* for *ἀργεσ-νος*, *ἔρεβεννός dark* (*ἔρεβεσ-νος*, cp. *Ἐρεβος*), *ἄμμε γε*, *ἔμμε γε* (*ἄσμε*, *ἔσμε*). Cp. 66 D. 1.

93 D. Homer often retains $\sigma\sigma$: *βέλεσσι*, *ἔπεσσι*, *τελέσαι*.

= ττ 64), which is simplified to σ. Thus πᾶσα *all* from παντ-ια (81), αἴσα *fate* from αἰτ-ια; μέσος *middle* (Hom. μέσος) from μεθ-ιος (Lat. *med-ius*), τόσος *so great* (Hom. τόσσος) from τού-ιος (Lat. *toti-dem*).

99. (II) Medial τ₂, θ₂ become ττ (= σσ 64): μέλιττα (μέλισσα) *bee* from μελιτ-ια (cp. μέλι, -ιτος *honey*), κορύττω (κορύσσω) *equip* from κορυθ-ιω (cp. κόρυς, -υθος *helmet*).

a. χαρίεσσα *graceful* and some other fem. adjs. in -εσσα are poetical, and do not show the form in ττ in Attic prose. (But μελιτούσσα and μελιτούττα *honeyed*: 267 a.)

b. The change in 99 is due to the analogy of ττ (= σσ) from κ₂, χ₂ (97).

100. τ before final ι often becomes σ, as τίθησι *places* for τίθητι; also in the middle of a word before ι followed by a vowel; as πλούσιος *rich* for πλουτ-ιος (πλούτος *wealth*).

a. ντ before final ι becomes νσ, which drops ν: ἔχουσι *they have* for ἔχοντι (32).

101. δι between vowels and γι after a vowel become ζ: ἐλπίζω *hope* for ἐλπιδ-ιω, πεζός *on foot* for πεδ-ιος (cp. πεδ-ίον *ground*); ἀρπάζω *seize* for ἀρπαγ-ιω (cp. ἄρπαξ *raptacious*). After a consonant γι becomes δ: ἔρδω *work* from ἐργ-ιω.

DISAPPEARANCE OF Σ

102. Sigma with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.

103. Initial σ before a vowel becomes the rough breathing; as ἑπτὰ *seven*, Lat. *septem*; ἡμις *half*, Lat. *semi-*; ἴσθημι *set* for σι-σθη-μι, Lat. *si-st-o*.

104. Between vowels σ is dropped; as γένους *of a race* from γενε(σ)-ος, Lat. *gener-is*, λυῖ *thou loosest*, from λύη for λυε-(σ)αι, ἐλύου from ἐλυε-(σ)ο, τιθεῖο for τιθεῖσο, εἶην from ἐσ-ιη-ν, ἀλήθεια *truth* from ἀληθεσ-ια.

a. Strictly, σ between vowels becomes the aspirate h ('), which usually

100 D. Doric often retains τ (τίθητι, ἔχοντι).

falls out; but it is sometimes transferred to the initial vowel: *εἰπόμην* followed from *ἐ(σ)επ-ο-μην* (Lat. *sequor*).

b. Yet *σ* appears in some *-μ* forms (*τίθεισαι, ἴστασο*), and in *θρασύς = θαρσύς* 111. *σ* between vowels is due to phonetic change (as *σ* for *σσ* 93, *πλούσιος* for *πλουτιος* 100) or to analogy (as *ἔλυσα* for *ἐλύα*, modeled on words like *ἔδεικ-σ-α*), cp. 18.

105. *σ* usually disappears in the first aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (32): *ἔστειλα* sent for *ἔστελ-σα*, *ἔφηνα* showed for *ἐφάν-σα*, *ἐφήνατο* for *ἐφάν-σατο*. Cp. 88.

106. Some words have lost initial *σν* (*σφ*): *ἡδύς* sweet (Lat. *sua(d)vis*), *οὐ, οἶ, ἔ* him, her, *ὄς* his (Lat. *suius*), *ἔθος* custom, *ἦθος* character (Lat. *con-suetus*).

ASPIRATION

107. A smooth stop (*π, τ, κ*), brought before the rough breathing by elision, by crasis, or in forming compounds, is made rough, becoming an aspirate (*φ, θ, χ*). Cp. 13 a.

ἀφ' οὐ from which for *ἀπ(ὸ) οὐ*, *νύχθ' ὄλην* whole night for *νύκτ(α) ὄλην* (68 c), *γυναῖχ' ὄρω* I see a woman for *γυναῖκ(α) ὄρω*; *θᾶτερον* the other for *τ(ὸ) ἕτερον* (cp. 57), *θειμάτιον* for *τὸ ἱμάτιον* the cloak (54); *μεθίημι* let go for *μετ(ὰ) ἴημι*, *αὐθάδης* self-willed from *αὐτός* self and *ἀδεῖν* please.

a. An interior rough breathing, passing over *ρ*, roughens a preceding smooth stop: *φρουρός* watchman from *προ-ὄρος* (cp. *πρό + ὄρω* look before), *τίθραππον* four-horse chariot (*τετρ + ἵππος*).

108. Two rough stops beginning successive syllables of the same word are avoided. A rough stop is changed into a smooth stop when the adjoining syllable contains a rough stop.

a. In reduplication (404) initial *φ, θ, χ* are changed to *π, τ, κ*. Thus *πέφενγα* for *φε-φεν-γα* perfect of *φεύγω* flee, *τί-θη-μι* place for *θι-θη-μι, κέ-χη-να* for *χε-χη-να* perf. of *χάσκω* gape.

b. In the first aorist passive imperative *-θι* becomes *-τι* after *-θη*, as in *λύ-θη-τι* for *λυ-θη-θι*; elsewhere *-θι* is retained (*γνώθι*).

c. In the aorist passive, *θε-* and *θυ-* are changed to *τε-* and *τυ-* in *ἐ-τέ-θην* was placed (*τίθημι*) and *ἐ-τύ-θην* was sacrificed (*θύω*).

d. A succession of rough stops is avoided in *ἀμπέχω ἀμπίσχω* clothe (for *ἀμφεχω, ἀμφισχω*), *ἐκε-χειριά* truce for *ἐχε-χειριά* (*ἔχω* hold + *χείρ* hand).

e. The rough breathing, as an aspirate (13 a), often disappears when

107 D. New Ionic generally leaves *π, τ, κ* before the rough breathing: *ἀπ' οὐ, ueτήμι, τοῦτερον*. But in compounds *φ, θ, χ* may appear: *μέθοδος* method (*μετά* after + *ὁδός* way).

either of the following two syllables contains ϕ , θ , or χ . $\xi\chi\omega$ *have* stands for $\acute{\epsilon}\chi\omega = \sigma\epsilon\chi\omega$ (103, cp. $\xi\text{-}\sigma\chi\omicron\nu$), the rough breathing changing to the smooth breathing before a rough stop.

f. Transfer of the aspirate occurs in $\theta\rho\acute{\iota}\xi$ *hair*, gen. sing. $\tau\rho\iota\chi\text{-}\acute{\omicron}\varsigma$ for $\theta\rho\iota\chi\omicron\varsigma$, dat. pl. $\theta\rho\iota\acute{\xi}\iota$; $\tau\alpha\chi\acute{\upsilon}\varsigma$ *swift*, comparative $\theta\acute{\alpha}\tau\tau\omega\nu$ from $\theta\alpha\chi\acute{\iota}\omega\nu$ (97).

g. Transfer of the aspirate occurs in $\tau\alpha\phi\text{-}$ ($\tau\acute{\alpha}\phi\omicron\varsigma$ *tombed*), pres. $\theta\acute{\alpha}\pi\text{-}\tau\text{-}\omega$ *bury*, fut. $\theta\acute{\alpha}\psi\omega$, perf. $\tau\acute{\epsilon}\theta\alpha\mu\text{-}\mu\alpha\iota$ (71); $\tau\rho\acute{\epsilon}\phi\omega$ *nourish*, fut. $\theta\rho\acute{\epsilon}\psi\omega$, perf. $\tau\acute{\epsilon}\text{-}\theta\rho\alpha\mu\text{-}\mu\alpha\iota$; $\tau\rho\acute{\epsilon}\chi\omega$ *run*, fut. $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$; $\tau\rho\upsilon\phi\text{-}$ ($\tau\rho\upsilon\phi\acute{\eta}$ *delicacy*), pres. $\theta\rho\acute{\upsilon}\pi\text{-}\tau\text{-}\omega$ *enfeebled*, fut. $\theta\rho\acute{\upsilon}\psi\omega$; $\tau\acute{\upsilon}\phi\omega$ *smoke*, perf. $\tau\acute{\epsilon}\text{-}\theta\upsilon\mu\text{-}\mu\alpha\iota$.

N.—The two rough stops remain unchanged in the aorist passive; as $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$ *was nourished*, $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$ *was shown forth*, $\acute{\omega}\rho\theta\acute{\omega}\theta\eta\nu$ *was set upright*, $\acute{\epsilon}\theta\acute{\epsilon}\lambda\chi\theta\eta\nu$ *was charmed*, $\acute{\epsilon}\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\nu$ *was purified*, $\acute{\epsilon}\chi\acute{\upsilon}\theta\eta\nu$ *was poured*; in $\acute{\epsilon}\sigma\chi\epsilon\theta\omicron\nu$ *held*; in the perfect inf. $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$, $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$, $\tau\epsilon\theta\acute{\alpha}\phi\theta\alpha\iota$; in the imperatives $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$ *be written*, $\sigma\rho\acute{\alpha}\phi\eta\theta\iota$ *turn about*, $\phi\acute{\alpha}\theta\iota$ *say*.

109. **Transfer of Aspiration.**—An aspirate dropped before σ passes on its aspiration to the consonant following σ : $\pi\acute{\alpha}\sigma\chi\omega$ *suffer* for $\pi\alpha\theta\text{-}\sigma\chi\omega$ (cp. 83).

110. Some roots vary between a final smooth and a rough stop; as $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ *receive*, $\delta\omega\rho\omicron\delta\omicron\kappa\omicron\varsigma$ *bribe-taker*; $\acute{\alpha}\lambda\acute{\epsilon}\iota\phi\omega$ *anoint*, $\lambda\acute{\iota}\pi\omicron\varsigma$ *fat*; $\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$ *weave*, $\pi\lambda\omicron\chi\mu\omicron\varsigma$ *braid of hair* (cp. 71 a); and the perfect $\eta\chi\alpha$ from $\acute{\alpha}\gamma\omega$ *lead*.

VARIOUS CONSONANT CHANGES

111. **Metathesis (transposition).**—A consonant is sometimes transposed in a word: $\Pi\nu\acute{\nu}\xi$ *the Pnyx*, gen. $\Pi\upsilon\kappa\acute{\nu}\omicron\varsigma$, $\tau\acute{\iota}\kappa\tau\omega$ *bear* for $\tau\iota\text{-}\tau\kappa\text{-}\omega$ (cp. $\tau\epsilon\kappa\text{-}\acute{\epsilon}\iota\nu$).

a. Transposition proper does not take place where we have to do with $\alpha\rho$, $\rho\alpha$ for $\rho\alpha$ (18, 30 b), as in $\theta\acute{\alpha}\rho\omicron\varsigma$ and $\theta\rho\acute{\alpha}\sigma\omicron\varsigma$ *courage*; or with syncope (38 b) due to early shifting of accent, as in $\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$ *fly*, 2 aor. $\acute{\epsilon}\text{-}\pi\tau\text{-}\acute{\omicron}\mu\eta\nu$, $\pi\tau\text{-}\epsilon\text{-}\rho\acute{\omicron}\nu$ *wing*; and similarly when a monosyllable ending in a long vowel varies with a dissyllable ending in a short vowel, as $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$ ($\kappa\acute{\alpha}\mu\text{-}\nu\omega$) *am wearied*, cp. $\kappa\acute{\alpha}\mu\text{-}\tau\omicron\varsigma$ *weariness*; $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$ ($\beta\acute{\alpha}\lambda\lambda\omega$) *have thrown*, cp. $\beta\acute{\epsilon}\lambda\epsilon\text{-}\mu\nu\omicron\nu$ *missile*.

112. **Dissimilation.**—a. λ sometimes becomes ρ when a second λ appears in the same word: $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\omicron}\varsigma$ *painful* for $\acute{\alpha}\lambda\gamma\alpha\lambda\epsilon\omicron\varsigma$ ($\acute{\alpha}\lambda\gamma\omicron\varsigma$ *pain*).

b. A consonant (usually ρ) may disappear when it occurs also in the adjoining syllable: $\delta\rho\acute{\upsilon}\phi\alpha\kappa\tau\omicron\varsigma$ *railing* for $\delta\rho\upsilon\text{-}\phi\rho\alpha\kappa\tau\omicron\varsigma$ (lit. *fenced by wood*).

109 D. Hdt. has $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$ *there* ($\acute{\epsilon}\nu\tau\alpha\theta\alpha$), $\kappa\iota\theta\acute{\omega}\nu$ *tunic* ($\chi\iota\theta\acute{\omega}\nu$).

110 D. Hom. and Hdt. have $\alpha\theta\upsilon\varsigma$ *again* ($\alpha\theta\upsilon\varsigma$), $\omicron\upsilon\kappa\iota$ *not* ($\omicron\upsilon\chi\iota$).

111 a. D. Hom. $\kappa\rho\alpha\delta\acute{\iota}\eta$, $\kappa\alpha\rho\delta\acute{\iota}\eta$ *heart*, $\kappa\acute{\alpha}\rho\iota\sigma\tau\omicron\varsigma$ *best* ($\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$), $\beta\acute{\alpha}\rho\delta\iota\sigma\tau\omicron\varsigma$ *slowest* ($\beta\rho\alpha\delta\acute{\upsilon}\varsigma$), $\delta\rho\alpha\tau\acute{\omicron}\varsigma$ and $\text{-}\delta\rho\alpha\tau\omicron\varsigma$ from $\delta\acute{\epsilon}\rho\omega$ *flag*, $\acute{\epsilon}\text{-}\delta\rho\alpha\kappa\omicron\nu$ *saw* from $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ *see*.

c. When the same or two similar adjacent syllables contain the same consonant the first syllable may disappear: ἀμφορέυς *jar* for ἀμφι-φορέυς, θάρσυνος *bold* for θαρσο-συνος.

113. Development. — δ is developed between ν and ρ, as in ἀνδρός *of a man* for ἀνρος from ἀνήρ (cp. *cinder* with Lat. *cineris*); β is developed between μ and ρ (or λ), as in μεσημβριά *midday, south* from μεσο-ημεριά for μεσο-ημεριά from μέσος *middle* and ἡμέρᾱ *day* (cp. *chamber* with Lat. *camera*).

114. The dialects often show consonants different from Attic in the same or kindred words.

FINAL CONSONANTS

115. No consonant except ν, ρ, or σ (including ξ and ψ) can stand at the end of a Greek word. All other consonants are dropped.

σῶμα *body* for σωματ (gen. σώματ-ος); παῖ *O boy!* for παιδ (gen. παιδ-ός); γάλα *milk* for γαλακτ (gen. γάλακτ-ος); φέρον *bearing* for φεροντ (gen. φέροντ-ος); ἄλλο for ἄλιοδ (95), cp. Lat. *aliud*; ἔφερε-τ *was carrying, ἔφερον-τ were carrying*.

a. Exceptions are the proclitics (149) ἐκ *out of*, derived from ἐξ (cp. 90, 118), and οὐκ (οὐχ) *not*, of which οὐ is another form (119).

116. Movable N. — When the next word begins with a vowel, movable ν may be added to words ending in -σι; to the third person singular in -ε; and to ἐστί *is*.

πᾶσιν ἔλεγεν ἐκείνα *he said that to everybody* (but πᾶσι λέγουσι ταῦτα), λέ-

113 D. Hom. μέ-μβλω-κα *have gone* from μλω from μολ- in ἐ-μολ-ο-ν (111a). At the beginning of words this μ is dropped; as βλώσκω *go*, βροτός *mortal* for μβρο-τος (root μρο-, μορ-, as in *mor-tuus*). In composition μ remains, as in ἀ-μβροτος *immortal*; ἀ-βροτος *immortal* is formed directly from βροτός.

114 D. τ for σ: Doric τύ, τοί, τέ, διακατλοί (διᾱκάσσιοι), ρικατι (εἰκοσι). — σ for τ: Doric σήμερον *to-day* (σήμερον Ionic, τήμερον Attic). — κ for π: Ionic κότε *when*, δκος, κόςος, κῆ. — κ for τ: Doric πόκα (πότε), δκα (δτε). — γ for β: Doric γλέφαρον *eyelid*, γλάχων (Ion. γλήχων) *pennyroyal*. — δ for β: Doric ὀδε-λός (ὀβολός) *a spit*. — π for τ: Hom. πίσυρες, Aeol. πέσσυρες *four* (τέτταρες); Aeol. πέμπε *five* (πέντε). — θ for τ: see 109 D. — φ for θ: Hom. φήρ *centaur* (θήρ *beast*). — ν for λ: Doric ἐνθεῖν *to come*.

116 D. Hom. has ἐγώ(ν) *I*, ἄμμι(ν) *to us*, ὑμμι(ν) *to you*, σφί(ν) *to them*. The suffixes -φι and -θε vary with -φιν and -θεν: θεόφι(ν), πρόσθε(ν). Also κέ(ν) = Attic ἄν, νύ(ν) *now*. Hdt. often has -θε for -θεν (πρόσθε *before*).

γοῦσιν ἐμοί *they speak to me* (but λέγουσί μοι), ἔστιν ἄλλος *there is another* (154 b), Ἀθήνησιν ἦσαν *they were at Athens*.

a. Verbs in -εω never (in Attic) add -ν to the 3 sing. of the contracted form: εὖ ἐποίει αὐτόν *he treated him well*. But ἦει *went* and pluperfects (as ἦδει *knew*) may add ν.

N. — Movable ν is called ν ἐφέλκυστικόν (*dragging after*).

117. Movable ν is usually written at the end of a clause, and at the end of a verse in poetry. To make a syllable long by position (126) the poets (and some prose writers) add ν before a word beginning with a consonant.

118. οὕτως *thus*, ἐξ *out of* are used before a vowel, οὕτω, ἐκ, before a consonant. Thus οὕτως ἐποίει *he acted thus*, but οὕτω ποιεῖ *he acts thus*; ἐξ ἀγορᾶς, but ἐκ τῆς ἀγορᾶς, *out of the market-place*.

119. οὐκ *not* is used before the smooth breathing, οὐχ (cp. 107) before the rough breathing: οὐκ ὀλίγοι, οὐχ ἡδύς. Before consonants οὐ is written.

a. A longer form is οὐχί (Ion. οὐκί), used before vowels and consonants.

SYLLABLES

120. There are as many syllables in a Greek word as there are separate vowels or diphthongs: ἀ-λή-θει-α *a truth*.

121. The last syllable is called the *ultima*; the next to the last syllable is called the *penult*; the one before the penult is called the *antepenult*.

122. In pronouncing Greek words and in writing (at the end of the line) the rules for division of syllables commonly observed are these:

a. A single consonant standing between two vowels in a word belongs with the second vowel: ἀ-γω, ἔ-χω, σο-φί-ζω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τύ-πτω, ὄ-γδοος, ἀ-στρον, ἔ-χθος; πρᾶ-γμα, ἔ-θνος, λί-μνη.

c. A group that cannot begin a word is divided between two syllables: ἀν-θος, ἐλ-πίς, ἔρ-γμα. Doubled consonants are divided: θάλατ-τα.

d. Compounds formed with prepositions and with δυσ- divide at the point of union: εἰσ-φέρω, προσ-φέρω, δυσ-τυ-χής; ἀν-άγω, εἰσ-άγω, συν-έχω.

118 D. Several adverbs often omit s without much regard to the following word: ἀμφί *about*, ἀμφίς (poet.), μέχρι, ἄχρι *until* (rarely μέχρις, ἄχρισ), ἀτρέμας and ἀτρέμα *quietly*, πολλάκις *often* (πολλάκι Hom., Hdt.).

123. A syllable ending in a vowel is said to be *open*; one ending in a consonant is *closed*. Thus in *μή-τηρ mother* the first syllable is open, the second closed.

QUANTITY OF SYLLABLES

124. A syllable is short when it contains a short vowel followed by a vowel or a single consonant: *θε-ός god*, *νό-μος law*.

125. A syllable is long by *nature* when it contains a long vowel or a diphthong: *χώ-ρᾱ country*, *δοῦ-λος slave*.

126. A syllable is long by *position* when its vowel precedes two consonants or a double consonant: *ἵπ-πος horse*, *ἐξ out of*.

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: *ἄλλος πολίτης*, *ἄλλο κτήμα*.

b. Length by position does not affect the natural quantity of a vowel. Thus both *λέ-ξω shall say* and *λή-ξω shall cease* have the first syllable long by position; but the first vowel is short in *λέξω*, long in *λήξω*.

127. The combination of stop and liquid or nasal following a short vowel does not necessarily make the syllable containing the short vowel long by position. A syllable containing a short vowel before a stop and a liquid or nasal is *common* (either short or long). When short, such syllables are said to have a *weak* position.

Thus in *δάκρυ, πατρός, ὄπλον, τέκνον, τί δρᾶ* the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid or nasal is usually long; in Attic poetry it is usually short.

a. The stop and the liquid or nasal making weak position must stand in the same word or in the same part of a compound. Thus in *ἐκ-λύω I release* the first syllable is always long, but in *ἔ-κλυε he heard* it is common.

b. *β, γ, δ* before *μ* or *ν*, and usually before *λ*, make the preceding syllable long by position. Thus *ἄγνός* (— ∪) *pure*, *βιβλίον* (∪ ∪ ∪) *book*.

126 D. In Hom. an initial liquid or nasal was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent, as in *ἐνὶ μεγάροισι* (∪ — ∪ ∪ — ∪). The lengthening of the short syllable is sometimes due to the former presence of *σ* or *φ* before the liquid or nasal: *στε λήξειεν* ∪ — — ∪ (cp. *ἀλληκτος unceasing* for *ἀ-σληκτος*), *τε ρήξειεν* — — ∪ (cp. *ἄρρηκτος unbroken* for *ἀ-φρηκτος*). (Cp. 86 a, 86 D.)

128. The quantity of syllables containing *a*, *i*, *v* must be learned by observation, especially in poetry. They are long when these vowels have the circumflex accent (*πᾶς*, *ὑμῖν*) and when they arise from contraction (49) or from crasis (52): *γέρα* from *γέραα*, *ἄργος* *idle* from *ἀ-εργος* (but *ἄργος* *bright*), *κάγω* from *καὶ ἐγώ*.

a. *i* and *v* are generally short before *ξ* (except as initial sounds in augmented forms, 401), and *a*, *i*, *v* before *ζ*; as *κῆρυξ*, *ἐκῆρυξα*, *πνέω*, *ἀρπάζω*, *ἐλπίζω*. The vowels of *as*, *is*, and *us* are long when *v* or *vt* has dropped out before *s* (81, 85). The accent often shows the quantity (138, 139).

ACCENT

129. There are three accents in Greek. No Greek accent can stand farther back than the antepenult.

Acute (´) and **Grave** (`): over short or long vowels and diphthongs. The acute may stand on ultima, penult, or antepenult: *καλός*, *δαίμων*, *ἄνθρωπος*. The grave stands on the ultima only: *τὸν ἄνδρα*, *τὴν τύχην*, *οἱ θεοὶ τῆς Ἑλλάδος*.

Circumflex (^): over long vowels and diphthongs. It may stand on ultima or penult: *γῆ*, *θεοῦ*, *δώρον*, *τοῦτο*.

130. The acute marks syllables pronounced in a raised tone of voice. The grave marks syllables pronounced in a low-pitched tone as contrasted with the high-pitched tone of the acute. The circumflex marks syllables pronounced with a combination of acute and grave (134).

131. The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex. Syllables with acute or circumflex had a higher *pitch* (*τόνος*) than other syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language.

132. A diphthong has the accent over its second vowel (*τοῦτο*), except in the case of capital *α*, *η*, *ω* (as *Ἄιδης*, 9). A breathing belonging to an accented syllable is written before the acute and grave (*οἶ*, *ῆ*), but under the circumflex (*ῶ*, *οῦτος*). Accents and breathings are placed before capitals: *Ὅμηρος*, *Ὄρα*. The acute and grave stand between, the circumflex stands over, the marks of diaeresis (7): *κλήϊς*, *ἐὺ τρέφον*, *κλήϊδι*.

133. A final acute changes to grave when the word on which it stands is followed immediately by another word. Thus *μετὰ τὴν μάχην* *after the battle* (for *μετὰ τὴν μάχην*). It is also some-

times placed on *τίς, τι* (299), to distinguish these indefinite pronouns from the interrogatives *τίς, τί*.

a. But a final acute is not changed to the grave: (1) when the oxytone (135) is followed by an enclitic (152 a); (2) in *τίς, τί* interrogative, as *τίς οὗτος; who's this?* (3) when an elided syllable follows the accented syllable: *νύχθ' ἄλην* (107), not *νύχθ' ἄλην*; (4) when a colon or period follows. (Usage varies before a comma.)

134. A syllable with the circumflex was spoken with a rising tone followed by one of lower pitch ($\hat{\ } = \wedge$). Thus *παῖς = παῖς, εὔ = εὔ*.

a. Similarly, since every long vowel may be resolved into two short units *τῶν* may be regarded as = *τόων*. *μοῦσα, δῆμος* are thus = *μόυσα, δέεμος*; *μούσης, δήμου* are = *μούσης, δέεμον*. Note *Δί = Δί* to *Zeus*.

135. Words are named according to their accent as follows: Oxytone (acute on the ultima): *θήρ, καλός, λευκός*.

Paroxytone (acute on the penult): *λύω, λείπω, λευκός*.

Proparoxytone (acute on the antepenult): *ἄνθρωπος, παιδεύομεν*.

Perispomenon (circumflex on the ultima): *γῆ, θεοῦ*.

Properispomenon (circumflex on the penult): *πράξις, μοῦσα*.

Barytone (when the ultima is unaccented): *μοῦσα, πόλεμος*.

a. *Oxytone* (*ἄξής sharp + τόνος*) means 'sharp-toned,' *perispomenon* (*περισπόμενος*) 'turned-around' (*circumflectus*, 134). *Paroxytone* and *proparoxytone* are derived from *δέυτονος* with the prepositions *παρά* and *πρό*.

136. An accent is *recessive* when it stands back as far from the end of the word as the quantity of the ultima permits (141).

GENERAL RULES FOR POSITION OF THE ACCENT

137. Using the words *short* and *long* to denote only the natural quantity of vowel sounds without reference to position, we have the following rules (138-144) with regard to the place of the accent as determined by quantity.

a. Length, by *position* (126), of the ultima influences the accent in preventing the acute from standing on the antepenult: *οικοφύλαξ*, gen. *οικοφύλακος*.

138. The antepenult, if accented, can have the acute only

138 D. Aeolic has recessive accent except in prepositions and conjunctions: *σόφος, Ζεύς* (i.e. *Ζεύς*; Attic *Ζεύς = Ζεύς*), *ἄστος, λιπτεῖν* (= *λιπεῖν*).

(*ἄνθρωπος, βασίλεια queen*). If the ultima is long, the antepenult cannot take an accent: hence *ἄνθρωπου, βασιλειᾷ kingdom*.

a. Genitives in *-ως* and *-ων* of substantives in *-ις* and *-υς* (*πόλεως, πόλεων, ἄσπεως*), the forms of the *Attic* declension, as *ἔλεως* (258), the Ionic genitive in *-εω* (*πολίτεω*), and some compound adjectives in *-ως*, as *δύσερως unhappy in love, ὑψίκερως lofty antlered*, allow the acute on the antepenult. On *ὄντινων* see 153.

139. The penult, if accented and long, takes the circumflex when the ultima is short (*νήσος, κῆρυξ 128 a, ταῦτα*). In all other cases, if accented, it has the acute (*φόβος, λευκότος, θῶρᾶξ, ἄνθρωπου, τούτου*). Apparent exceptions, 153.

140. The ultima, if accented and short, has the acute (*ποταμός*); if accented and long, has either the acute (*λευκός*), or the circumflex (*Περικλῆς*).

141. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. When the ultima is long, a word, if accented

- a. on the ultima, has the acute or the circumflex: *ἐγώ, σοφός*.
- b. on the penult, has the acute: *λέων, δαίμων*.

142. When the ultima is short, a word, if accented

- a. on the ultima, has the acute: *σοφός*.
- b. on a short penult, has the acute: *δψις, νόμος*.
- c. on a long penult, has the circumflex: *δῶρον, κῆρυξ (128 a)*.
- d. on the antepenult, has the acute: *ἄνθρωπος*.

143. Final *-αι* and *-οι*, though long, are regarded as short in determining accent: *μοῦσαι, λύσαι* (inf.), *βούλομαι, λυεται, ἄνθρωποι*; but not in the optative (*λύσαι, βουλεύοι*), or in the adverb *οἴκοι at home* (but *οἴκοι houses*).

ACCENT AS AFFECTED BY CONTRACTION, CRASIS, AND ELISION

144. **Contraction.** — If either of the syllables to be contracted had an accent, the contracted syllable has an accent. Thus:

- a. A contracted antepenult has the acute: *φιλέμενος = φιλούμενος*.
- b. A contracted penult has the acute, when the ultima is long; otherwise it has the circumflex: *φιλεόντων = φιλούντων, φιλέουσι = φιλοῦσι*.

c. A contracted ultima has the acute when the uncontracted form was oxytone: *ἔσταώς = ἔστώς*; otherwise, the circumflex: *φιλέω = φιλω̄*.

N. 1. — A contracted syllable has, in general, the circumflex only when, in the uncontracted word, an acute was followed by the (unwritten) grave (131, 134). Thus *Περικλέης = Περικλῆς*, *τιμάω = τιμῶ*.

N. 2. — Exceptions to 144 are often due to the analogy of other forms (204, 259 b, 277 a).

145. If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: *φίλεε = φίλει*, *γένει = γένει*, *περίπλοος = περίπλους*. For exceptions, see 204.

146. **Crisis.** — In crisis, the first word (as less important) loses its accent: *τάγαθά* for *τὰ ἀγαθά*, *τᾶν* for *τὰ ἐν*, *κἀγώ* for *καὶ ἐγώ*, *τοῦργον* for *τὸ ἔργον* (sometimes written *τοῦργον*).

147. **Elision.** — In elision, oxytone prepositions, conjunctions, and the enclitics *τινά* and *ποτέ* (152 d), lose their accent: *παρ'* (for *παρὰ*) *ἐμοῦ*, *ἀλλ'* (for *ἀλλὰ*) *ἐγώ*. In other oxytones the accent is thrown back to the penult: *πόλλ'* (for *πολλὰ*) *ἔπαθον*, *φήμ'* (for *φημί*) *ἐγώ*.

ANASTROPHE

148. Anastrophe (*ἀναστροφή turning-back*) is the shifting of the accent from the ultima to the penult in oxytone prepositions of two syllables. It occurs

a. When the preposition follows its case: *τούτων πέρι* (for *περὶ τούτων*) *about these things*. *περί* is the only true preposition following its case in prose.

N. — In poetry, anastrophe occurs with other dissyllabic prepositions (except *ἀντί*, *ἀμφί*, *διά*). In Homer a preposition following its verb also admits anastrophe (*λούση ἀπο* for *ἀπολούση*).

b. When the preposition stands for a compound formed of the preposition and *ἔστι*, as *πάρα* for *πάρεστι* *it is permitted*, *ἐν* for *ἔνεστι* *it is possible*.

N. — In poetry, *πάρα* may stand for *πάρεισι* or *πάρειμι*; and *ἄνα* *arise!* *up!* is used for *ἀνάστηθι*. Hom. has *ἐν* = *ἐνεσι*.

PROCLITICS

149. Proclitics (*προκλίνω lean forward*) are monosyllabic words which have no accent and are closely connected with the

following word. They are : the forms of the article $\acute{\omicron}$, $\acute{\eta}$, $\acute{\omicron}\acute{\iota}$, $\acute{\alpha}\acute{\iota}$; the prepositions $\acute{\epsilon}\nu$, $\acute{\epsilon}\acute{\iota}\varsigma$ ($\acute{\epsilon}\varsigma$), $\acute{\epsilon}\xi$ ($\acute{\epsilon}\kappa$); the conjunction $\acute{\epsilon}\acute{\iota}$; $\acute{\omega}\varsigma$, except when it means *thus*; the negative adverb $\acute{\omicron}\acute{\upsilon}$ ($\acute{\omicron}\acute{\upsilon}\kappa$, 119).

150. A proclitic sometimes takes an accent, thus :

a. $\acute{\omicron}\acute{\upsilon}$ at the end of a sentence : $\phi\acute{\eta}\varsigma$, $\acute{\eta}$ $\acute{\omicron}\acute{\upsilon}$; *do you say so or not?* $\pi\acute{\omega}\varsigma$ $\gamma\acute{\alpha}\rho$ $\acute{\omicron}\acute{\upsilon}$; *for why not?* Also $\acute{\omicron}\acute{\upsilon}$ no standing alone.

b. When an enclitic follows : $\acute{\epsilon}\nu$ $\tau\acute{\iota}\nu\acute{\iota}$, $\acute{\omicron}\acute{\upsilon}$ $\phi\eta\sigma\acute{\iota}$.

c. $\acute{\epsilon}\xi$, $\acute{\epsilon}\nu$, and $\acute{\epsilon}\acute{\iota}\varsigma$ receive an acute when they follow the word to which they belong : $\kappa\alpha\kappa\acute{\omega}\nu$ $\xi\acute{\epsilon}$ *out of evils* Ξ 472.

d. $\acute{\omega}\varsigma$ as becomes $\acute{\omega}\varsigma$ in poetry when it follows its noun : $\theta\epsilon\acute{\omicron}\varsigma$ $\acute{\omega}\varsigma$ *as a god*. When it stands for $\acute{\omicron}\acute{\tau}\omega\varsigma$, $\acute{\omega}\varsigma$ is written $\acute{\omega}\varsigma$ even in prose ($\acute{\omicron}\acute{\tau}\acute{\omega}$ $\acute{\omega}\varsigma$ *not even thus*).

ENCLITICS

151. Enclitics ($\acute{\epsilon}\gamma\kappa\lambda\acute{\iota}\nu\omega$ *lean on*) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are :

a. The personal pronouns $\mu\acute{\omicron}\acute{\upsilon}$, $\mu\acute{\omicron}\acute{\iota}$, $\mu\acute{\epsilon}$; $\sigma\acute{\omicron}\acute{\upsilon}$, $\sigma\acute{\omicron}\acute{\iota}$, $\sigma\acute{\acute{\epsilon}}$; $\acute{\omicron}\acute{\upsilon}$, $\acute{\omicron}\acute{\iota}$, $\acute{\xi}$, and (in poetry) $\sigma\acute{\phi}\acute{\iota}\iota$.

b. The indefinite pronoun $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$ in all forms (but not $\acute{\alpha}\tau\tau\alpha$ = $\tau\acute{\iota}\nu\acute{\alpha}$); the indefinite adverbs $\pi\acute{\omicron}\acute{\upsilon}$ (or $\pi\theta\acute{\iota}$), $\pi\acute{\eta}$, $\pi\acute{\omicron}\acute{\iota}$, $\pi\theta\acute{\acute{\epsilon}\nu}$, $\pi\theta\acute{\acute{\epsilon}}$, $\pi\acute{\acute{\omega}}$, $\pi\acute{\acute{\omega}\varsigma}$. As interrogatives these words retain their accents ($\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$, $\pi\acute{\omicron}\acute{\upsilon}$ (or $\pi\acute{\acute{\theta}\eta}$), $\pi\acute{\eta}$, $\pi\acute{\omicron}\acute{\iota}$, $\pi\acute{\acute{\theta}\eta\acute{\nu}}$, $\pi\acute{\acute{\theta}\eta\acute{\tau}\epsilon}$, $\pi\acute{\acute{\omega}}$, $\pi\acute{\acute{\omega}\varsigma}$).

c. The present indicative of $\acute{\epsilon}\acute{\iota}\mu\acute{\iota}$ *am* and $\phi\eta\mu\acute{\iota}$ *say*, except $\acute{\epsilon}\acute{\iota}$ and $\phi\acute{\eta}\varsigma$.

d. The particles $\gamma\acute{\acute{\epsilon}}$, $\tau\acute{\acute{\epsilon}}$, $\tau\acute{\acute{\omicron}}$, $\pi\acute{\acute{\epsilon}\rho}$.

152. The word before an enclitic is treated as follows :

a. An oxytone keeps its acute accent : $\delta\acute{\omicron}\varsigma$ $\mu\acute{\omicron}\acute{\iota}$, $\kappa\alpha\lambda\acute{\omicron}\nu$ $\acute{\epsilon}\sigma\tau\acute{\iota}$.

b. A perispomenon keeps its accent : $\phi\acute{\iota}\lambda\acute{\omega}$ $\sigma\epsilon$, $\tau\acute{\iota}\mu\acute{\omega}\nu$ $\tau\acute{\iota}\nu\alpha\varsigma$.

c. A proparoxytone or properispomenon receives, as an additional accent, the acute on the ultima : $\acute{\alpha}\nu\theta\rho\omega\pi\acute{\omicron}\varsigma$ $\tau\acute{\iota}\varsigma$, $\acute{\alpha}\nu\theta\rho\omega\pi\acute{\omicron}\acute{\iota}$ $\tau\acute{\iota}\nu\epsilon\varsigma$; $\sigma\acute{\acute{\omega}\sigma\acute{\omicron}\nu$ $\mu\epsilon$, $\pi\acute{\alpha}\acute{\iota}\delta\acute{\epsilon}\varsigma$ $\tau\acute{\iota}\nu\epsilon\varsigma$.

d. A paroxytone receives no additional accent: a monosyllabic enclitic loses its accent ($\chi\acute{\omega}\rho\acute{\alpha}$ $\tau\acute{\iota}\varsigma$, $\phi\acute{\iota}\lambda\acute{\omicron}\varsigma$ $\mu\acute{\omicron}\nu$), a dissyllabic enclitic retains its accent ($\chi\acute{\omega}\rho\acute{\alpha}\varsigma$ $\tau\acute{\iota}\nu\acute{\omicron}\varsigma$, $\phi\acute{\iota}\lambda\acute{\omicron}\iota$ $\tau\acute{\iota}\nu\acute{\epsilon}\varsigma$), except when its final vowel is elided ($\acute{\omicron}\acute{\tau}\omega$ $\pi\acute{\omicron}\tau'$ $\acute{\eta}\nu$).

e. Of several enclitics in succession, each receives an acute accent from

151 D. Also enclitic are the dialectic and poetical forms $\mu\epsilon\acute{\upsilon}$, $\sigma\acute{\acute{\epsilon}\omicron}$, $\sigma\epsilon\acute{\upsilon}$, $\tau\acute{\omicron}\acute{\iota}$, $\tau\acute{\acute{\epsilon}}$, and $\tau\acute{\acute{\omicron}}$ (acc. = $\sigma\acute{\acute{\epsilon}}$), $\acute{\epsilon}\omicron$, $\acute{\epsilon}\acute{\upsilon}$, $\acute{\epsilon}\theta\epsilon\nu$, $\mu\acute{\iota}\nu$, $\nu\acute{\iota}\nu$, $\sigma\phi\acute{\iota}$, $\sigma\phi\acute{\iota}\nu$, $\sigma\phi\acute{\acute{\epsilon}}$, $\sigma\phi\acute{\omega}\acute{\acute{\epsilon}}$, $\sigma\phi\acute{\omega}\tau\acute{\iota}\nu$, $\sigma\phi\acute{\acute{\epsilon}\omega\nu$, $\sigma\phi\acute{\acute{\epsilon}\alpha\varsigma$, $\sigma\phi\acute{\acute{\alpha}\varsigma}$ and $\sigma\phi\acute{\acute{\alpha}\varsigma$, $\sigma\phi\acute{\acute{\epsilon}\alpha}$; also the particles $\nu\acute{\omicron}$ or $\nu\acute{\acute{\upsilon}\nu}$ (not $\nu\acute{\acute{\upsilon}\nu}$), Epic $\kappa\acute{\acute{\epsilon}}$ ($\kappa\acute{\acute{\epsilon}\nu}$), $\theta\acute{\acute{\eta}\nu$, $\rho\acute{\acute{\alpha}}$; and Epic $\acute{\epsilon}\omicron\sigma\acute{\iota}$, Ion. $\acute{\epsilon}\iota\varsigma$, $\theta\eta\omicron\upsilon$ *art*.

the following, only the last having no accent: *εἰ ποῦ τίς τινα ἴδοι ἐχθρόν* if ever any one saw an enemy anywhere T. 4. 47.

N. — Properispomena ending in *-ξ* or *-ψ* are probably treated as paroxytones: *κῆρυξ τις, φοῖνιξ ἐστί*.

153. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. *-que, -ve*), which is accented as if the enclitic were still a separate word. Thus *οὔτε* (not *οὔτε*), *ὥστε, εἶπε, καίτοι, οὔτινος, φῆνι, ἀντινων*; usually *περ* (*ὥσπερ*); the inseparable *-δε* in *ὄδε, ἦδε, τοῦσδε*; and *-θε* and *-χι* in *εἶθε* (poetic *αἶθε*), *ναίχι*. *οὔτε, φῆνι*, etc., are not real exceptions to the rules of accent (138, 139).

a. The demonstrative pronominal suffix *-δε* draws the accent to the preceding syllable: *τοσούσδε* so much, *ἐνθάδε* here (*τόσος, ἐνθα*). The local suffix *-δε* is treated like an enclitic: *Μεγαράδε* (or *Μεγαράδε*) to Megara, Hom. *οἰκάνδε* (but Attic *οἰκαδε*) homewards.

b. *οἷός τε* able is sometimes written *οἷόσ τε*. *ἐγὼ γε* and *ἐμοί γε* may become *ἐγωγε, ἐμοιγε*. *οὐκ οὖν* is usually written *οὐκουν* not therefore (and not therefore?) in distinction from *οὐκοῦν* therefore.

154. An enclitic sometimes retains its accent:

a. If it is emphatic; as in contrasts (*ἦ σοὶ ἢ τῷ πατρί σου* either to you or to your father), and at the beginning of a sentence or clause (*φημὶ γάρ* I say in fact, *τινὲς λέγουσι* some say).

b. *ἐστί* is written *ἔσ τι* at the beginning of a sentence or verse; when it means *exists* or *is possible*; when it immediately follows *οὐκ, μή, εἰ, ὡς, καί, ἀλλά, τοῦτο*; and in *ἔστιν οἱ* some, *ἔστιν ὅτε* sometimes, etc.

c. After an elision: *πολλοὶ δ' εἰσίν* (for *δέ εἰσιν*), *ταῦτ' ἐστίν* (for *ταυτά ἐστιν*).

d. An enclitic of two syllables keeps its accent after a paroxytone (152 d).

N. 1. — As indirect reflexives in Attic prose (759 b), *οἷ* and *σφίσι* are not enclitic, *οἷ* is generally enclitic, *ἔ* usually not enclitic.

N. 2. — After oxytone prepositions and *ἔνεκα* enclitic pronouns (except *τίς*) usually keep their accent (*ἐπὶ σοί*, not *ἐπί σοι*; *ἔνεκα σοῦ*, not *ἐνεκά σου*; *ἐνεκά του*, not *ἐνεκα τοῦ*). *ἐμοῦ, ἐμοί, ἐμέ* are used after prepositions (except *πρὸς με*; and in the drama *ἀμφί μοι*).

MARKS OF PUNCTUATION

155. The *comma* and *period* have the same forms as in English. The *colon* is a point above the line (*·*), and stands for the English colon or semicolon: *οἱ δὲ ἠδέως ἐπειθοντο· ἐπίστευον γὰρ αὐτῷ* and they gladly obeyed; for they trusted him X. A. 1. 2. 2. The *mark of interrogation* (*;*) is the same as our semicolon: *τί λέγεις;* what do you say?

PART II

INFLECTION

156. Parts of Speech. — Greek has the following parts of speech: substantives (nouns), adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles.

157. Declension is the inflection of substantives, adjectives (including participles), and pronouns; *conjugation* is the inflection of verbs.

158. Stems. — Inflection consists in the addition of endings to the stem, which is that part of a word which sets forth the *idea*. Thus the stem *λογο-* becomes *λόγο-ς* *word*, the stem *λεγο-* becomes *λέγο-μεν* *we say*. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English; in nouns they often correspond to the ideas expressed by *of, to, for*, etc. The stem without any ending may serve as a word; as *χώρα* *land*, *λέγε* *speak!* *λόγε* *O word!* On roots, see 577.

159. The stem often changes in form. Thus *πατήρ* *father* has the stems *πατηρ-*, *πατερ-*, *πατρ-*; the stem of *λείπο-μεν* *we leave* is *λειπο-*, of *έ-λίπο-μεν* *we left* is *λιπο-*. The stem of a verb is also modified to indicate change in time: *λείψο-μεν* *we shall leave*.

DECLENSION

160. Declension deals with variations of number, gender, and case.

161. Number. — There are three numbers: singular, dual, and plural. The dual speaks of *two*, or *a pair*, as *τῶ ὀφθαλμῷ* *the two eyes*, but it is not often used, and the plural (which denotes *more than one*) is frequently substituted for it (*οἱ ὀφθαλμοί* *the eyes*).

162. Gender. — There are three genders: masculine, feminine, and neuter.

163. Natural Gender. — Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus *ὁ ναύτης* *seaman*, *ὁ στρατιώτης* *soldier*, *ἡ γυνή* *woman*, *ἡ κόρη* *maid*. The masculine designates a whole class: *οἱ ἄνθρωποι* *men (and women)*.

164. EXCEPTIONS.—Diminutives in *-ιον* are neuter (166), as *παιδίον* *little child* (male or female, *ὁ* or *ἡ* *παῖς* *child*). Also *τέκνον*, *τέκος* *child* (strictly 'thing born'), *ἀνδράποδον* *captive*.

165. Common Gender.—Many nouns denoting persons are either masculine or feminine; as *ὁ παῖς* *boy*, *ἡ παῖς* *girl*, *ὁ θεός* *god*, *ἡ θεός* (*ἡ θεά* *poet.*) *goddess*. So with names of animals: *ὁ βούς* *ox*, *ἡ βούς* *cow*, *ὁ ἵππος* *horse*, *ἡ ἵππος* *mare*; but *ὁ λαγώς* *he-hare* or *she-hare*.

166. Gender of Sexless Objects.—Masculine are the names of *winds*, *months*, and most *rivers*. Feminine are the names of most *countries*, *islands*, *cities*, *trees*, and *plants*, and most abstract words. Neuter are diminutives (164), words and expressions quoted, and indeclinable nouns, as letters of the alphabet and infinitives (253).

167. EXCEPTIONS are chiefly due to the endings; as *ἡ Λήθη* *Lethe*, *τὸ Ἄργος* *Argos*, *τὸ Ἴλιον* *Ilium*, *οἱ Δελφοί* *Delphi*, *ὁ λωτός* *lotus*.

168. Cases.—There are five cases: nominative, genitive, dative, accusative, and vocative. The genitive denotes *from* as well as *of*, the dative denotes *to* or *for* and also *by*, *with*, *on*, *in*, *at*, etc. The other cases are used as in Latin.

169. The genitive, dative, and accusative are called *oblique* cases to distinguish them from nominative and vocative, which are called *direct* cases.

170. The vocative is often the same as the nominative in the singular; in the plural it is always the same. Nominative, accusative, and vocative have the same form in neuter words, and always have *-ᾶ* in the plural (in contracted words, before contraction). In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

171. Lost Cases.—Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative (305). The Greek dative is used to express *by*, as in *βία* *by force*; *with*, as in *λίθους* *with stones*; and *in*, *on*, as in *γῆ* *on the earth*. *From* may be expressed by the genitive: *πύρρῳ Σπάρτης* *far from Sparta*.

172. Declensions.—There are three declensions.
 First, or *Ā* declension, with stems in *ᾶ* }
 Second, or *O*-declension, with stems in *ο* } Vowel Declension.

Third, or Consonant declension, with stems in a consonant, and in the semivowels *ι* and *υ*, which do duty as consonants (17).

GENERAL RULES FOR THE ACCENT OF SUBSTANTIVES AND ADJECTIVES

173. Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the quantity of the ultima permits (138); otherwise the following syllable receives the accent.

174. The kind of accent depends on the general laws (138-142): *νίκη*, *νίκης*, *νίκαί* (143); *δῶρον*, *δώρον*, *δῶρα*; *σῶμα*, *σώματος*, *σωμάτων*, *σώματα*.

175. Oxytones of the first and second declensions are perispomena in the genitive and dative of all numbers: *σκιᾶ*, *σκιᾶς*, *σκιᾷ*, *σκιῶν*, *σκιαῖς*; *θεός*, *θεοῦ*, *θεῷ*, *θεοῖν*, *θεῶν*, *θεοῖς*; *φανερός*, *φανεροῦ*, *φανερῷ*, *φανερῶν*, *φανεροῖς*. The gen. pl. of the first declension is always perispomenon (183).

176. The feminine genitive plural of adjectives and participles in *-ος* has the same accent and form as the masculine and neuter: *δίκαιος*, gen. pl. *δικαίων* (in all genders); *λυόμενος*, gen. pl. *λυομένων* (in all genders).

177. Words of the third declension having stems of one syllable accent the case ending in the genitive and dative of all numbers; and *-ων* and *-ων* have the circumflex. Thus *θήρ wild beast*, *θηρ-ός*, *θηρ-ί*, *θηρ-οῖν*, *θηρ-ῶν*.

178. EXCEPTIONS TO 177.—The ending of the gen. dual and plural is not accented in the case of some words, as *ὁ, ἡ παῖς boy, girl*, *ὁ Τρώς Trojan*, *τὸ φῶς light*, *τὸ οὖς ear*; so *πᾶς* all masc. and neut. gen. and dat. pl. (267). Thus *παῖδ-ων* (but *παι-σί*), *Τρώ-ων* (but *Τρω-σί*), *πάντων*, *πᾶσι*. Monosyllabic participles always accent the first syllable: *ὢν being*, *ὄντ-ος*, *ὄντ-ι*, *ὄντ-ων*, *οὔσι* (273).

179. CASE ENDINGS OF SUBSTANTIVES AND ADJECTIVES

	VOWEL DECLENSION		CONSONANT DECLENSION	
	SINGULAR			
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
Nom.	-ς or none	-υ	-ς or none	none
Gen.	-ς or -ω		-ος	
Dat.	-ι		-ι	
Acc.	-υ		-υ or -ᾶ	none
Voc.	none	-υ	none or like Nom.	none

	VOWEL DECLENSION		CONSONANT DECLENSION	
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
N. A. V.	none		-ε	
G. D.	-iv		-οiv	
		PLURAL		
N. V.	-ι	-ᾶ	-εs	-ᾶ
Gen.	-ων		-ων	
Dat.	-ις (-ισι)		-σι, -σσι, -εσσι	
Acc.	-vs (-ᾶs)	-ᾶ	-vs, -ᾶs	-ᾶ

180. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (183). Cp. 228, 233, 237.

DECLENSION OF SUBSTANTIVES

FIRST DECLENSION (STEMS IN \bar{a})

181. Substantives with stems in \bar{a} are masculine or feminine. The feminine nominative singular ends in $-\bar{a}$, $-\bar{a}$, or $-\eta$; the masculine nominative singular adds $-\varsigma$ to the stem, and ends in $-\bar{a}\varsigma$ or $-\eta\varsigma$.

182. Table of the union of the case endings (when there are any) with the final vowel of the stem.

FEM. SING.	MASC. SING.	MASC. FEM. DUAL	MASC. FEM. PL.
Nom. \bar{a} or \bar{a} η	$\bar{a}\varsigma$ $\eta\varsigma$	N. A. V. \bar{a}	$a-i$ (143)
Gen. $\bar{a}\varsigma$ or $\eta\varsigma$ $\eta\varsigma$	(Hom. $\bar{a}\text{-o}$ for $\bar{a}\text{-io}$)	G. D. $a-iv$	$\bar{a}v$ (for $\acute{\epsilon}\text{-ων}$, $\bar{a}\text{-ων}$)
Dat. ϕ or η η	ϕ η		$a-ις$ or $a\text{-ισι}$
Acc. $\bar{a}\text{-v}$ or $\bar{a}\text{-v}$ $\eta\text{-v}$	$\bar{a}\text{-v}$ $\eta\text{-v}$		$\bar{a}\varsigma$ (for $a\text{-vs}$)
Voc. \bar{a} or \bar{a} η	\bar{a} \bar{a} or η		$a-i$

a. $-\alpha v$, $-\alpha ις$, with short a , are formed on the analogy of $-\omega v$, $-\omega ις$ (196).

183. Accent. — The genitive plural always has the circumflex on the ultima, since $-\bar{a}v$ is contracted from $-\acute{\epsilon}\text{-ων}$ derived from (Hom.) $-\bar{a}\text{-ων}$ (34 D.). Final $-\alpha i$ is treated as short (143).

184. The dialects show various forms.

184 D. 1. For η , Doric and Aeolic have original \bar{a} .

2. Ionic has η after ϵ , i , and ρ . But Hom. has $\theta\acute{\epsilon}\bar{a}$ goddess, 'Ἐρμῆς *Hermes*.

3. The dialects admit $-\bar{a}$ in the nom. sing. less often than does Attic. Ionic has $\pi\rho\acute{\omicron}\mu\eta$ *stern* (Att. $\pi\rho\acute{\omicron}\mu\alpha$), Dor. $\tau\acute{\omicron}\lambda\mu\bar{a}$ *daring*. Ionic has η for \bar{a} in

185. Dative Plural. — The ending *-αισι* occurs in Attic poetry.

186.

I. FEMININES

SINGULAR

	ἡ χάρᾱ (χωρᾱ-) land	ἡ νίκη (νικᾱ-) victory	ἡ φυγή (φυγᾱ-) flight	ἡ μοῖρα (μοιρᾱ-) fate	ἡ γλῶττα (γλωττᾱ-) tongue	ἡ θάλαττα (θαλαττᾱ-) sea
Nom.	χάρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χάρᾱς	νίκης	φυγῆς	μοιρᾱς	γλωττῆς	θαλάττης
Dat.	χάρᾳ	νίκῃ	φυγῇ	μοιρᾳ	γλωττῇ	θαλάττῃ
Acc.	χάρᾱ-ν	νίκη-ν	φυγή-ν	μοιρᾱ-ν	γλῶττα-ν	θάλαττα-ν
Voc.	χάρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα

DUAL

N. A. V.	χάρᾱ	νικᾱ	φυγᾶ	μοιρᾶ	γλωττῆ	θαλάττῆ
G. D.	χάραιν	νικαιν	φυγαῖν	μοιραιν	γλωτταιν	θαλάτταιν

PLURAL

N. V.	χᾱραι	νικαι	φυγαί	μοιραι	γλῶτται	θάλατται
Gen.	χωρῶν	νικῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χῶραις	νίκαις	φυγαῖς	μοιραῖς	γλωτταις	θαλάτταις
Acc.	χάρᾱς	νικᾱς	φυγᾶς	μοιρᾶς	γλωττᾱς	θαλάττῆς

abstracts in *-ειη, -οιη* (*ἀληθειη truth, εὐνοιη good-will*). Hom. has voc. *νύμφη* maiden from *νύμφη* maiden.

4. **Nom. sing. masc.** — Hom. has *-ῥᾱ* for *-ῥης* in *ἵπκῶτα* horseman, *ἵπκῆλάτα* driver of horses, *κῦανοχαῖτα* dark-haired, *μητέρα* counsellor with recessive accent. So *ᾱ* in the adj. *εὐρύσσω* far-sounding.

5. **Gen. sing. masc.** — (a) *-ᾱο*, the original form from *ᾱ-(ι)ο*, is used by Hom. (*Ἄτρειδᾱο*). It contracts in Aeolic and Doric to *-ᾱ* (*Ἄτρειδᾱ*).

(b) *-εω*, from *ηο* (= *ᾱο*) by 2θ, is also used by Hom., who makes it a single syllable by synizesis (50), as in *Ἄτρειδεω*. Hdt. has *-εω*, as *πολίτεω* (138 a).

(c) *-ω* in Hom. after a vowel, *Βορέω* (nom. *Βορέης*).

6. **Acc. sing. masc.** — In proper names Hdt. often has *-εα* for *-ην*.

7. **Dual.** — In the gen. and dat. Hom. has *-αιν* and also *-αιν*.

8. **Gen. pl.** — (a) *-ᾱων*, the original form, occurs in Hom. In Aeolic and Doric *-ᾱων* contracts to (b) *-ᾱν* (*ἀγορᾱν*). (c) *-έων*, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (50). *-έων* is from *-ήων*, Ionic for *-ᾱων*. (d) *-ῶν* in Hom. generally after vowels (*κλισιῶν*, from *κλισιη hut*).

9. **Dat. pl.** — Hom. has *-ησι, -ης* (generally before vowels), and (rarely) *-αις*. Ionic has *-ησι*, Aeolic *-αισι, -αις*, Doric *-αις*.

10. **Acc. pl.** — *-ας, -ᾶς, ᾶς* in various Doric dialects, *-αις* in Aeolic.

187. Feminines are of two kinds: those that have *a* or *η*, and those that have *ᾶ*, in the nominative singular.

188. If the nominative singular has *ᾶ* or *η*, the other cases of the singular have the same. After *ε*, *ι*, or *ρ* we have *ᾶ*, otherwise *η*.

189. If the nominative singular has *ᾶ*, accusative and vocative singular have the same; genitive and dative singular have *ᾶ* after *ε*, *ι*, or *ρ*, otherwise *η*.

a. Here belong: *ᾶ* preceded by *σ* (*ξ*, *ψ*), *ττ* (*σσ*), *λλ*, *αιν*; substantives in *-εα* and *-τρια* denoting females; abstracts in *-εα* and *-οια*; and most substantives in *-ρα* after a diphthong or *υ*.

190.		II. MASCULINES			
		SINGULAR			
		ὁ νεᾶνιάς (νεᾶνιά-) <i>young man</i>	ὁ πολίτης (πολίτᾶ-) <i>citizen</i>	ὁ κριτής (κριτᾶ-) <i>judge</i>	Ἄτρείδης (Ἄτρείδᾶ-) <i>son of Atreus</i>
Nom.		νεᾶνιάς	πολίτης	κριτής	Ἄτρείδης
Gen.		νεᾶνίου	πολίτου	κριτοῦ	Ἄτρείδου
Dat.		νεᾶνίᾳ	πολίτῃ	κριτῇ	Ἄτρείδῃ
Acc.		νεᾶνιάν	πολίτην	κριτήν	Ἄτρείδην
Voc.		νεᾶνιά	πολίτα	κριτά	Ἄτρείδη
		DUAL			
N. A. V.		νεᾶνιά	πολίτᾶ	κριτᾶ	Ἄτρείδᾶ
G. D.		νεᾶνίαιν	πολίταιν	κριταῖν	Ἄτρείδαιν
		PLURAL			
N. V.		νεᾶνίαι	πολίται	κριταί	Ἄτρείδαι
Gen.		νεᾶνίων	πολίτων	κριτῶν	Ἄτρείδων
Dat.		νεᾶνίαις	πολίταις	κριταῖς	Ἄτρείδαις
Acc.		νεᾶνιάς	πολίτᾶς	κριτᾶς	Ἄτρείδᾶς

191. *ᾶ* and *η*. — In the final syllable of the singular *ᾶ* appears after *ε*, *ι*, and *ρ*; otherwise we find *η* (188). Except in compounds in *-μέτρης*: *γεωμέτρης* *measurer of land*.

192. Genitive singular. — The ending *-ου* is borrowed from the genitive singular of the second declension.

193. Vocative singular. — Masculines in *-ᾶς* have *ᾶ* (*νεᾶνιά*); those in *-της* have *ᾶ* (*πολίτα*, *δέσποτα* from *δεσπότης* *master*); all others in *-ης* have *η* except national names and compounds: *Πέρσᾶ* *Persian*, *γεωμέτρᾶ*.

CONTRACTS (FEMININES AND MASCULINES)

194. Most substantives in *aā*, *eā*, and *eās* are contracted.

SINGULAR

	ἡ μνά <i>mina</i>	ἡ σῦκη <i>fig tree</i>	ὁ Ἑρμῆς <i>Hermes</i>
	(μνά- for μναā-)	(σῦκη- for σῦκεā-)	(Ἑρμη- for Ἑρμεā-)
Nom.	(μνά) μνά	(σῦκέ) σῦκη	(Ἑρμέ) Ἑρμῆ-ς
Gen.	(μνά) μνάς	(σῦκέ) σῦκῆς	(Ἑρμέ) Ἑρμού
Dat.	(μνά) μνῆ	(σῦκέ) σῦκῆ	(Ἑρμέ) Ἑρμῆ
Acc.	(μνά-ν) μνά-ν	(σῦκέ-ν) σῦκη-ν	(Ἑρμέ-ν) Ἑρμῆ-ν
Voc.	(μνά) μνά	(σῦκέ) σῦκη	(Ἑρμέ) Ἑρμῆ

DUAL

N. A. V.	(μνά) μνά	(σῦκέ) σῦκῆ	(Ἑρμέ) Ἑρμῆ
G. D.	(μνά) μνάιν	(σῦκέ) σῦκαίν	(Ἑρμέ) Ἑρμαίν

PLURAL

N. V.	(μνά) μνάι	(σῦκέ) σῦκαί	(Ἑρμέ) Ἑρμαί
Gen.	(μνά) μνάων	(σῦκέ) σῦκῶν	(Ἑρμέ) Ἑρμῶν
Dat.	(μνά) μνάις	(σῦκέ) σῦκαίς	(Ἑρμέ) Ἑρμαίς
Acc.	(μνά) μνάς	(σῦκέ) σῦκάς	(Ἑρμέ) Ἑρμάς

The dual and plural of Ἑρμῆς mean *statues of Hermes*. Βορέας *North wind*, has also the form Βορρῆς (Βορροῦ, Βορρῆ, Βορρῶν, Βορρῆ).

SECOND DECLENSION (STEMS IN o)

195. Substantives with stems in *o* are masculine, feminine, or neuter. The masculine (or feminine) nominative singular adds *-s*, and ends in *-os*. The few feminines are declined like the masculines. In neuters, nominative, vocative, and accusative singular end in *-o-ν*; in the plural these cases end in *-a*.

196. Table of the union of the case endings (when there are any) with the final vowel of the stem.

	SINGULAR		DUAL		PLURAL		
	Masc. and Fem.	Neuter	Masc., Fem., and Neuter		Masc. and Fem.	Neuter	
Nom.	o-s	o-ν	N. A. V.	ω	Nom.	o-ι (143)	ᾶ
Gen.	ou (for o-(ι)o)		G. D.	o-ιν	Gen.	ων	
Dat.	φ				Dat.	o-ις or o-ισσι	
Acc.	o-ν				Acc.	ous (for o-νς)	ᾶ
Voc.	ε	o-ν			Voc.	o-ι	ᾶ

194 D. Hdt. has μνάι, μνάων, μνάς, γέων from γῆ, Βορῆς. Hom. has Ἐθνηναί (Att. Ἐθνηναί and Ἐθνηναί), γῆ (and γαίᾱ), σῦκη, Ἑρμαίς, Βορέης, gen. Βορέω.

197. The stem vowel *o* varies with *ε*, which appears in the vocative sing., and in *πανδημεί* (locative) in full force (*πᾶς all, δῆμος people*). Dat. *-φ* is derived from *-ο + αι* the original ending. On the locative in *-αι* see 305.

198. The dialects show various forms.

	SINGULAR			
	ὁ ἵππος <i>horse</i> (ἵππο-)	ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Nom.	ἵππο-ς	ἄνθρωπο-ς	ὁδο-ς	δῶρο-ν
Gen.	ἵππου	ἄνθρώπου	ὁδοῦ	δῶρου
Dat.	ἵππῳ	ἀνθρώπῳ	ὁδοῖ	δῶρῳ
Acc.	ἵππο-ν	ἄνθρωπο-ν	ὁδο-ν	δῶρο-ν
Voc.	ἵππε	ἄνθρωπε	ὁδέ	δῶρο-ν
	DUAL			
N. A. V.	ἵππῳ	ἀνθρώπῳ	ὁδοῖ	δῶρῳ
G. D.	ἵπποιν	ἀνθρώποιν	ὁδοῖν	δῶροιν
	PLURAL			
N. V.	ἵπποι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἵππων	ἀνθρώπων	ὁδῶν	δῶρων
Dat.	ἵπποισι	ἀνθρώποις	ὁδοῖς	δῶροις
Acc.	ἵππους	ἀνθρώπους	ὁδοῦς	δῶρα

200. **Feminines.** — *a. νύς daughter-in-law, νῆσος island, Δήλος Delos, Κόρινθος Corinth, φηγός (acorn-bearing) oak, ἄμπελος vine, etc.*

b. Some are properly adjectives used substantively: αὔλειος (scil. θύρᾳ door) house-door, ἔρημος and ἤπειρος (scil. χώρα country) desert and mainland.

c. Words for way: ὁδός and κέλευθος way; and ἀμαξιτός carriage-road, ἀτραπός foot-path, which may be adjectival (b) with ὁδός omitted.

d. Various other words: βίβλος book, γνάθος jaw, δέλτος writing-tablet, δρόσος dew, κόπρος dung, ληνός wine-press, λίθος stone (usually masc.), νόσος disease, πλίνθος brick, ῥάβδος rod, σποδός ashes, τάφρος trench, ψάμμος sand, ψήφος pebble, etc.

201. **Vocative.** — The nominative is used instead of the voca-

198 D. 1. **Gen. sing.** — *-οιο*, the original form, appears in Hom. (*πολέμοιο*). By loss of *ι* (37) comes *-οο*, which is sometimes read in Hom. By contraction of *οο* come *-ου*, found in Hom., Ionic, and some Doric dialects; and *ω* in Aeolic and some Doric dialects (*ἵππω*).

2. **Dual.** — *-οιν* in Hom. (*ἵπποιν*).

3. **Dat. pl.** — *-οισι* Hom., Aeolic, Ionic.

4. **Acc. pl.** — *-ους, -ως, -ους, -ος*, in various Doric dialects, *-οις* in Aeolic.

tive in *θεός* and some other words. *ἀδελφός* *brother* retracts the accent (*ἄδελφε*).

202. Dative Plural.—The ending *-οισι* often appears in poetry, rarely in Attic prose (Plato).

CONTRACTED SUBSTANTIVES

203. Stems in *εο* and *οο* are contracted according to 42, 43. *εα* in the neuter becomes *ᾶ* (48).

	SINGULAR			
	ὁ νοῦς <i>mind</i> (νοο-)	ὁ περίπλους <i>sailing around</i> (περιπλοο-)		τὸ ὄστον <i>bone</i> (ὄστοε-)
Nom.	(νόο-ς) νοῦ-ς	(περίπλοο-ς) περίπλου-ς		(ὄστέο-ν) ὄστοῦ-ν
Gen.	(νόου) νοῦ	(περιπλόου) περίπλου		(ὄστέου) ὄστοῦ
Dat.	(νόῳ) νῷ	(περιπλόῳ) περίπλῳ		(ὄστέῳ) ὄστῳ
Acc.	(νόο-ν) νοῦ-ν	(περίπλοο-ν) περίπλου-ν		(ὄστέο-ν) ὄστοῦ-ν
Voc.	(νόε) νοῦ	(περίπλοε) περίπλου		(ὄστέο-ν) ὄστοῦ-ν

DUAL

N. A. V.	(νόω) νῶ	(περιπλόω) περίπλω		(ὄστέω) ὄστέ
G. D.	(νόοιν) νοῖν	(περιπλόοιν) περίπλοιν		(ὄστέοιν) ὄστοῖν

PLURAL

N. V.	(νόοι) νοῖ	(περίπλοοι) περίπλοι		(ὄστέα) ὄστᾶ
Gen.	(νόων) νῶν	(περιπλόων) περίπλων		(ὄστέων) ὄστῶν
Dat.	(νόοις) νοῖς	(περιπλόοις) περίπλοις		(ὄστέοις) ὄστοῖς
Acc.	(νόους) νοῦς	(περιπλόους) περίπλους		(ὄστέα) ὄστᾶ

204. Accent.—The nom. dual is irregularly oxytone: *νῶ*, *ὄστώ*, not *νῶ*, *ὄστῶ* according to 144 c. — *κανοῖν* (*κάνεον*) *basket* gets its accent (not *κάνουν*) from that of the gen. and dat. *κανοῦ*, *κανῷ*. Cp. 259 b. — Compounds retain the accent on the syllable that has it in the nom. sing.: *ἔκπλους* from *ἔκπλοος*; *ἔκπλου* (not *ἔκπλοῦ*) from *ἔκπλόου*.

ATTIC DECLENSION

205. Some substantives ending in *-εως* are placed under the Second Declension because they are derived from earlier stems in *ο* preceded by a long vowel (*-εως* from *-ηος*, 29). A few others have a consonant before *-ως*. The vocative has no special form.

203 D. Homer and Ionic generally have the open forms. *οἰνοχόος* *wine-pourer* does not contract in Attic since it stands for *οἰνοχοφος*.

206. This declension is called "Attic" because the nominative singular generally shows *-ως* in Attic but *-ος* in other dialects.

207.

ὁ νεώς *temple*

SINGULAR		DUAL	PLURAL		
Nom. νεώς	(Ionic νηός)	N. A. νεώ	(Ionic νηώ)	Nom. νεή	(Ionic νηοί)
Gen. νεώ	(" νηού)	G. D. νεήν	(" νηοῖν)	Gen. νεών	(" νηῶν)
Dat. νεή	(" νηῷ)			Dat. νεήσ	(" νηοῖς)
Acc. νεών	(" νηό-ν)			Acc. νεώς	(" νηοῦς)

208. So ὁ λεώς *people*, ὁ Μενέλεως *Menelaus*, ὁ λαγώς *hare*. *ω* is found in every form, and takes *ι* subscript in the dative of all numbers.

209. There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (258 b) end in *-ων*.

210. Most words of this declension owe their forms to transfer of quantity (29) or to shortening (34). Thus νεώς is from νηός (= Doric νᾱός), νεών from νηόν, νεή from νηῷ. λαγώς is contracted from λαγωός.

211. In the acc. sing. some words end in *-ω* or *-ων*, as λαγώ or λαγών *hare*. So ὁ Ἄθως, ἡ Κέως, ἡ Τέως, ἡ Κῶς, ὁ Μένως. ἡ ἔως *dawn* has ἔω.

212. Accent. The accent of the nominative is kept in all cases. Μενέλεως (138 b) retains the accent of the earlier Μενέλαος.

THIRD DECLENSION

213. This declension includes stems ending in a consonant, and in *ι* and *υ* (including diphthongs ending in *ι* or *υ*), which were sometimes sounded as semivowels (17).

The stem is usually found by dropping *-ος* of the genitive singular.

214. Nominative Singular. — Masculine and feminine stems not ending in *ν*, *ρ*, *ς* or *οντ*, add *ς*.

A labial (*π*, *β*, *φ*) + *ς* becomes *ψ* (82). — A dental (*τ*, *δ*, *θ*) + *ς* becomes *σσ* (83), which is reduced to *ς*. — A palatal (*κ*, *γ*, *χ*) or *κτ* + *ς* becomes *ξ* (82). — (The same changes occur in the dat. pl.)

215. Masculine and feminine stems ending in *ν*, *ρ*, and *ς* reject *ς* and lengthen a preceding vowel, if short (*ε* to *η*, *ο* to *ω*).

207 D. Hom. has νηός *temple*, λαός *people*, κάλος *cable*, λαγώς *hare*, γάλωσ *sister-in-law*, Ἄθως, Κῶς; Hdt. has λεώς, λαγός, Κέως. Hom. and Hdt. have ἠώς, gen. ἠοῦς, dawn (235 D.), whence Att. ἔως by 34. Hom. has Περειῶ from Περειός.

216. Masculine stems in *οντ* drop *τ* (115) and lengthen *ο* to *ω*: *γέρων old man γέροντ-ος, λέων lion λέοντ-ος.*

217. Neuters show the pure stem, from which final *τ* and other consonants which cannot stand at the end of a word (115) are dropped: *ἄρμα chariot ἄρματ-ος, πρᾶγμα thing πράγματ-ος, γάλα milk γάλακτ-ος.*

218. Accusative Singular.— Masculines and feminines usually add *α* to stems ending in a consonant; *ν* to stems ending in *ι* or *υ*. Barytone stems of two syllables ending in *ιτ, ιδ, ιθ* usually drop the dental and add *ν*, as *χάρις grace (stem χαριτ-), χάριν*; oxytones add *α* to the stem, as *ἐλπίς hope (stem ἐλπιδ-), ἐλπίδα.*

219. Vocative Singular.— The vocative of masculines and feminines is generally the pure stem.

πόλι (πόλι-ς city), βοῦ (βοῦ-ς ox, cow), Σώκρατες (Σωκράτης). Stems in *ιδ* and *ντ* cannot retain final *δ* and *τ* (115), hence **Ἄρτεμι* from **Ἄρτεμιδ-* (*Ἄρτεμιδ-*), *παῖ* from *παῖς boy, girl (παιδ-), νεᾶνι* from *νεᾶνις maiden (νεᾶνιδ-)*; *γέρον* from *γέρων old man (γεροντ-), γίγαν* from *γίγᾶς giant (γιγαντ-).*

220. The vocative is generally the same as the nominative:

a. In stems ending in a stop (13) consonant (except those ending in *ιδ* and *ντ*, 219): *φύλαξ watchman (φυλακ-), Αἴας Ajax (Αἰαντ-).*

b. In oxytone stems ending in a liquid or nasal and not taking *ς* to form their nominative (215): *ποιμήν shepherd (ποιμεν-)*; but *ἀνὴρ man, πατήρ father* have *ἄνερ, πάτερ* (231). Barytones use the stem in *ν* or *ρ* as the vocative (219): *δαίμων, ῥήτορ* from *δαίμων divinity, ῥήτωρ orator.*

221. Dative Dual and Plural.— The dative dual adds *-οιν*, the dative plural adds *-σι*, to the stem. In the dative plural

a. Stems in *ντ* drop *ντ* and lengthen the preceding vowel, if short (85): *λέων (λεοντ-) λέουσι, γίγᾶς (γιγαντ-) γίγᾶσι.* So *τιθεῖς (τιθειντ-) τιθείσι.*

b. Stems in *ν* drop *ν* without lengthening the preceding vowel, if short: *δαίμων (δαιμον-) δαίμοσι, ποιμήν (ποιμεν-) ποιμέσι, φρήν mind (φρεν-) φρεσί.*

216 D. Hdt. has *δδῶν τοοτῆ δδδντ-ος.* Attic *δδούς* has the inflection of a participle in *-ους* (275).

218 D. The acc. in *α* (*χάριτα, ἔριδα, θρηῖθα*) occurs in Hom., Hdt., and in Attic poetry. Hom. has *κόρυθα* and *κόρυν* (*κόρυς helmet*).

220 D. Hom. has *δινα* as well as *διναξ* (*δινακτ-*); *Αἰαν* from *Αἰαντ-*. *Πουλυδάμᾶ, Δᾶοδάμᾶ* (from stems in *αντ*) are later forms due to analogy.

221 D. 1. Hom. has only *-οιν* in the gen. and dat. dual.

2. In the dat. pl. Hom. has *-σι* (*βέλεσ-σι, δέπασ-σι*), and in a few cases *-εσι*,

N. — Strictly ν is not dropped, but since the stem of the dat. pl. is weak in form the ν stood originally between two consonants and should become a (30 b). Thus φρασί in Pindar is for φργσι, as μέλασι (286 a) is for μελγσι. Attic φρεσί borrows its ε from φρένες, φρενῶν, etc., ποιμέσι its ε from ποιμένες, ποιμένων, etc., and δαίμοσι its ο from δαίμονες, δαιμόνων, etc.

222. Accusative Plural. — The ending -as is produced by adding vs to the stem (ν becoming α between two consonants by 30 b); as φύλακ-as from φυλακ-γs.

223. Accent. — For the accent of the third declension, see 177–178.

224. Gender. — The gender of substantives of the third declension is frequently known by the last letters of the stem.

1. Masculine are stems ending in ντ, ητ (except those in τητ), ωτ, ευ, and ρ (except those in αρ, and ἡ χεῖρ hand, ἡ κήρ fate, etc.). Stems in ν are usually masc., but there are many exceptions.

2. Feminine are stems ending in γον, δον, τητ and others in τ (except those specified in 1 and 3), ς (except ὁ ποῦς foot), θ (except ὁ or ἡ ὄρνις bird), ι and υ (with nom. in -ιs and -υs).

3. Neuter are stems ending in αρ, ασ, ατ, εσ (with nom. in -οs), ι and υ (with nom. in -ι, -υ).

225. STEMS IN A LABIAL (π, β, φ), OR IN A PALATAL (κ, γ, χ)

	SINGULAR					
	ὁ Αἰθιοψ	ἡ φλέψ	ὁ φύλαξ	ἡ φάλαγξ	ὁ ἡ αἰξ	ἡ θριξ
	(Αἰθιοπ-)	(φλεβ-)	(φυλακ-)	(φαλαγγ-)	(αιγ-)	(τριχ-, 108 f)
	<i>Ethiopian</i>	<i>vein</i>	<i>watchman</i>	<i>phalanx</i>	<i>goat</i>	<i>hair</i>
Nom.	Αἰθιοψ	φλέψ	φύλαξ	φάλαγξ	αἰξ	θριξ
Gen.	Αἰθιοπ-ος	φλεβ-ός	φύλακ-ος	φάλαγγ-ος	αιγ-ός	τριχ-ός
Dat.	Αἰθιοπ-ι	φλεβ-ί	φύλακ-ι	φάλαγγ-ι	αιγ-ί	τριχ-ί
Acc.	Αἰθιοπ-α	φλεβ-α	φύλακ-α	φάλαγγ-α	αιγ-α	τριχ-α
Voc.	Αἰθιοψ	φλέψ	φύλαξ	φάλαγξ	αἰξ	θριξ
	DUAL					
N. A. V.	Αἰθιοπ-ε	φλεβ-ε	φύλακ-ε	φάλαγγ-ε	αιγ-ε	τριχ-ε
G. D.	Αἰθιοπ-οιν	φλεβ-οιν	φυλάκ-οιν	φαλάγγ-οιν	αιγ-οιν	τριχ-οιν

reduced from -εσσι (ἀνάκτ-εσσι); -εσσι occurs after vowels (γένυ-εσσι; for γένυσι?). -εσσι was added both to stems not ending in σ (πῶδ-εσσι, βδ-εσσι, ἀνδρ-εσσι, δτ-εσσι, 242 D.), and even to stems in σ (ἐπέ-εσσι). Hom. has also ποσσι, ποσί; Pind. χαρίτεσσι, θέμισσι. Tragedy has this -εσσι (κορούθ-εσσι), and so Aeolic.

222 D. This -as may be added even to ι and υ stems: Hom. πόλι-as, ἰχθύ-as, Hdt. πῆχε-as. Hom. πόλιs is from (Dor.) πόλι-υs.

PLURAL

N. V.	Αἰθίωπ-ες	φλέβ-ες	φύλακ-ες	φάλαγγ-ες	αἶγ-ες	τρίχ-ες
Gen.	Αἰθιόπ-ων	φλεβ-ῶν	φυλάκ-ων	φαλάγγ-ων	αἶγ-ῶν	τριχ-ῶν
Dat.	Αἰθίοσι	φλεσί	φύλαξι	φάλαγγι	αἶξι	θριξί
Acc.	Αἰθίωπ-ας	φλέβ-ας	φύλακ-ας	φάλαγγ-ας	αἶγ-ας	τρίχ-ας

STEMS IN A DENTAL (τ , δ , θ)

226.

A. MASCULINES AND FEMININES

SINGULAR

	ὁ θῆς	ἡ ἐλπίς	ἡ χάρις	ὁ ἡ ὄρνις	ὁ γίγᾱς	ὁ γέρων
	(θητ-)	(ἐλπιδ-)	(χαριτ-)	(ὄρνιθ-)	(γιγαντ-)	(γεροντ-)
	<i>serf</i>	<i>hope</i>	<i>grace</i>	<i>bird</i>	<i>giant</i>	<i>old man</i>
Nom.	θῆς	ἐλπίς	χάρις	ὄρνις	γίγᾱς	γέρων
Gen.	θητ-ός	ἐλπιδ-ος	χαριτ-ος	ὄρνιθ-ος	γιγαντ-ος	γεροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	χαριτ-ι	ὄρνιθ-ι	γιγαντ-ι	γεροντ-ι
Acc.	θητ-α	ἐλπιδ-α	χαριν	ὄρνιν	γιγαντ-α	γεροντ-α
Voc.	θῆς	ἐπί	χάρι	ὄρνι	γίγᾱν	γέρον

DUAL

N. A. V.	θητ-ε	ἐλπιδ-ε	χαριτ-ε	ὄρνιθ-ε	γιγαντ-ε	γεροντ-ε
G. D.	θητ-οιν	ἐλπιδ-οιν	χαριτ-οιν	ὄρνιθ-οιν	γιγαντ-οιν	γεροντ-οιν

PLURAL

N. V.	θητ-ες	ἐλπιδ-ες	χαριτ-ες	ὄρνιθ-ες	γιγαντ-ες	γεροντ-ες
Gen.	θητ-ῶν	ἐλπιδ-ων	χαριτ-ων	ὄρνιθ-ων	γιγαντ-ων	γεροντ-ων
Dat.	θησί	ἐλπίσι	χαρισί	ὄρνισι	γίγᾱσι	γέρουσι
Acc.	θητ-ας	ἐλπιδ-ας	χαριτ-ας	ὄρνιθ-ας	γιγαντ-ας	γεροντ-ας

227. In ὁ πούς *foot* (stem ποδ-) ου is irregular. Doric has πῶς.

228. B. NEUTERS WITH STEMS IN τ AND IN $\epsilon\tau$ VARYING WITH $\alpha\varsigma$

SINGULAR

	σῶμα <i>body</i>	ἦπαρ <i>liver</i>	τέρας <i>portent</i>	κέρας <i>horn</i>
	(σωματ-)	(ἦπατ-)	(τερατ-)	(κεράτ-, κερασ-)
N. A. V.	σῶμα	ἦπαρ	τέρας	κέρας
Gen.	σώματ-ος	ἦπατ-ος	τέρατ-ος	κέρατ-ος (κέρα-ος) κέρως
Dat.	σώματ-ι	ἦπατ-ι	τέρατ-ι	κέρατ-ι (κέρα-ῖ) κέραι

228 D. From *χρῶς skin* (χρωτ-) Hom. has *χρόος, χροῖ* (also Hdt.), *χροῖα*, rarely *χρωτός, χρωτά*. Hom. has *ιδρῶ, γέλω, ἔρω* for Att. *ιδρώτι (ιδρώς sweat), γέλωτι (γέλως laughter), ἔρωτι (ἔρωσ love)*. Hom. has also acc. *ιδρώ, γέλω* (or *γέλων*), *ἔρον* (from *ἔρος*). Some stems in -ιδ are generally ι stems in Ionic, Doric, and Aeolic; as *θέτις, θέτιος* (but *θέτιδος* θ 370).

DUAL						
N. A. V.	σώματ-ε	ἦπατ-ε	τέρατ-ε	κέρατ-ε	(κέρα-ε)	κέρα
G. D.	σωμάτ-οιν	ἦπάτ-οιν	τεράτ-οιν	κεράτ-οιν	(κερά-οιν)	κεράν
PLURAL						
N. V.	σώματ-α	ἦπατ-α	τέρατ-α	κέρατ-α	(κέρα-α)	κέρα
Gen.	σωμάτ-ων	ἦπάτ-ων	τεράτ-ων	κεράτ-ων	(κερά-ων)	κεράων
Dat.	σώμασι	ἦπασι	τέρασι	κέρασι		
Acc.	σώματ-α	ἦπατ-α	τέρατ-α	κέρατ-α	(κέρα-α)	κέρα

a. Stems in *as* (233) drop *σ* and contract *ασ, αω* to *ω*, and *αα* to *ᾶ*.

b. *κέρας*, meaning *wing of an army*, is usually declined from the stem *κερασ-* (ἐπὶ κέρως in *single file*); in the meaning *horn*, from the stem *κεράτ-*.

c. *τέρας, κέρας* form their nominative from a stem in *ς*. So, too, *πέρας* and *πέρατ-ος, φῶς* (*light* (contracted from *φάος*) *φωτ-ός*).

229. STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν)

SINGULAR						
	ὁ θήρ	ὁ ῥήτωρ	ἡ ῥίς	ὁ ἡγεμών	ὁ ἀγών	ὁ ποιμήν
	(θήρ-)	(ῥήτορ-)	(ῥίν-)	(ἡγεμον-)	(ἀγων-)	(ποιμεν-)
	<i>wild beast</i>	<i>orator</i>	<i>nose</i>	<i>leader</i>	<i>contest</i>	<i>shepherd</i>
Nom.	θήρ	ῥήτωρ	ῥίς	ἡγεμών	ἀγών	ποιμήν
Gen.	θήρ-ός	ῥήτορ-ος	ῥίν-ός	ἡγεμόν-ος	ἀγών-ος	ποιμέν-ος
Dat.	θήρ-ι	ῥήτορ-ι	ῥίν-ι	ἡγεμόν-ι	ἀγών-ι	ποιμέν-ι
Acc.	θήρ-α	ῥήτορ-α	ῥίν-α	ἡγεμόν-α	ἀγών-α	ποιμέν-α
Voc.	θήρ	ῥήτορ	ῥίς	ἡγεμών	ἀγών	ποιμήν
DUAL						
N. A. V.	θήρ-ε	ῥήτορ-ε	ῥίν-ε	ἡγεμόν-ε	ἀγών-ε	ποιμέν-ε
G. D.	θήρ-οιν	ῥήτορ-οιν	ῥίν-οιν	ἡγεμόν-οιν	ἀγών-οιν	ποιμέν-οιν
PLURAL						
N. V.	θήρ-ες	ῥήτορ-ες	ῥίν-ες	ἡγεμόν-ες	ἀγών-ες	ποιμέν-ες
Gen.	θήρ-ων	ῥήτορ-ων	ῥίν-ων	ἡγεμόν-ων	ἀγών-ων	ποιμέν-ων
Dat.	θήρ-σι	ῥήτορ-σι	ῥίν-σι	ἡγεμόσι	ἀγῶσι	ποιμέσι
Acc.	θήρ-ας	ῥήτορ-ας	ῥίν-ας	ἡγεμόν-ας	ἀγών-ας	ποιμέν-ας

228 D. Hom. has *τέρας, τέραα* (τέλρα), *τεράων, τεράεσσι*; *κέρας, κέραος, κέραι, κέρα, κεράων, κέρασι* and *κεράεσσι*. Hdt. has *ε* for *α* before a vowel (cp. 233 D. 3) in *τέρεος, τέρεα* (also *τέρατος, τέρατα*), *κέρεος, κέρει, κέρεα, κερέων*. Hom. has *πείρας* *πέρατος* for *πέρας* *πέρατος*. From *φάος* (*φῶς*), he has dat. *φάει*, pl. *φάεα*. *φάος* and *φῶς* (*φωτ-ός*) are used in tragedy.

229 D. Hom. has *ἠέρι, ἠέρα* from *ἄηρ* *air*; from *Κρονίων, Κρονίωπος* and *Κρονίονος*. Ionic *μείς*, Doric *μής* *month* are from *μενς* for *μηνς* (cp. 32 D. 1, 2). Aeolic gen. *μῆννος* is from *μηνσ-ος*.

230. In the acc. sing. Ἀπόλλω and Ποσειδῶ are found as well as Ἀπόλλωνα, Ποσειδῶνα. In the voc. σωτήρ *preserver*, Ἀπόλλων, Ποσειδῶν (from Ποσειδέων, -άων) have ὠτερ, Ἀπολλον, Πόσειδον. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, voc. Ἀγάμεμνον; but not in those in -φρων (Εὐθύφρον).

STEMS IN $\epsilon\rho$ VARYING WITH ρ

231. Several words in -τηρ show three forms of stem gradation: -τηρ strong, -τερ middle, -τρ weak. ρ between consonants becomes ρα (18). The vocative singular has recessive accent. ἀνὴρ *man* always has the weak form in ρ even before vowels; between ν and ρ , δ is inserted by 113.

SINGULAR

	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ἀνερ- or ἀν(δ)ρ-) <i>man</i>
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἀνδρ-α
Voc.	πάτερ	μήτερ	θύγατερ	ἀνερ

DUAL

N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἀνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οιν

PLURAL

N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἀνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ων
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἀνδρ-ας

a. The accent of μητρός, μητρί, θυγατρός, θυγατρί follows that of πατρός, πατρί. γαστήρ *belly* has γαστρός, etc. Δημήτηρ is inflected Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ. ἀστήρ *star* has ἀστέρος, ἀστέρι, dat. pl. ἀστράσι.

STEMS IN SIGMA ($\epsilon\varsigma$, $α\varsigma$, $ο\varsigma$)

232. Stems in sigma drop the σ before all case endings, and the vowels thus brought together contract.

a. The masc. and fem. acc. pl., when contracted, borrows the form of the contracted nom. pl. In the dat. pl. the union of σ of the stem and σ of the ending produces $\sigma\sigma$, which is reduced to σ (93).

231 D. Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρῶν; θυγατέρι, θύγατρα, θύγατες, θυγατρῶν, θυγατέρεσσι, θύγατρας; γαστέρος, etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρες, ἀνέρων, ἀνέρας. Hom. has ἀνδρεσσι and ἀνδράσι (with -ασι only in this word), Δήμητρος and Δημήτερος.

b. Masc. stems in $\epsilon\varsigma$ with nom. in $-\eta\varsigma$ are proper names; the fem. *τριήρης* *trireme* is an adj. used substantively: properly, *triply fitted*; ἡ *τριήρης* (*ναῦς*) 'ship with three banks of oars.'

c. Neuters with stems in $\epsilon\varsigma$ have $-\sigma\varsigma$ in the nom., acc., and voc. sing.; neuters with stems in $\alpha\varsigma$ have $-\alpha\varsigma$ in these cases.

d. Some stems in $\alpha\varsigma$ have also a stem in $\alpha\tau$ or $\alpha\tau$ (228).

233.	ὁ Σωκράτης <i>Socrates</i> (Σωκρατε-)		ὁ Δημοσθένης <i>Demosthenes</i> (Δημοσθενε-)	
Nom.	Σωκράτης		Δημοσθένης	
Gen.	(Σωκράτε-ος)	Σωκράτους	(Δημοσθένε-ος)	Δημοσθένους
Dat.	(Σωκράτε-ι)	Σωκράτει	(Δημοσθένε-ι)	Δημοσθένει
Acc.	(Σωκράτε-α)	Σωκράτη	(Δημοσθένε-α)	Δημοσθένη
Voc.	Σώκρατες		Δημόσθηνες	

SINGULAR

	ἡ τριήρης (τριηρεσ-) <i>trireme</i>	τὸ γένος (γενεσ-) <i>race</i>	τὸ γέρας (γερασ-) <i>prize</i>
Nom.	τριήρης	γένος	γέρας
Gen.	(τριήρε-ος) τριήρους	(γένε-ος) γένους	(γέρα-ος) γέρους
Dat.	(τριήρε-ι) τριήρει	(γένε-ι) γένει	(γέρα-ι) γέραι
Acc.	(τριήρε-α) τριήρη	γένος	γέρας
Voc.	τριήρες	γένος	γέρας

DUAL

N. A. V.	(τριήρε-ε) τριήρει	(γένε-ε) γένει	(γέρα-ε) γέρα
G. D.	(τριηρέ-οιν) τριήροιν	(γενέ-οιν) γενοῖν	(γερά-οιν) γεράν

FLURAL

N. V.	(τριήρε-ες) τριήρεις	(γένε-α) γένη	(γέρα-α) γέρα
Gen.	(τριηρέ-ων) τριήρων	(γενέ-ων) γενῶν	(γερά-ων) γεράων
Dat.	(τριήρεσ-σι) τριήρεσι	(γένεσ-σι) γένεσι	(γέρασ-σι) γέρασι
Acc.	τριήρεις	(γένε-α) γένη	(γέρα-α) γέρα

a. Proper names in $-\eta\varsigma$ have recessive accent in the vocative.

b. Proper names in $-\gammaένης$, $-\κράτης$, $-\μένης$, $-\φάνης$, etc., may have an acc. in $-\ην$ by imitation of the 1 decl.; as *Σωκράτην*, *Ἀριστοφάνην*, *Τισσαφέρνην*, like *Ἀτρείδην* (190, 250 a). But names in $-\κλῆς$ (234) have only $-\ἑᾶ$.

c. The accent of *τριήρων* and *τριήρων* follows that of the other forms.

d. The dat. sing. of $\alpha\varsigma$ stems is properly $-\αῖ$; but $-\alpha$ is often written and may possibly imitate the α of $\bar{\alpha}$ stems.

233 D. 1. Hom. uses the open or the closed forms according to convenience. $-\epsilon\upsilon\varsigma$ occurs in the gen. of a few words in $-\sigma\varsigma$ (*βέλους*); $-\epsilon\omega\upsilon\varsigma$ is often a single syllable (50), as is the acc. sing. and the pl. $-\epsilon\alpha$ from nom. $-\eta\varsigma$ or $-\sigma\varsigma$. Hdt. has open

234. When *-ος*- of the stem is preceded by *ε*, the inflection is as follows: τὸ δέος *fear* (δεεσ-), ὁ Περικλῆς from Περικλέης *Pericles* (Περικλεεσ-):

Nom.		δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος)	δέους (47)	(Περικλέε-ος)	Περικλέους
Dat.	(δέε-ι)	δέει	(Περικλέε-ι)	Περικλεί
Acc.		δέος	(Περικλέε-α)	Περικλέα (48)
Voc.		δέος	(Περικλεες)	Περικλεις

STEMS IN *ος*

235. ἡ αἰδώς *shame* is the only *ος* stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. (αἰδό-ος) αἰδοῦς, Dat. (αἰδό-ι) αἰδοί, Acc. (αἰδό-α) αἰδῶ, Voc. αἰδώς.

STEMS IN *ωγ* (*ωφ*)

236. Stems in *ωγ* have lost *γ* (37) and appear as *ω* stems. This *ω* contracts with the case endings in the dat. and acc. sing. and in the nom. and acc. pl. Stems in *ωγ* are masculine.

	SINGULAR	DUAL	PLURAL
Nom.	ἦρωσ <i>hero</i>	N. A. V. ἦρω-ε	N. V. ἦρω-ες (rarely ἦρωσ)
Gen.	ἦρω-ος	G. D. ἦρώ-οιν	Gen. ἦρώ-ων
Dat.	ἦρω-ι (usually ἦρωφ)		Dat. ἦρω-σι
Acc.	ἦρω-α (usually ἦρωφ)		Acc. ἦρω-ας (rarely ἦρωσ)
Voc.	ἦρωσ		

a. Forms of the Attic declension (205) are gen. ἦρω, Μίνω, acc. ἦρων.

-eos, -ea, -ees(?), *-ea*. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελέεσσι (221 D. 2) from βέλος *missile*.

2. Stems in *ας* are generally open in Hom. (γῆραος, γῆραι), but we find *-αι* in the dat. sing., κρεῶν and κρειῶν in the gen. pl. In the nom. and acc. pl. *a* is short (γέρᾱ), and this is sometimes the case in Attic poetry (κρέᾱ). Hom. has δέπασσι and δεπέεσσι (δέπας *cup*).

3. In Hom. and Hdt. some words in *-ας* show *ε* for *a* before a vowel. Hom.: οἰδας *ground*, οἰδεος, οἰδεῖ and οἰδει; κῶας *fleece*, κῶεα, κῶεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *image*, βρέτεος, βρέτει, etc. Cp. 228 D.

234 D. Hom. has κλέα (for κλέα' ?), and, in proper names, -κλέης: -κλήος, -κλήι, -κλήα (open *-έος, -έει, -έα* may be read). Hdt. has -κλέος, *-έι, -έα*. Attic poetry often has *-κλέης, -έει, -εες*.

235 D. Hom. and Ion. ἡ ἠώς *dawn* (ἠωσ-) is inflected like αἰδώς. For Hom. αἰδοῦς, ἠῶ we may read αἰδόος, ἠόα. Attic ἠως is declined according to 207 and 211. Hom. has ἰδρόα from ἰδρώς *sweat* (usually a *τ* stem). Cp. 226 D.

236 D. Hom. has ἠρωῖ (for ἦρω read ἠρώϊ), ἠρωα (or ἠρω'), ἠρωες, ἠρωας; Μίνωα and Μίνω. Hdt. has gen. Μίνω and Μίνωος, acc. πατρων, ἠρων, but μήτρωα.

STEMS IN *ι* AND *υ*

237. Most stems in *ι* and some stems in *υ* show the pure stem vowel only in the nom., acc., and voc. sing. In the other cases they show an *ε* in place of *ι* and *υ*, and *-ως* instead of *-ος* in the gen. sing. Contraction takes place in the dat. sing., nom. and acc. dual, and nom. pl.

SINGULAR

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>forearm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (ἄστυ-)	ἡ σὺς <i>swine</i> (συ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	σὺ-ς	ἰχθύ-ς
Gen.	πόλι-ως	πῆχε-ως	ἄστυ-ως	συ-ός	ἰχθύ-ος
Dat.	(πόλι-ι) πόλι-ι	(πήχε-ι) πήχε-ι	(ἄστυ-ε) ἄστυ-ε	συ-ῖ	ἰχθύ-ῖ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	σὺ-ν	ἰχθύ-ν
Voc.	πόλι	πῆχυ	ἄστυ	σὺ	ἰχθύ

DUAL

N. A. V.	(πόλι-ε) πόλι-ε	(πήχε-ε) πήχε-ε	(ἄστυ-ε) ἄστυ-ε	σὺ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἀστέ-οιν	συ-οῖν	ἰχθύ-οῖν

PLURAL

N. V.	(πολι-ες) πόλι-ες	(πήχε-ες) πήχε-ες	(ἄστυ-α) ἄστυ-α	σὺ-ες	ἰχθύ-ες
Gen.	πόλι-ων	πήχε-ων	ἄστυ-ων	συ-ῶν	ἰχθύ-ων
Dat.	πόλι-σι	πήχε-σι	ἄστυ-σι	συ-σί	ἰχθύ-σι
Acc.	πόλι-ς	πήχε-ις	(ἄστυ-α) ἄστυ-α	σὺ-ς	ἰχθύ-ς

238. Stems in *ι* and *υ* are of two kinds:—

- a. Stems in *ι* with gen. *-ως*, as (masc.) *μάντις seer*; (fem.) *πόλις city*, *ποίησις poetry*, *δύναμις power*, *στάσις faction*, *ὕβρις outrage*.

237 D. 1. *ι* stems. a. Doric, Aeolic, and New Ionic retain *ι*; as *πόλις*, *πόλιος*, *πόλι* (from *πόλι-ι*) and rarely *πόλει* in Hdt., *πόλιν*, *πόλι*, *πόλιες*, *πολίων*, *πόλισι*, *πόλις* from *πόλιν*, and *πόλιας*.

b. Hom. has *πόλις*, *πόλιος*, *πόλι*, *πόλει* or *-ῦ* (some read *πόλι*, as *κόνη*; *πόσει* is correct) and *πόλει*, *πόλιν*, *πόλι*; pl. *πόλιες*, *πολίων*, *πόλεσι* (some read *πόλισι*) or *πολλεσσι* (221 D. 2) *ἐπάλλεσσιν*, *πόλις* or *πόλιας* (*πόλις* in some texts).

Hom. has also forms with *η*: *πόληος*, *πόληι*, *πόληος*, *πόληας*.

2. *υ* stems. a. Ionic, Doric, and Aeolic have *πήχεος*, *ἄστυ*; in the gen. sing. *-ος* (*πήχεος*, *ἄστυος*). In the dat. sing. of words of more than one syllable Hom. has *-υῖ* or *-υι*, as *νέκυι* (*νέκυς corpse*), but Hdt. does not show *-υι*.

b. The gen. pl. has the regular accent (*πηχέων*, *ἀστέων*). On the dat. *πελέκεσσι*, *νέκυσσι*, *πίτυσσι* (some read *νέκυσι*, *πίτυσι*), *νεκέσσι*, see 221 D. 2. Hom. has acc. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

- b. Stems in *ι* with gen. *-ιος*; as *Λύγδαμος Lygdamis*, gen. *Λυγδάμιος*.
2. a. Stems in *υ* with gen. *-υος*; as (masc.) *μῦς mouse*, *ἰχθύς fish*; (fem.) *δρῦς oak*, *ὄφρυς eyebrow*, *ἰσχύς force*.
- b. Stems in *υ* with gen. *-εως*: as (masc.) *πῆχυς forearm*, *πέλεκυς ax*; (neut.) *ἄστυ town*.

239. Stems in *ι* and *υ* vary with stronger stems, of which *ε* in the cases other than nom., acc., and voc. sing. is a survival. Thus:

- a. *ι, υ*, as in *πόλι-ς*, *πῆχυ-ς*.
- b. *ει, ευ*, which before vowels lost their *ι* and *υ* (37), as in *πολε(ι)-ι*, *πολε(ι)-ες*, *πηχε(υ)-ες*; which contract to *πόλει*, *πόλαις*, *πήχεις*.

240. Accent. — *πόλε-ως* (138 a) retains the accent of the earlier (and Hom.) *πόλη-ος* (from the stem *πολη-*), which, by transference of quantity (29), became *πόλε-ως*. The accent of the gen. pl. follows that of the gen. sing.

241. Forms. — The dual *πόλει* occurs in some Mss.; *ἰχθύ* is rare (comedy). Acc. pl. *πόλεις*, *πήχεις* are borrowed from the nom. *ἰχθύς* is from *ἰχθυον-ς* (*-υς* occurs in Doric). The rare nom. pl. *ἰχθύς* (comedy) is the acc. form used as the nom.

242. *οἷς sheep* is declined as follows: *οἷς*, *οἰ-ός*, *οἰ-ί*, *οἰ-ν*, *οἶ*; *οἶ-ε*, *οἶ-οῖν*; *οἶ-ες*, *οἶ-ῶν*, *οἶ-σῖ*, *οἶ-ς*. Here the stem is *οἶ*, representing *ομι* (*ορι*), which is properly an *ι* stem: *ορι-ς*, Lat. *ovi-s*.

243.

STEMS IN *ευ, αυ, ου*

SINGULAR

	ὁ βασιλεύς <i>king</i>	ἡ γράυς <i>old woman</i>	ἡ ναῦς <i>ship</i>	ὁ ἡ βοῦς <i>ox, cow</i>
Nom.	βασιλεύς	γράυς	ναῦς	βοῦς
Gen.	βασιλέως	γρά-ός	νε-ός	βο-ός
Dat. (βασιλέ-ι)	βασιλεῖ	γρά-τ	νη-τ	βο-τ
Acc.	βασιλέα	γράυ-ν	ναῦ-ν	βοῦ-ν
Voc.	βασιλεῦ	γράυ	ναῦ	βοῦ

DUAL

N. A. V.	βασιλή	γρά-ε	νη-ε	βό-ε
G. D.	βασιλέ-οιν	γρά-οῖν	νε-οῖν	βο-οῖν

PLURAL

N. V.	{ βασιλῆς, later βασιλεῖς }	γρά-ες	νη-ες	βό-ες
Gen.	βασιλέ-ων	γρά-ῶν	νε-ῶν	βο-ῶν
Dat.	βασιλεῦ-σι	γραυ-σί	ναυ-σί	βου-σί
Acc.	βασιλέ-ας	γράυ-ς	ναῦ-ς	βοῦ-ς

242 D. Hom. has *οἷς*, *οἶος* and *οἶός*, *οἶν*, *οἶες*, *οἶων* and *οἶῶν*, *οἶεσσι* (*οἶεσσι* ο 386) and *οἶεσσι*, *οἶς* (ῖ).

243 D. 1. Hom. has *βασιλῆος*, *-ῆι*, *-ῆα*, *-εῦ*, *-ῆες*, *-εῦσι* (and *-ῆεσσι*), *-ῆας*.

244. Substantives in *-εύς* preceded by a vowel may contract in the gen. and acc. sing. and pl.; as *ἄλιεύς fisherman*, gen. *ἄλιέως* or *ἄλιῶς*, acc. *ἄλιᾶ* or *ἄλιᾷ*, gen. pl. *ἄλιέων* or *ἄλιῶν*, acc. pl. *ἄλιέας* or *ἄλιᾶς*.

245. Other Forms. — a. In the drama words in *-εύς* rarely show *-ᾶ* in acc. sing., *-ᾶς* in acc. pl. *-έος* and *-ῆος*, *-ῆες*, *-ῆας* also occur.

b. The nom. pl. in Old Attic ended in *-ῆς* (*βασιλῆς*) from *-ῆες*. *-έες* occurs rarely, but is suspected. *βασιλείς* (regular on inscriptions after 329 B.C.) is from analogy to words like *ἡδέεις*. The nom. dual in *-ῆ* (*βασιλῆ*) is from *-ῆε*.

246. Stem Variation. — Stems ending in *ευ*, *αυ*, *ου* lose *υ* before case endings beginning with a vowel (37). Stems in *ευ* show the pure form only in the vocative; other forms are derived from the stronger stem *ηυ*. *ηυ* and *ᾶυ* before a consonant become *ευ*, *ᾶυ* as in *βασιλεύς*, *βασιλεύσι*, *ναῦς*, *ναυσί*. From *βασιλῆ(ρ)-ος*, *-ῆ(ρ)-ι*, *-ῆ(ρ)-α*, *-ῆ(ρ)-ας* come, by 29, the Attic forms. So *νεώς* is derived from *νη(ρ)-ός*. In *βασιλέων*, *νεῶν*, *ε* is shortened from the *η* of *βασιλήων*, *νηῶν* by 34. *βο-ός*, etc. are from the stem *βογ-* (*βορ-*).

STEMS IN *οι* (*οι*)

247. Stems in *οι*, with nominative in *-ώ*, turn *ι* into unwritten *ι* (37) before endings beginning with a vowel. *ἡ πειθώ persuasion* is thus declined:

N. *πειθῶ*. G. (*πειθός-ος*) *πειθοῦς*. D. (*πειθό-ι*) *πειθοῖ*. A. (*πειθό-α*) *πειθῶ*.
V. *πειθοῖ*. Dual and plural forms of this declension are wanting.

Also *-έος*, *-έι*, *-ᾶ*, from the stem *εφ = ευ*. *-εύς* and *-εῖ* for *-έος* and *-έι* are not common. *Ἄτρεύς*, *Τυδεύς* have *-έ(ρ)-ος*, etc. regularly (*Τυδῆ* from *Τυδέα*). Hdt. has *-έος*, *-έι* or *-εῖ*, *-ᾶ*, *-εῦ*, *-έες*, *-έων*, *-εῦσι*, *-ᾶς*.

2. Hom. has *γρηῦς* or *γρηῦς*, *γρηῖ*, *γρηῖ* and *γρηῖ*; *βέεσι* (and *βουσι*), *βόας* (and *βοῦς*), *βῶν* acc. sing. H 238.

3. The declension of *ναῦς* in Doric, Homer, and Herodotus is as follows:

	SINGULAR			PLURAL		
	Doric	Homer	Hdt.	Doric	Homer	Hdt.
Nom.	<i>ναῦ-ς</i>	<i>νηῦ-ς</i>	<i>νηῦ-ς</i>	<i>νᾶ-ες</i>	<i>νη-ες</i> , <i>νέ-ες</i>	<i>νέ-ες</i>
Gen.	<i>νᾶ-ός</i>	<i>νη-ός</i> , <i>νε-ός</i>	<i>νε-ός</i> (and <i>νη-ός</i> ?)	<i>νᾶ-ῶν</i>	<i>νη-ῶν</i> , <i>νε-ῶν</i>	<i>νε-ῶν</i>
Dat.	<i>νᾶ-ῖ</i>	<i>νη-ῖ</i>	<i>νη-ῖ</i>	<i>ναυ-σί</i> , <i>νᾶ-εσσι</i>	<i>νηυ-σί</i> , <i>νη-εσσι</i> , <i>νέ-εσσι</i>	<i>νηυ-σί</i>
Acc.	<i>ναῦ-ν</i>	<i>νη-α</i> , <i>νέ-α</i>	<i>νέ-α</i>	<i>νᾶ-ας</i>	<i>νη-ας</i> , <i>νέ-ας</i>	<i>νέ-ας</i>

Hom. has *ναυσί* in *ναυσικλυτός*. Aeolic: *νᾶος* (gen.), *νᾶι*, *νᾶεσσιν*.

247 D. In Ionic the forms are contracted (*πειθοῦς*, etc.). Hdt. has acc. *ἰοῦν* from *ἰώ*, *Ἀητοῦν*, but also *πειθῶ*.

- a. A stronger form of the stem is ω , seen in the earlier form of the nom. ($\Sigma\alpha\pi\phi\omega$, $\Delta\eta\tau\omega$). The accusative has the accent of the nominative.
- b. When dual and plural occur, they are of the second declension.
- c. A few words, as η $\epsilon\iota\kappa\acute{\omega}\nu$ *image*, η $\alpha\eta\delta\acute{\omega}\nu$ *nightingale*, properly from stems in $\omicron\nu$, have certain forms from this declension: $\epsilon\iota\kappa\acute{\omicron}\varsigma$, $\epsilon\iota\kappa\acute{\omega}$, voc. $\alpha\eta\delta\acute{\omicron}\iota$.

CASES IN $-\phi\iota(\nu)$

248. Cases in $-\phi\iota(\nu)$.— $-\phi\iota(\nu)$ is often added to substantive and adjective stems in Hom. to express, in both sing. and pl., relations of the genitive and dative cases, chiefly those belonging originally to the lost instrumental, locative, and ablative. From \bar{a} stems are made singulars, from \omicron stems singulars or plurals, from consonant stems almost always plurals. (a) Instrumental: $\beta\acute{\iota}\eta\text{-}\phi\iota$ *by might*, $\acute{\epsilon}\tau\acute{\epsilon}\rho\eta\text{-}\phi\iota$ *with the other (hand)*, $\delta\alpha\kappa\rho\nu\acute{\omicron}\text{-}\phi\iota\nu$ *with tears*; (b) Locative: $\theta\acute{\upsilon}\rho\eta\text{-}\phi\iota$ *at the door*, $\delta\rho\epsilon\sigma\text{-}\phi\iota$ *on the mountains*; (c) Ablative: $\kappa\epsilon\phi\alpha\lambda\acute{\eta}\text{-}\phi\iota\nu$ *from off the head*, $\epsilon\kappa$ $\pi\omicron\nu\tau\acute{\omicron}\text{-}\phi\iota\nu$ *from off the sea*, $\acute{\alpha}\pi\omicron$ $\nu\alpha\acute{\upsilon}\text{-}\phi\iota\nu$ *from the ships*.

IRREGULAR SUBSTANTIVES

249. The gender in the sing. and in the pl. may not be the same: δ $\sigma\acute{\iota}\tau\omicron\varsigma$ *grain*, $\tau\acute{\alpha}$ $\sigma\acute{\iota}\tau\alpha$; δ $\delta\epsilon\sigma\mu\acute{\omicron}\varsigma$ *chain*, $\tau\acute{\alpha}$ $\delta\epsilon\sigma\mu\acute{\alpha}$ *chains* ($\omicron\iota$ $\delta\epsilon\sigma\mu\acute{\omicron}\iota$ *cases of imprisonment*); $\tau\acute{\omicron}$ $\sigma\tau\acute{\alpha}\delta\iota\omicron\nu$ *stade, race-course*, pl. $\tau\acute{\alpha}$ $\sigma\tau\acute{\alpha}\delta\iota\alpha$ and $\omicron\iota$ $\sigma\tau\acute{\alpha}\delta\iota\omicron\iota$.

250. Heteroclites ($\acute{\epsilon}\tau\acute{\epsilon}\rho\acute{\omicron}\kappa\lambda\iota\tau\alpha$ *differently declined*) are substantives having two different stems, but a common nom. sing.: $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\varsigma$ *darkness*, $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\upsilon$, $\sigma\acute{\kappa}\acute{\omicron}\tau\omega$, etc. (like $\acute{\iota}\pi\pi\omicron\nu$, $\acute{\iota}\pi\pi\omega$) or $\sigma\acute{\kappa}\acute{\omicron}\tau\omicron\upsilon\varsigma$, $\sigma\acute{\kappa}\acute{\omicron}\tau\acute{\omicron}\iota$ (like $\gamma\acute{\epsilon}\nu\omicron\upsilon\varsigma$, $\gamma\acute{\epsilon}\nu\acute{\epsilon}\iota$).

a. Many compound proper names in $-\eta\varsigma$ (especially names of persons not Greeks) have forms of the 1 and 3 decl., as $\tau\iota\omega\sigma\alpha\phi\acute{\epsilon}\rho\eta\eta\varsigma$, $-\nu\omicron\upsilon\varsigma$, $-\nu\eta$ and $-\nu\epsilon\iota$, $-\nu\eta\nu$.

251. Metaplastic forms ($\mu\epsilon\tau\alpha\pi\lambda\alpha\sigma\mu\acute{\omicron}\varsigma$ *change of formation*) are those formed from another stem than that of the nom. sing.: δ $\delta\nu\epsilon\iota\rho\text{-}\varsigma$ *dream*, gen. $\delta\nu\epsilon\iota\rho\alpha\text{-}\omicron\varsigma$, or (less freq.) $\delta\nu\epsilon\iota\rho\omicron\nu$; so $\tau\acute{\omicron}\nu$ $\text{'}\acute{\Lambda}\rho\acute{\omicron}\lambda\lambda\omega\nu\alpha$ and $\tau\acute{\omicron}\nu$ $\text{'}\acute{\Lambda}\rho\acute{\omicron}\lambda\lambda\omega$ (230), $\tau\acute{\omicron}\nu$ $\nu\acute{\iota}\acute{\epsilon}\omicron\varsigma$ and $\tau\acute{\omicron}\nu$ $\nu\acute{\iota}\acute{\omicron}\upsilon$ (254, 26).

252. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Sing. only: δ $\acute{\alpha}\eta\rho$ *air*, δ $\acute{\alpha}\iota\theta\acute{\eta}\rho$ *upper air*. Pl. only: $\tau\acute{\alpha}$ $\Delta\iota\omicron\nu\acute{\omicron}\sigma\iota\alpha$, $\tau\acute{\alpha}$ $\text{'}\text{O}\lambda\acute{\upsilon}\mu\pi\iota\alpha$ *the Dionysiac (Olympic) festival*. In some cases only: $\acute{\omega}$ $\mu\acute{\epsilon}\lambda\epsilon$ *my good sir or madam*; $\delta\nu\alpha\rho$ *dream*.

253. Indeclinables have one form for all cases: $\tau\acute{\omicron}$ $\chi\rho\epsilon\acute{\omega}\nu$, $\tau\acute{\omicron}\nu$ $\chi\rho\epsilon\acute{\omega}\nu$, etc. *fatality*, $\tau\acute{\omicron}$ $\lambda\acute{\epsilon}\gamma\epsilon\nu$ *to speak*, most cardinal numbers ($\tau\acute{\omicron}$ $\delta\acute{\epsilon}\kappa\alpha$ *ten*).

254. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. $\acute{\alpha}\rho\eta\nu$ (δ , η) *lamb, sheep*, stems $\acute{\alpha}\rho\epsilon\nu$ -, $\acute{\alpha}\rho\nu$ -, $\acute{\alpha}\rho\nu\alpha$ -. Thus $\acute{\alpha}\rho\nu$ - $\acute{\omicron}\varsigma$, $\acute{\alpha}\rho\nu$ - $\acute{\iota}$, $\acute{\alpha}\rho\nu$ - α , $\acute{\alpha}\rho\nu$ - $\epsilon\varsigma$, $\acute{\alpha}\rho\nu$ - $\acute{\omega}\nu$, $\acute{\alpha}\rho\nu\acute{\alpha}$ - $\sigma\iota$ (Hom. $\acute{\alpha}\rho\nu$ - $\epsilon\sigma\sigma\iota$), $\acute{\alpha}\rho\nu$ - $\alpha\varsigma$. $\acute{\alpha}\mu\acute{\omicron}\varsigma$ (2 decl.) is commonly used for the nom. sing.

2. **Ἄρης** (ὁ) *Ares*, stems Ἄρεσ-, Ἄρευ- from Ἄρεσϛ-. G. Ἄρεως (poet. Ἄρεος), D. Ἄρει, A. Ἄρη (poet. Ἄρεα), Ἄρην, V. Ἄρες. Epic G. Ἄρηος, Ἄρεος, D. Ἄρηι, Ἀρεί, A. Ἄρηα, Ἄρην. Hdt. Ἄρεος, Ἄρει, Ἄρεα.
3. **γάλα** (τό) *milk* (115), γάλακτ-ος, γάλακτ-ι, etc.
4. **γέλω** (ὁ) *laughter*, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. D. γέλω from Aeol. γέλος, A. γέλω, γέλων (γέλον?). Cp. 226 D.
5. **γόνα** (τό) *knee*, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γούν-α, pl. γοίν-ων, γοίν-εσσι (221 D. 2). The forms with ου are from γονϛ- (32 D. 1); cp. Lat. *genu*.
6. **γυνή** (ἡ) *woman*, γυναικ-ός, γυναικ-ί, γυναικ-α, γύναι (115); dual γυναικ-ε, γυναικ-οῖν; pl. γυναικ-ες, γυναικ-ῶν, γυναιξί, γυναικ-ας.
7. **δάκρυον** (τό) *tear*, δακρύου, etc. δάκρυ (τό) poetic, D. pl. δάκρυσι.
8. **δένδρον** (τό) *tree*, δένδρου, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. δένδρον, δένδρεον and δένδρος.
9. **δόρυ** (τό) *spear*, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δόρ-ει (like ἄστει). Ionic and poetic δούρατ-ος, etc., Epic also δουρ-ός, δουρ-ί, dual δούρ-ε, pl. δούρ-α, δούρ-ων, δούρ-εσσι (221 D. 2). The forms with ου are from δορϛ- (32 D. 1).
10. **ἔρως** (ὁ) *love*, ἔρωτ-ος, etc. Poetical ἔρος, ἔρω, ἔρον. Cp. 226 D.
11. **Ζεὺς** (ὁ) *Zeus*, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεὺς is from Διευς; Δι-ός, Δι-ί (Δί Pind.), Δί-α from Διϛ-. Ionic and poetic Ζητός, Ζητή, Ζήνα.
12. **θέμις** (ἡ) *justice* and the goddess *Themis* (θεμιδ-), θέμιδ-ος, θέμιδ-ι, θέμι-ν. Hom. θέμιστ-ος, etc. Pind. θέμιτ-ος, θέμι-ν, θέμιτ-ες. Hdt. θέμι-ος.
13. **κάρᾱ** (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρᾱ. Other cases are from the stem κρᾱτ-, G. κρᾱτ-ός, D. κρᾱτ-ί, also τὸ κρᾱτα N. A. sing.; A. pl. κρᾱτ-ας. Epic shows the stems κρᾱατ-, κρᾱτ-, καρᾱατ-, καρᾱητ-, καρᾱησ-. N. κάρῃ, G. κράατος, κρᾱτός, καρᾱάτος, κάρῃστος, D. κράατι, κρᾱτί, καρᾱήατι, κάρῃατι, A. κάρῃ, κάρ. N. pl. κάρᾱ, κράατα, καρᾱάτα, and κάρῃνα. G. κρᾱτων, καρᾱήνων, D. κρᾱσί, A. κρᾱτα.
14. **κύων** (ὁ, ἡ) *dog*, κυν-ός, κυν-ί, κύν-α, κύον; κύν-ε, κυν-οῖν; κύν-ες, κυν-ῶν, κυσί, κύν-ας.
15. **λᾱας** (ὁ) *stone*, also λᾱs, poetic: G. λᾱος (or λᾱου), D. λᾱῖ, A. λᾱαν, λᾱν, λᾱα; dual λᾱε; pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι or λᾱ-εσι.
16. **μάρτυς** (ὁ, ἡ) *witness*, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυρος, pl. μάρτυροι.
17. **Οιδίπους** (ὁ) *Oedipus*, G. Οιδίποδος, Οιδίπου, Οιδιπόδᾱ (Dor.), D. Οιδίποδι, A. Οιδίπουν, Οιδιπόδᾱν (Dor.), V. Οιδίπους, Οιδίπου, Οιδιπόδᾱ.
18. **ὄνειρος** (ὁ) and **ὄνειρον** (τό, Ionic and poetic) *dream*, ὄνειρου, etc., but also ὄνειρατ-ος, etc. τὸ ὄναρ only in N. A.
19. **ὄρνις** (ὁ, ἡ) *bird* (226). A. ὄρνιν (218), ὄρνιθα (also Hdt.). Poetic ὄρνις, A. ὄρνιν; pl. N. ὄρνεις, G. ὄρνειων, A. ὄρνεις, ὄρνις. Dor. G. ὄρνιχ-ος, etc.
20. **ὄσσε** dual, *two eyes*, poetic: pl. G. ὄσσων, D. ὄσσοις (ὄσσοισι).
21. **οὖς** (τό) *ear*, ὠτ-ός, ὠτ-ί, pl. ὠτ-α, ὠτ-ων (178), ὠσί; from the stem ὠτ- from οὖ(σ)ατ-, whence ὄ(γ)ατ-. Hom. G. οἰατ-ος, pl. οἰατ-α, οἰασί and ὠσί.

22. Πνύξ (ῆ) *Pnyx* (111), Πυκν-ός, Πυκν-ί, Πύκν-α; also Πυνκ-ός, Πυνκ-ί, Πύνκ-α.
23. πρεσβευτής (ὀ) *envoy* in the pl. usually substitutes the forms of the poetic πρέσβυς *old man*. N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβων, D. πρέσβεσι, A. πρέσβεις (rarely πρεσβευταί, etc.). πρέσβυς *old man* is poetic in the sing. (A. πρέσβυν, V. πρέσβυ) and pl. (πρέσβεις); πρέσβυς *envoy* is poetic and rare in the sing. (dual πρεσβῆ is from πρεσβεύς). πρεσβύτης *old man* is used in prose and poetry in all numbers.
24. πῦρ (τό) *fire*, πυρ-ός, πυρ-ί, pl. τὰ πυρά *watch-fires*, 2 decl.
25. ὕδωρ (τό) *water*, ὕδατ-ος, ὕδατ-ι, pl. ὕδατ-α, ὕδατ-ων, ὕδασι.
26. υἴος (ὀ) *son* has three stems: 1. υἰο-, whence υἰοῦ, etc. 2. υἰν-, whence υἰέος, υἰεῖ, dual υἰεῖ, υἰέου, pl. υἰεῖς, υἰέων, υἰέα, υἰεῖς. υἰο- and υἰν- sometimes lose their ι (37): ὑοῦ, ὑέος, etc. 3. υἰ- in Hom. υἴος, υἴα, υἴα, υἴε, υἴες, υἴασι, υἴας.
27. χεῖρ (ῆ) *hand*, χειρ-ός, χειρ-ί, χεῖρ-α; dual χεῖρ-ε, χερ-οῖν; pl. χεῖρ-ες, χερ-ῶν, χερ-σί, χεῖρ-ασι. Poetic also, χερ-ός, χερ-ί, etc.; dual, χερ-οῖν. Hom. agrees with Att. prose and Hdt., except that he has also χερ-ί, χεῖρ-εσσι and χεῖρ-εσι.
28. χρῶς (ὀ) *skin*, χρωτ-ός, χρωτ-ί (but χρῶ in the phrase ἐν χρῶ near), χρῶτ-α. Poetic χρο-ός, χρο-ί, χρο-α, like αἰδώς (uncontracted), 235.

DECLENSION OF ADJECTIVES

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

255. Adjectives of Three Endings. — Most adjectives of the vowel declension have three endings: -ος, -η (or -ᾶ), -ον. The masculine and neuter are declined according to the second declension, the feminine according to the first.

a. When ε, ι, or ρ (25, 26, 188) precedes -ος the fem. ends in -ᾶ, not in -η. But adjs. in -οος (not preceded by ρ) have η. Those in -ροος have ᾶ. See 259 d.

256. ἀγαθός *good*, ἄξιος *worthy*, μακρός *long* are thus declined:

SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἄξιᾶ	ἄξιον	μακρός	μακρῆ	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἀξίου	ἀξιᾶς	ἀξίου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἀξίῳ	ἀξίῳ	ἀξίῳ	μακρῷ	μακρῇ	μακρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἄξιον	ἄξιᾶν	ἄξιον	μακρόν	μακρᾶν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἄξιᾶ	ἄξιον	μακρέ	μακρῆ	μακρόν

254 D. 26. Hom. has also υἴος, υἰοῦ, υἴων, υἴε, υἴων, υἰοῖσι; υἰέος, υἰεῖ, υἴεα, υἴεες and υἰεῖς, υἴεας. The syllable υἰ is sometimes short in υἴος, υἴων, υἴε (37, cp. 37 a).

DUAL

N. A. V.	ἀγαθῶ ἀγαθᾶ ἀγαθῶ	ἄξιῳ ἄξιᾱ ἄξιῳ	μακρῶ μακρᾶ μακρῶ
G. D.	ἀγαθοῖν ἀγαθαῖν ἀγαθοῖν	ἄξιῳν ἄξιῳν ἄξιῳν	μακροῖν μακραῖν μακροῖν

PLURAL

N. V.	ἀγαθοὶ ἀγαθαὶ ἀγαθὰ	ἄξιοι ἄξια ἄξια	μακροὶ μακραὶ μακρὰ
Gen.	ἀγαθῶν ἀγαθῶν ἀγαθῶν	ἄξιων ἄξιων ἄξιων	μακρῶν μακρῶν μακρῶν
Dat.	ἀγαθοῖς ἀγαθαῖς ἀγαθοῖς	ἄξιοις ἄξιαῖς ἄξιοις	μακροῖς μακραῖς μακροῖς
Acc.	ἀγαθοὺς ἀγαθὰς ἀγαθὰ	ἄξιους ἄξιας ἄξια	μακρούς μακράς μακρὰ

a. The accent in the fem. nom. and gen. pl. follows that of the masc. : ἄξια, ἄξιων, not ἀξία, ἀξίων. Cp. 176.

b. All adjectives and participles may use the masc. instead of the fem. dual forms: τῶ ἀγαθῶ μητέρε *the two good mothers*.

257. Adjectives of Two Endings.—Adjectives using the masculine for the feminine are called adjectives of two endings. Most such adjectives are compounds.

258. ἄδικος unjust (ἀ- *without*, δίκη *justice*), φρόνιμος *prudent*, and ἔλεως *propitious* are declined thus :

SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἄδικος	ἄδικον	φρόνιμος	φρόνιμον	ἔλεως	ἔλεων
Gen.	ἄδικου	ἄδικου	φρονίμου	φρονίμου	ἔλεω	ἔλεω
Dat.	ἄδικῳ	ἄδικῳ	φρονίμῳ	φρονίμῳ	ἔλεφ	ἔλεφ
Acc.	ἄδικον	ἄδικον	φρόνιμον	φρόνιμον	ἔλεων	ἔλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ἔλεως	ἔλεων

DUAL

N. A. V.	ἄδικῳ ἀδικῶ	φρονίμῳ φρονίμῳ	ἔλεω ἔλεω
G. D.	ἄδικοῖν ἀδικοῖν	φρονίμοιν φρονίμοιν	ἔλεφν ἔλεφν

PLURAL

N. V.	ἄδικοι ἀδικα	φρόνιμοι φρόνιμα	ἔλεφ ἔλεα
Gen.	ἄδικῶν ἀδικῶν	φρονίμων φρονίμων	ἔλεων ἔλεων
Dat.	ἄδικοῖς ἀδικοῖς	φρονίμοις φρονίμοις	ἔλεφς ἔλεφς
Acc.	ἄδικούς ἀδικα	φρονίμους φρόνιμα	ἔλεως ἔλεα

256 D. In the fem. nom. sing. Ionic has -η, never -ᾶ; in the fem. gen. pl. Hom. has -ᾶων (less often -έων); Hdt. has -έων in oxytone adjectives and participles, and so probably in barytones.

258 D. Hom. has ἱλαός or ἱλαός; πλείος, πλείη, πλείον (Hdt. πλέος, πλέη, πλέον); σῶς (only in this form), and σόος, σόη, σόον. Hom. has N. ζῶς, A. ζῶν *living*, and ζῶς, ζῶη, ζῶν *living*.

a. Like *ἄδικος* and *φρόνιμος* are declined *ἄ-λογος irrational*, *ἄ-τίμος dishonored*, *ἄ-χρήσιος useless*, *ἐμ-πειρος experienced*, *ἐπί-φθονος odious*, *ὑπ-ήκοος obedient*; *βάρβαρος barbarian*, *ἡμερος tame*, *ἤσυχος quiet*.

b. Like *ἔλεως* are declined other adjectives of the Attic declension (205), as *ἀξιόχρεως serviceable*. For the accent, see 138 b. Adjectives in *-ως, -ων* have *-α* in the neut. pl., but *ἐκπλεω* occurs in Xenophon.

c. *πλέως full* has three endings: *πλέως, πλεῖα, πλέων*, pl. *πλέψ, πλεῖα, πλέα*, but most compounds, as *ἐμπλεως quite full*, have the fem. like the masc. *σῶς safe* has usually singular N. *σῶς* masc. fem. (fem. rarely *σᾶ*), *σῶν* neut., A. *σῶν*; plural N. *σῶ* masc. fem., *σᾶ* neut., A. *σῶς* masc. fem., *σᾶ* neut. Other cases are supplied by *σῶως, σῶᾶ, σῶων*. *σῶων* also occurs in the accusative.

d. In poetry, and sometimes in prose, some adjectives commonly of two endings have a feminine form, as *πάτριος paternal*, *βίαιος violent*; and some commonly of three endings have no feminine, as *ἀναγκαῖος necessary*, *φίλιος friendly*.

259. Contracted Adjectives. — Most adjectives in *-εος* and *-οος* are contracted. Examples: *χρῦσεος golden*, *ἀργύρεος of silver*, *ἀπλῶς simple*.

SINGULAR

N. V.	(<i>χρῦσεος</i>)	<i>χρῦσοῦς</i>	(<i>χρῦσεᾶ</i>)	<i>χρῦσῆ</i>	(<i>χρῦσεον</i>)	<i>χρῦσοῦν</i>
Gen.	(<i>χρῦσεού</i>)	<i>χρῦσοῦ</i>	(<i>χρῦσεᾶς</i>)	<i>χρῦσῆς</i>	(<i>χρῦσεού</i>)	<i>χρῦσοῦ</i>
Dat.	(<i>χρῦσεῷ</i>)	<i>χρῦσῶ</i>	(<i>χρῦσεᾶ</i>)	<i>χρῦσῆ</i>	(<i>χρῦσεῷ</i>)	<i>χρῦσῶ</i>
Acc.	(<i>χρῦσειον</i>)	<i>χρῦσοῦν</i>	(<i>χρῦσεᾶν</i>)	<i>χρῦσῆν</i>	(<i>χρῦσειον</i>)	<i>χρῦσοῦν</i>

DUAL

N. A. V.	(<i>χρῦσεῷ</i>)	<i>χρῦσῶ</i>	(<i>χρῦσεᾶ</i>)	<i>χρῦσᾶ</i>	(<i>χρῦσεῷ</i>)	<i>χρῦσῶ</i>
G. D.	(<i>χρῦσειῶν</i>)	<i>χρῦσοῖν</i>	(<i>χρῦσεᾶν</i>)	<i>χρῦσαῖν</i>	(<i>χρῦσειῶν</i>)	<i>χρῦσοῖν</i>

PLURAL

N. V.	(<i>χρῦσειοι</i>)	<i>χρῦσοι</i>	(<i>χρῦσειοι</i>)	<i>χρῦσαί</i>	(<i>χρῦσειοι</i>)	<i>χρῦσᾶ</i>
Gen.	(<i>χρῦσειῶν</i>)	<i>χρῦσῶν</i>	(<i>χρῦσειῶν</i>)	<i>χρῦσῶν</i>	(<i>χρῦσειῶν</i>)	<i>χρῦσῶν</i>
Dat.	(<i>χρῦσειοις</i>)	<i>χρῦσοῖς</i>	(<i>χρῦσειοις</i>)	<i>χρῦσαῖς</i>	(<i>χρῦσειοις</i>)	<i>χρῦσοῖς</i>
Acc.	(<i>χρῦσειούς</i>)	<i>χρῦσοῦς</i>	(<i>χρῦσειᾶς</i>)	<i>χρῦσᾶς</i>	(<i>χρῦσειοι</i>)	<i>χρῦσᾶ</i>

SINGULAR

N. V.	(<i>ἀργύρεος</i>)	<i>ἀργυροῦς</i>	(<i>ἀργυρεᾶ</i>)	<i>ἀργυρᾶ</i>	(<i>ἀργύρεον</i>)	<i>ἀργυροῦν</i>
Gen.	(<i>ἀργυρέου</i>)	<i>ἀργυροῦ</i>	(<i>ἀργυρεᾶς</i>)	<i>ἀργυρᾶς</i>	(<i>ἀργυρέου</i>)	<i>ἀργυροῦ</i>
Dat.	(<i>ἀργυρέῳ</i>)	<i>ἀργυρῶ</i>	(<i>ἀργυρεᾶ</i>)	<i>ἀργυρῆ</i>	(<i>ἀργυρέῳ</i>)	<i>ἀργυρῶ</i>
Acc.	(<i>ἀργύρεον</i>)	<i>ἀργυροῦν</i>	(<i>ἀργυρεᾶν</i>)	<i>ἀργυρᾶν</i>	(<i>ἀργύρεον</i>)	<i>ἀργυροῦν</i>

DUAL

N. A. V.	(ἀργυρέω)	ἀργυρό	(ἀργυρέᾱ)	ἀργυρᾶ	(ἀργυρέω)	ἀργυρό
G. D.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

PLURAL

N. V.	(ἀργύρεοι)	ἀργυροὶ	(ἀργύρεαι)	ἀργυραι	(ἀργύρεα)	ἀργυρᾶ
Gen.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέᾱς)	ἀργυρᾶς	(ἀργύρεα)	ἀργυρᾶ

SINGULAR

N. V.	(ἀπλόος)	ἀπλοῦς	(ἀπλέᾱ)	ἀπλη	(ἀπλόον)	ἀπλοῦν
Gen.	(ἀπλόου)	ἀπλοῦ	(ἀπλέας)	ἀπλης	(ἀπλόου)	ἀπλοῦ
Dat.	(ἀπλόῳ)	ἀπλῷ	(ἀπλέῃ)	ἀπληῇ	(ἀπλόῳ)	ἀπλῷ
Acc.	(ἀπλόον)	ἀπλοῦν	(ἀπλέαν)	ἀπλην	(ἀπλόον)	ἀπλοῦν

DUAL

N. A. V.	(ἀπλόω)	ἀπλώ	(ἀπλέᾱ)	ἀπλᾶ	(ἀπλόω)	ἀπλώ
G. D.	(ἀπλόοιν)	ἀπλοῖν	(ἀπλέαιν)	ἀπλαῖν	(ἀπλόοιν)	ἀπλοῖν

PLURAL

N. V.	(ἀπλόοι)	ἀπλοὶ	(ἀπλέαι)	ἀπλαῖ	(ἀπλόα)	ἀπλᾶ
Gen.	(ἀπλόων)	ἀπλῶν	(ἀπλέων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν
Dat.	(ἀπλόοις)	ἀπλοῖς	(ἀπλέαις)	ἀπλαῖς	(ἀπλόοις)	ἀπλοῖς
Acc.	(ἀπλόους)	ἀπλοῦς	(ἀπλέας)	ἀπλᾶς	(ἀπλόα)	ἀπλᾶ

a. So χαλκοῦς (-εος), -ῆ, -οῦν *brazen*, πορφυροῦς (-εος), -ᾶ, -οῦν *dark red*, σιδηροῦς (-εος), -ᾶ, -οῦν *of iron*, διπλοῦς (-οος), -ῆ, -οῦν *twofold*. Compounds of two endings (257): εὔνοος, -οον (εὔνοος) *well-disposed* (gen. εὔνου 204), εὔροος, -οον (εὔροος) *fair-flowing*. These have open *oa* in the neuter plural.

b. Adjectives whose uncontracted forms in the nom. sing. and pl. are proparoxytone (χρῦσεος, πορφύρεος) take in the contracted forms a circumflex on their last syllable (χρῦσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the N. A. V. dual masc. and neut. is also irregular (χρῦσῶ, not χρῦσῷ). Cp. 204.

c. For irregular contractions see 48. ἀπληῇ is from ἀπλέᾱ, not from ἀπλόῃ.

d. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ἕγδοος *eighth*, ἀθρόος *crowded* (usually). Here *ϕ* intervened.

ADJECTIVES OF THE THIRD DECLENSION

260. Adjectives belonging to the consonant declension have only two endings. Such adjectives generally have stems in *εσ* (nom. -ης and -ες) and *ον* (nom. -ων and -ου).

261. ἀληθής (ἀληθεσ-) true, εὐ-ελπίς (εὐελπιδ-) hopeful are thus declined :

SINGULAR					
	Masc. and Fem.		Neut.	Masc. and Fem. Neut.	
Nom.	ἀληθής		ἀληθές	εὐελπίς	εὐελπι
Gen.	(ἀληθέ-ος)		ἀληθοῦς	εὐελπίδ-ος	
Dat.	(ἀληθέ-ι)		ἀληθει	εὐελπίδ-ι	
Acc. (ἀληθέ-α)	ἀληθή		ἀληθές	εὐελπιν	εὐελπι
Voc.	ἀληθές		ἀληθές	εὐελπι	
DUAL					
N. A. V.	(ἀληθέ-ε)		ἀληθει	εὐελπίδ-ε	
G. D.	(ἀληθέ-οιν)		ἀληθοῖν	εὐελπίδ-οιν	
PLURAL					
N. V. (ἀληθέ-ες)	ἀληθείς		(ἀληθέ-α) ἀληθή	εὐελπίδ-ες	εὐελπίδ-α
Gen.	(ἀληθέ-ων)		ἀληθῶν	εὐελπίδ-ων	
Dat.	(ἀληθέσ-σι 93)		ἀληθέσι	εὐελπίσι	
Acc.	ἀληθείς		(ἀληθέ-α) ἀληθή	εὐελπίδ-ας	εὐελπίδ-α

a. The accusative pl. ἀληθείς has the form of the nominative.

b. Compound adjectives in -ης not accented on the last syllable show recessive accent even in the contracted forms; as αὐτάρκης self-sufficient, neut. αὐταρκες, gen. pl. αὐτάρκων, not αὐταρκῶν. Exceptions are words in -ώδης, -ώλης, -ώρης, -ήρης, as εὐώδες sweet-smelling, ποδῆρες reaching to the feet. But τριήρων, not τριηρῶν, from τριήρης, 233 c.

c. εε(σ)α becomes εἶ, not εη (48) : εὐκλεᾶ, ἐνδεᾶ for εὐκλεέα, ἐνδεέα from εὐκλής glorious, ἐνδεής needy (G. εὐκλεοῦς, ἐνδεοῦς). But ιε(σ)α and νε(σ)α yield ιᾶ or ιη, νᾶ or νη; as ὑγιᾶ or ὑγιῆ (ὑγιής healthy), εὐφυᾶ or εὐφυῆ (εὐφυής comely), cp. 48, 26 a. The forms in -ῆ imitate such forms as ἐμφερῆ (ἐμφερής resembling).

262. Stems in ον : εὐδαίμων happy, βελτίων better :

SINGULAR					
	Masc. and Fem.		Neut.	Masc. and Fem. Neut.	
Nom.	εὐδαίμων		εὐδαιμον	βελτίων	βελτίον
Gen.	εὐδαίμων-ος			βελτίον-ος	
Dat.	εὐδαίμων-ι			βελτίον-ι	
Acc.	εὐδαίμων-α		εὐδαιμον	βελτίον-α or βελτίω	βελτίον
Voc.	εὐδαιμον		εὐδαιμον	βελτίον	βελτίον

261 D. The open forms of ες stems appear in Hom. and Hdt. -εῖ and -εες are, however, sometimes contracted in Hom., and should be written -εἰ and -εἰς in Hdt. The acc. pl. masc. and fem. is -εας in Hom. and Hdt. Hdt. has ἐνδεᾶ for ἐνδεέα by 38 a (cp. Soph. εὐκλεᾶ). For Hom. εὐκλείας read εὐκλεᾶς.

		DUAL				
N. A. V.		· εὐδαίμων-ε			βελτίων-ε	
G. D.		εὐδαίμων-οιν			βελτίων-οιν	
		PLURAL				
N. V.		εὐδαίμων-ες	εὐδαίμων-α	{	βελτίων-ες	βελτίων-α
Gen.		εὐδαίμων-ων			βελτίων-ων	βελτίων-α
Dat.		εὐδαίμοσι			βελτίοσι	
Acc.		εὐδαίμων-ας	εὐδαίμων-α	{	βελτίων-ας	βελτίων-α
					βελτίως	βελτίως

a. The neuter nominative and accusative have recessive accent.

b. Comparatives are formed with stems in *ων* and in *ος* (cp. Lat. *meliōris* for *meliōs-is*). *ος* appears in *βελτίω* for *βελτίο(σ)-α*, and in *βελτίους* for *βελτίο(σ)-ες*. The acc. pl. *βελτίους* borrows the nom. form.

CONSONANT AND VOWEL DECLENSION COMBINED

263. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾶ* (186). The feminine is made from the stem of the masculine (and neuter) by adding the suffix *ια, ῖα*. The genitive plural feminine is always perispomenon (cp. 175). For the feminine dual, see 256 b.

264. Stems in *υ* (*-υς, -εια, -υ*). — The masculine and neuter have the inflection of *πῆχυς* and *ἄστυ* (237), except that the genitive singular masculine and neuter ends in *-ος* (not *-ως*) and *-εα* in the neuter plural remains uncontracted.

265. *ἡδύς* *sweet* is thus declined :

		SINGULAR		
		Masco.	Fem.	Neut.
Nom.		ἡδύς	ἡδεῖα	ἡδύ
Gen.		ἡδέ-ος	ἡδεῖας	ἡδέ-ος
Dat.	(ἡδέϊ)	ἡδεῖ	ἡδεῖα	(ἡδέϊ) ἡδεῖ
Acc.		ἡδύ-ν	ἡδεῖα-ν	ἡδύ
Voc.		ἡδύ	ἡδεῖα	ἡδύ

264 D. Hom. has usually *-εῖα, -εῖης, -εῖη*, etc.; sometimes *-εα, -εῖης, -εῖη*, etc. The forms without *ι* (37) are regular in Hdt. For *-ύν* Hom. has *-εα* in *εὐρέα πόντον* *the wide sea*. *ἡδύς* and *θῆλυς* are sometimes fem. in Hom.

		DUAL		
N. A. V.	ἡδέ-ε		ἡδεῖα	ἡδέ-ε
G. D.	ἡδέ-οιν		ἡδεῖ-αιν	ἡδέ-οιν
		PLURAL		
N. V.	(ἡδέες) ἡδεῖς		ἡδεται	ἡδέ-α
Gen.	ἡδέ-ων		ἡδεῖων	ἡδέ-ων
Dat.	ἡδέ-σι		ἡδεῖαις	ἡδέ-σι
Acc.	ἡδεῖς		ἡδεῖας	ἡδέ-α

a. In ἡδεῖα -ια has been added to ἡδευ- (= ἡδεϛ-), a stronger form of the stem ἡδν- (cp. 239). The nominative masc. ἡδεῖς is used for the accusative.

266. Stems in ν (-ᾶς, -αινα, -αν; -ην, -εινα, -εν). — μέλας *black*, τέρην *tender* are declined as follows:

	SINGULAR					
Nom.	μέλας	μέλαινα	μέλαν	τέρην	τέρινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερείνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνη	μέλαν-ι	τέρεν-ι	τερείνη	τέρεν-ι
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τέρινα-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρινα	τέρεν
	DUAL					
N. A. V.	μέλαν-ε	μελαίνα	μέλαν-ε	τέρεν-ε	τερείνα	τέρεν-ε
G. D.	μέλάν-οιν	μελαίναιν	μέλάν-οιν	τερέν-οιν	τερείναιν	τερέν-οιν
	PLURAL					
N. V.	μέλαν-ες	μελαιναί	μέλαν-α	τέρεν-ες	τερείναι	τέρεν-α
Gen.	μέλάν-ων	μελαινών	μέλάν-ων	τερέν-ων	τερείνών	τερέν-ων
Dat.	μέλασι	μελαίναις	μέλασι	τέρεσιν	τερείναις	τέρεσι
Acc.	μέλαν-ας	μελαίνᾶς	μέλαν-α	τέρεν-ας	τερείνᾶς	τέρεν-α

a. μέλας is for μέλαν-ς by 32, 81. With the exception of μέλας and τάλας *wretched*, adj. stems in ν reject σ in the nom. sing. μέλασι is for μελν-σι (221 N.). μέλαινα and τέρινα come from μέλαν-γα, τερεν-γα (96). The voc. μέλαν and τέρεν are rare, the nom. being used instead.

267. Stems in ντ occur in a few adjectives and in many participles (269). χαρίεις *graceful* and πᾶς *all* are declined thus:

	SINGULAR					
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντ-ος	χαρίεσσης	χαρίεντ-ος	παντ-ός	πάσης	παντ-ός
Dat.	χαρίεντ-ι	χαρίεσση	χαρίεντ-ι	παντ-ί	πάσῃ	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾶσα-ν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν

		DUAL				
N. A. V.	χαρίεντ-ε	χαρίεσσᾶ	χαρίεντ-ε			
G. D.	χαρίεντ-οιν	χαρίεσσαιν	χαρίεντ-οιν			
		PLURAL				
N. V.	χαρίεντ-ες	χαρίεσσαι	χαρίεντ-α	πάντ-ες	πάσαι	πάντ-α
Gen.	χαρίεντ-ων	χαρίεσσῶν	χαρίεντ-ων	πάντ-ων	πάσῶν	πάντ-ων
Dat.	χαρίεσι	χαρίεσσαις	χαρίεσι	πάσι	πάσαις	πάσι
Acc.	χαρίεντ-ας	χαρίεσσᾶς	χαρίεντ-α	πάντ-ας	πάσᾶς	πάντ-α

a. From the weak stem *χαριετ-* come *χαρίεσσα*, *χαρίεσι*. The *ā* of *πάν* (for *πάν(τ)-*) is borrowed from *πᾶς*. Compounds have *ā*: *ἄπαν*, *σύμπαν*. Adjs. in *-όεις* contract, as *μελιτόεις* *honeyed*, *μελιτούς*, *μελιτούττα*, etc. (99 a).

DECLENSION OF PARTICIPLES

268. Like *ἀγαθός*, *-ή*, *-όν* are inflected all middle and passive participles except those of the first and second aorist passive.

269. Participles of the active voice (except the perfect, 277), and the aorist passive participles have stems in *ντ*. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in *οντ* make the nom. sing. masc. without *ς*, like *γέρον* (216). But stems in *οντ* in the present and 2 aor. of *μ*-verbs (*διδούς*, *δούς*), and all stems in *αντ*, *εντ*, *υντ*, add *ς*, lose *ντ* (85), and lengthen the preceding vowel (*-ους*, *-ᾶς*, *-εις*, *-ῦς*, 32). The dat. pl. of stems in *ντ* is similarly formed.

b. The nom. neuter of all participles drops final *τ* of stems in *ντ* (115).

c. The perf. act. part. (stem in *οτ*) has *-ως* in the masc., *-ος* in the neuter.

d. The fem. sing. is made by adding *ια* to the stem. Thus *λύουσα* (*λύοντ-ια*), *οὔσα* (*όντ-ια*), *ιστάσα* (*ισταντ-ια*), *τιθείσα* (*τιθεντ-ια*). The perfect adds *-ια* to the stem ending *-υσ*, as *εἰδῦια* for *εἶδυ(σ)-ια*.

270. The vocative is the same as the nominative.

271. Participles in *-ων*, *-ᾶς*, *-εις*, *-ους*, *-ῦς* frequently use the masc. for the fem. in the dual.

272. The accent of monosyllabic participles is an exception to 177: *ὄν*, *όντος* (not *όντός*), *στᾶς*, *στάντος*.

267 D. Hom. *αιματέσσα* *bloody*, *σκίεοντα* *shadowy*, but *τιμήης* and *τιμήεις* *valuable*, *τιμήητα* and *τιμήετα*. Dor. has sometimes *-ᾶς*, *-ᾶντος* for *-ᾶεις*, *-ᾶεντος*, as *φωνᾶντα*. Attic poetry often has the open forms *-ᾶεις*, *-ᾶεσσα*.

269 a. D. In the fem. of participles from stems in *οντ*, *αντ*, Aeolic has *-οισα*, *-αισα* (*λύοισα*, *λύσαισα*), and *-αις* in the masc. (*λύσαις*).

270 D. Hom. has *ἐπειμένηε*, *κεκασμένηε*.

273. Participles in *-ων, -ουσα, -ον* (*ω*-verbs): *λύων loosing* (stem *λύοντ-*), *ὄν being* (stem *ὄντ-*).

SINGULAR						
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λύων	λύουσα	λύον	ὄν	οὔσα	ὄν
Gen.	λύοντ-ος	λύούσης	λύοντ-ος	ὄντ-ος	οὔσης	ὄντ-ος
Dat.	λύοντ-ι	λύούσῃ	λύοντ-ι	ὄντ-ι	οὔσῃ	ὄντ-ι
Acc.	λύοντ-α	λύουσα-ν	λύον	ὄντ-α	οὔσα-ν	ὄν
DUAL						
N. A. V.	λύοντ-ε	λύούσᾱ	λύοντ-ε	ὄντ-ε	οὔσᾱ	ὄντ-ε
G. D.	λύόντ-οιν	λύούσαιν	λύόντ-οιν	ὄντ-οιν	οὔσαιν	ὄντ-οιν
PLURAL						
N. V.	λύοντ-ες	λύουσαι	λύοντ-α	ὄντ-ες	οὔσαι	ὄντ-α
Gen.	λύόντ-ων	λύουσῶν	λύόντ-ων	ὄντ-ων	οὔσῶν	ὄντ-ων
Dat.	λύουσι	λύούσαις	λύουσι	οὔσι	οὔσαις	οὔσι
Acc.	λύοντ-ας	λύούσᾱς	λύοντ-α	ὄντ-ας	οὔσᾱς	ὄντ-α

a. Participles in *-ων* are inflected like *λύων*, those in *-ών* having the accent of *ὄν, ὄντος*, etc.; as *λιπών, λιποῦσα, λιπόν* *having left*.

b. Like participles are declined the adjectives *έκών, έκούσα, έκόν* *willing*, *άκων, άκουσα, άκων* *unwilling* (for *άέκων*, etc.), *Γ. άκοντος, άκούσης, άκοντος*.

274. Participles in *-ᾱς, -ᾱσα, -αν*: *λύσᾱς* *having loosed*, *ιστάς* *setting*.

SINGULAR						
N. V.	λύσᾱς	λύσᾱσα	λύσαν	ιστάς	ιστάσα	ιστάν
Gen.	λύσαντ-ος	λύσᾱσης	λύσαντ-ος	ιστάντ-ος	ιστάσης	ιστάντ-ος
Dat.	λύσαντ-ι	λύσᾱσῃ	λύσαντ-ι	ιστάντ-ι	ιστάσῃ	ιστάντ-ι
Acc.	λύσαντ-α	λύσᾱσα-ν	λύσαν	ιστάντ-α	ιστάσα-ν	ιστάν
DUAL						
N. A. V.	λύσαντ-ε	λύσᾱσᾱ	λύσαντ-ε	ιστάντ-ε	ιστάσᾱ	ιστάντ-ε
G. D.	λύσάντ-οιν	λύσᾱσαιν	λύσάντ-οιν	ιστάντ-οιν	ιστάσαιν	ιστάντ-οιν
PLURAL						
N. V.	λύσαντ-ες	λύσᾱσαι	λύσαντ-α	ιστάντ-ες	ιστάσαι	ιστάντ-α
Gen.	λύσάντ-ων	λύσᾱσῶν	λύσάντ-ων	ιστάντ-ων	ιστάσῶν	ιστάντ-ων
Dat.	λύσᾱσι	λύσᾱσαις	λύσᾱσι	ιστάσι	ιστάσαις	ιστάσι
Acc.	λύσαντ-ας	λύσᾱσᾱς	λύσαντ-α	ιστάντ-ας	ιστάσᾱς	ιστάντ-α

275. Participles in *-εις, -εῖσα, -εν*; *-ους, -ουσα, -ον* (*μι*-verbs):
τιθείς placing, διδούς giving.

SINGULAR						
N. V.	τιθείς	τιθείσα	τιθέν	διδούς	διδούσα	διδόν
Gen.	τιθέντ-ος	τιθείσης	τιθέντ-ος	διδόντ-ος	διδούσης	διδόντ-ος
Dat.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι	διδόντ-ι	διδούσῃ	διδόντ-ι
Acc.	τιθέντ-α	τιθείσα-ν	τιθέν	διδόντ-α	διδούσα-ν	διδόν

DUAL						
N. A. V.	τιθέντ-ε	τιθείσᾱ	τιθέντ-ε	διδόντ-ε	διδούσᾱ	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν

PLURAL						
N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α	διδόντ-ες	διδούσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθείσῶν	τιθέντ-ων	διδόντ-ων	διδουσῶν	διδόντ-ων
Dat.	τιθείσι	τιθείσαις	τιθείσι	διδούσι	διδούσαις	διδούσι
Acc.	τιθέντ-ας	τιθείσᾶς	τιθέντ-α	διδόντ-ας	διδούσᾶς	διδόντ-α

276. Participles in *-ῦς, -ῦσα, -υν*: *δεικνύς showing, φύς born.*

SINGULAR						
N. V.	δεικνύς	δεικνύσα	δεικνύν	φύς	φύσα	φύν
Gen.	δεικνύτ-ος	δεικνύσης	δεικνύτ-ος	φύτ-ος	φύσης	φύτ-ος
Dat.	δεικνύτ-ι	δεικνύσῃ	δεικνύτ-ι	φύτ-ι	φύσῃ	φύτ-ι
Acc.	δεικνύτ-α	δεικνύσα-ν	δεικνύν	φύτ-α	φύσα-ν	φύν

DUAL						
N. A. V.	δεικνύτ-ε	δεικνύσᾱ	δεικνύτ-ε	φύτ-ε	φύσᾱ	φύτ-ε
G. D.	δεικνύτ-οιν	δεικνύσαιν	δεικνύτ-οιν	φύτ-οιν	φύσαιν	φύτ-οιν

PLURAL						
N. V.	δεικνύτ-ες	δεικνύσαι	δεικνύτ-α	φύτ-ες	φύσαι	φύτ-α
Gen.	δεικνύτ-ων	δεικνύσῶν	δεικνύτ-ων	φύτ-ων	φύσῶν	φύτ-ων
Dat.	δεικνύσι	δεικνύσαις	δεικνύσι	φύσι	φύσαις	φύσι
Acc.	δεικνύτ-ας	δεικνύσᾶς	δεικνύτ-α	φύτ-ας	φύσᾶς	φύτ-α

277. Perfect active participles in *-ως, -υια, -ος*: *λελυκώς having loosed, εἰδώς knowing.*

SINGULAR						
N. V.	λελυκώς	λελυκυῖα	λελυκός	εἰδώς	εἰδυῖα	εἰδός
Gen.	λελυκός-ος	λελυκυῖᾱς	λελυκός-ος	εἰδός-ος	εἰδυῖᾱς	εἰδός-ος
Dat.	λελυκός-ι	λελυκυῖᾳ	λελυκός-ι	εἰδός-ι	εἰδυῖᾳ	εἰδός-ι
Acc.	λελυκός-α	λελυκυῖα-ν	λελυκός	εἰδός-α	εἰδυῖα-ν	εἰδός

DUAL

N. A. V.	λελυκότ-ε	λελυκυῖα	λελυκότ-ε	εἰδότη-ε	εἰδυῖα	εἰδότη-ε
G. D.	λελυκότ-οιν	λελυκυῖαιν	λελυκότ-οιν	εἰδότη-οιν	εἰδυῖαιν	εἰδότη-οιν

PLURAL

N. V.	λελυκότ-ες	λελυκυῖαι	λελυκότ-α	εἰδότη-ες	εἰδυῖαι	εἰδότη-α
Gen.	λελυκότ-ων	λελυκυῖῶν	λελυκότ-ων	εἰδότη-ων	εἰδυῖῶν	εἰδότη-ων
Dat.	λελυκόσι	λελυκυῖαις	λελυκόσι	εἰδότη-σι	εἰδυῖαις	εἰδότη-σι
Acc.	λελυκότ-ας	λελυκυῖας	λελυκότ-α	εἰδότη-ας	εἰδυῖας	εἰδότη-α

a. *ἔστως* standing (contracted from *ἑσταῶς*) is inflected *ἔστως*, *ἑστῶσα*, *ἑστός*, G. *ἑστῶτος* (from *ἑσταῶτος*), *ἑστῶσης*, *ἑστῶτος*; pl. N. *ἑστῶτες*, *ἑστῶσαι*, *ἑστῶτα*, G. *ἑστῶτων*, *ἑστῶσῶν*. So *τεθνεῶς*, *τεθνεῶσα*, *τεθνεός* *dead*. *ἑστῶσα* is an analogical formation to *ἑστῶς*, cp. *δεικνύσα* and *δεικνύς*.

N. — *ἑστός* (the usual spelling in the neut. nom.) has *-ός* (not *-ῶς*) in imitation of *εἰδός* and of forms in *-κός* (as *λελυκός*), thus distinguishing the neuter from the masculine,

278. Contracted Participles. — The present participle of verbs in *-αω*, *-εω*, *-οω*, and the future participle of liquid and nasal verbs (351) and of Attic futures (510) are contracted. *τίμων* *honoring*, *ποιῶν* *making* are thus declined:

SINGULAR

N. V.	(τίμων)	τίμων	(τίμούσα)	τίμωσα	(τίμόν)	τίμόν
Gen.	(τίμόντος)	τίμώντ-ος	(τίμούσης)	τίμώσης	(τίμόντος)	τίμώντ-ος
Dat.	(τίμόντι)	τίμώντ-ι	(τίμούσῃ)	τίμώσῃ	(τίμόντι)	τίμώντ-ι
Acc.	(τίμόντα)	τίμώντ-α	(τίμούσαν)	τίμωσα-ν	(τίμόν)	τίμόν

DUAL

N. A. V.	(τίμόντε)	τίμώντ-ε	(τίμούσῃ)	τίμῶσῃ	(τίμόντε)	τίμώντ-ε
G. D.	(τίμόντοι)	τίμώντ-οιν	(τίμούσαι)	τίμῶσαι	(τίμόντοι)	τίμώντ-οιν

PLURAL

N. V.	(τίμόντες)	τίμώντ-ες	(τίμούσαι)	τίμῶσαι	(τίμόντα)	τίμώντ-α
Gen.	(τίμόντων)	τίμών-των	(τίμούσῶν)	τίμῶσῶν	(τίμόντων)	τίμώντ-ων
Dat.	(τίμόνσι)	τίμῶσι	(τίμούσαις)	τίμῶσαις	(τίμόνσι)	τίμῶσι
Acc.	(τίμόντας)	τίμώντ-ας	(τίμούσῃς)	τίμῶσῃς	(τίμόντα)	τίμώντ-α

277 a. D. Hom. *ἑσταῶτος*, *ἑσταῶτα*, *ἑσταῶτες* (from *ἑσταῶς*), Hdt. *ἑστεῶς*, *ἑστεῶσα*, *ἑστεῶς*, G. *ἑστεῶτος*, etc. Some editions have *ἑστεῶτα* in Hom.

278 D. Aeolic has also *τίμαις*, *πολεῖς*, *δήλοισ* from *τίμαμι*, *ποιήμι*, *δῆλωμι*.

SINGULAR

N. V.	(ποιέων)	ποιῶν	(ποιέουσα)	ποιούσα	(ποιέον)	ποιούν
Gen.	(ποιέοντος)	ποιούντ-ος	(ποιεούσης)	ποιούσης	(ποιέοντος)	ποιούντ-ος
Dat.	(ποιέοντι)	ποιούντ-ι	(ποιεούσῃ)	ποιούσῃ	(ποιέοντι)	ποιούντ-ι
Acc.	(ποιέοντα)	ποιούντ-α	(ποιέουσιν)	ποιούσα-ν	(ποιέον)	ποιούν

DUAL

N. A. V.	(ποιέοντε)	ποιούντ-ε	(ποιεούσᾱ)	ποιούσᾱ	(ποιέοντε)	ποιούντ-ε
G. D.	(ποιέοντων)	ποιούντ-ων	(ποιεούσαι)	ποιούσαι	(ποιέοντων)	ποιούντ-ων

PLURAL

N. V.	(ποιέοντες)	ποιούντ-ες	(ποιέουσαι)	ποιούσαι	(ποιέοντα)	ποιούντ-α
Gen.	(ποιέοντων)	ποιούντ-ων	(ποιεουσῶν)	ποιουσῶν	(ποιέοντων)	ποιούντ-ων
Dat.	(ποιέουσι)	ποιούσι	(ποιεούσαις)	ποιούσαις	(ποιέουσι)	ποιούσι
Acc.	(ποιέοντας)	ποιούντ-ας	(ποιεούσας)	ποιούσας	(ποιέοντα)	ποιούντ-α

a. The present participle of δηλώ (δηλώω) manifest is inflected like ποιῶν : δηλῶν, δηλούσα, δηλούν, G. δηλούντος, δηλούσης, δηλούντος, etc.

IRREGULAR ADJECTIVES

279. The irregular adjectives μέγας *great* (stems μεγα- and μεγαλο-) and πολὺς *much* (stems πολυ- and πολλο-) are thus declined :

SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μέγαλε	μεγάλη	μέγα			

DUAL

N. A. V.	μεγάλῳ	μεγάλᾱ	μεγάλῳ
G. D.	μεγάλων	μεγάλαιν	μεγάλων

PLURAL

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλᾱς	πολλά

279 D. Hom. has some un-Attic forms from the stem πολυ- (πουλυ-): G. πολέος, N. pl. πολέες, G. πολέων, D. πολέεσσι (221 D. 2), πολέεσσι and πολέσι, A. πολέας. Hom. has also πολλός, πολλή, πολλόν, and these forms are commonly used by Hdt. πουλύς (for πολὺς) is sometimes fem. in Hom.

- a. μέγας is sometimes found in the vocative singular.
 b. πολλο- is from πολυο- (πολυο-), λυ being assimilated to λλ.
 c. πρῶτος *mild* is inflected in the sing. : πρῶτος, πρῶτια, πρῶτον, G. πρῶτον, πρῶτιῶς, πρῶτου, etc. In the plural :

N. V.	πρῶτοι or πρῶτις	πρῶται	πρῶτα or πρῶτια
Gen.	πρῶτων or πρῶτων	πρῶτων	πρῶτων or πρῶτων
Dat.	πρῶτοις or πρῶσι	πρῶταις	πρῶτοις or πρῶσι
Acc.	πρῶτους	πρῶτους	πρῶτα or πρῶτια

d. Some compounds of ποῦς foot (ποδ-) have -ων in the nom. sing. neut., and sometimes in the acc. sing. masc., by analogy to words like ἀπλοῦν (259). Thus τρίπους *three-footed*, τρίπουν (but acc. τρίποδα *tripod*, rarely τρίπουν, *three-footed*).

ADJECTIVES OF ONE ENDING

280. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἀπαις ἀπαιδ-ος *childless*, ἀρπαξ ἀρπαγ-ος *rapacious*, μάκαρ μάκαρ-ος *blessed*, ἀκάμω ἀκάμαντ-ος *unwearied*. Here belong also certain other adjectives commonly used as substantives: γυμνής γυμνήτ-ος *light armed*, πένης πένητ-ος *poor*, φηγάς φηγάδ-ος *fugitive*. Some are masc. only: ἐθελοντής (-οῦ) *volunteer*. Adjs. in -ίς -ίδος are fem. only: πατρίς (*scil. γῆ*) *fatherland*.

COMPARISON OF ADJECTIVES

281. Comparison by -τερος, -τατος. — The usual endings are : for the comparative : masc. -τερος, fem. -τερᾶ, neut. -τερον; for the superlative : masc. -τατος, fem. -τατη, neut. -τατον. The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (256).

ἄηλος (δηλο-) *clear*, δηλό-τερος, δηλό-τατος ; ἰσχυρός (ισχυρο-) *strong*, ἰσχυρό-τερος, ἰσχυρό-τατος ; μέλας (μελαν-) *black*, μελάν-τερος, μελάν-τατος ; βαρῆς (βαρυ-) *heavy*, βαρύ-τερος, βαρύ-τατος ; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος, ἀληθέσ-τατος ; εὐκλής (εὐκλεσσ-) *famous*, εὐκλεέσ-τερος, εὐκλεέσ-τατος.

a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (69), from χαριέος *graceful* (cp. 267 a). Compounds of χάρις *grace* add ο to the stem (χαριτ-ο-), as ἐπιχαριτώτερος *more pleasing*. πένης (πενητ-) *poor* has πενέσ-τερος from πενετ-τερος, with ε for η.

282. Adjectives in -ος with a short penult lengthen ο to ω :

νέος *new*, νεώ-τερος, νεώ-τατος ; χαλεπός *difficult*, χαλεπώ-τερος, χαλεπώ-τατος.

a. If the penult is long either by nature or by position (125, 126), ο is not lengthened: λεπτός *lean*, λεπτότερος, λεπτότατος. A stop and a liquid or nasal almost always make position here (cp. 127); as πικρός *bitter*, πικρότερος, πικρότατος. κενός *empty* and στενός *narrow* were originally κενφος, στενφος (Ionic κενός, στεινός, 32 D. 1), hence κενότερος, στενότερος.

283. The stem vowel ο is dropped in φίλος *dear*, φίλ-τερος (poetic), φίλ-τατος; παλαιός *ancient*, παλαι-τερος, παλαι-τατος (properly from the adv. πάλαι *long ago*). By analogy to words like παλαιότερος, παλαιάτατος we have γεραίτερος, γεραίτατος (γεραῖός *aged*).

a. ἤσυχος *quiet*, ἴσος *equal*, ὄρθριος *early* reject the stem vowel ο and add -αιτερος, -αιτατος, by imitation of words like παλαιότερος. So μεσαίτερος, -αίτατος imitate μεσαι- in Hom. μεσαι-πόλιος *middle-aged*.

284. -εστερος, -εστατος. — By imitation of words like ἀληθέσ-τερος, ἀληθéo-τατος (281), -εστερος, -εστατος are added to stems in ον and to some in οο (contracted to ου). Thus εὐδαίμων *happy*, εὐδαιμον-έστερος, -έστατος; ἀπλοῦς *simple*, ἀπλούστερος (for ἀπλοο-εστερος), ἀπλούστατος; εὖνους *well-disposed*, εὖνουστερος, -ούστατος. (Others in -οος have -οωτερος: ἀθροῦτερος *more crowded* from ἀθρόος.) Some stems in ον substitute ο for ον and add -τερος, -τατος; as (from ἐπιλήσμων *forgetful*, ἐπιλησμον-έστερος) ἐπιλησμό-τατος; πίων *fat*, πιότερος, πίατατος; πέπων *ripe* has πεπαίτερος, πεπαίατατος. Cp. 283 a.

a. Other cases: (with loss of ο) ἔρρωμένο-ς *strong*, ἔρρωμένεστερος, -έστατος, ἀκράτο-ς *unmixed*, ἀκράτέστατος; and so ἄσμενο-ς *glad*, ἄφθονο-ς *abundant*.

285. -ιστερος, -ιστατος. — By imitation of words like ἀχαρίστερος for ἀχαριτ-τερος (69) from ἀχαρις *disagreeable*, -ιστερος, -ιστατος are used in κλεπτ-ίατατος (κλέπτης *thief*, 289), κακηγορ-ίστερος (κακίγηρος *abusive*).

286. Comparison by -ίων, -ιστος. — Some adjectives add to the root of the word the endings -ίων for the masculine and feminine, -ιον for the neuter, to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable ρο) standing before σ of the nominative is thus lost.

282 a. D. Hom. διζυρώτατος (but cp. Att. ολιζώρος), λᾶρώτατος (λαερώτατος?).

286 D. Hom. and Doric poetry have also -ίων, which is as old as -ίων. Forms in -ίων, -ιστος are very common in poetry. Hom. has βάθιστος (βαθύς *deep*), βράσσω (βραχύς *short*), βάρδιστος (βραδύς *slow*), κύδιστος (κυδρός *glorious*), ὤκιστος (ὠκός *quick*).

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-ς <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i>)	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-ς <i>swift</i> (τὸ τάχ-ος <i>swiftness</i>)	θῆττων (97, 108 f)	τάχ-ιστος
μέγ-α-ς <i>great</i> (τὸ μέγ-εθος <i>greatness</i>)	μέζων	μέγ-ιστος
ἀλγ-εινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i>)	ἀλγ-ίων	ἀλγ-ιστος
αἰσχ-ρό-ς <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i>)	αἰσχ-ίων	αἰσχ-ιστος
ἐχθ-ρό-ς <i>hateful, hostile</i> (τὸ ἐχθ-ος <i>hate</i>)	ἐχθ-ίων	ἐχθ-ιστος

Forms in *-ίων* are declined like *βελτίων*, those in *-ιστος* like *ἀγαθός*.

287. Irregular Comparison.—The commonest adjectives forming irregular degrees of comparison by reason of the changes of sound or because several words are grouped under one positive, are the following. Poetic or Ionic forms are placed in parentheses.

1. ἀγαθός <i>good</i>	ἀμείνων (from ἀμεν-ίων) (ἀρείων) βελτίων (βέλτερος)	ἄριστος βέλτιστος (βέλτατος)
(κρατύς <i>powerful</i>) (cp. κράτος <i>strength</i>)	κρείττων, κρείσσω (κρέσσω) (φέρτερος)	κράτιστος (κάρτιστος) (φέρτατος, φέριστος)
2. κακός <i>bad</i>	λαφίων (λαίων, λωίτερος) κακίων (κακώτερος) <i>Lat. peior</i> χείρων (χερείων) <i>meaner, Lat.</i> <i>deterior</i> (χειρότερος, χερεί- ότερος)	λάφιστος κάκιστος χείριστος
3. καλός <i>beautiful</i>	ἥττων, ἥσσω (for ἡκ-ίων) <i>weaker, inferior</i> (ἔσσω)	(ἡκιστος, rare) <i>adv.</i> ἥκιστα <i>least of all</i>
4. μακρός <i>long</i>	καλλίων μακρότερος (μάσσω)	κάλλιστος (κάλλ-ος <i>beauty</i>)
5. μέγας <i>great</i>	μακρότερος (μάσσω)	μακρότατος (μήκι- στος)
6. μικρός <i>small</i> (ἐλάχεια, f. of ἐλαχύς)	μέζων 286 (μέζων) μικρότερος ἐλάττων, ἐλάσσω (for ἐλαχ- -ίων) μείων	μέγιστος μικρότατος ἐλάχιστος (μείστος, rare)
7. ὀλίγος <i>little, pl. few</i>	ὀλείων (inscriptions) (ὕπ-ὀλίζων <i>Hom. rather less</i>)	ὀλίγιστος

287 D. Hom. has *κερδαλέος gainful, crafty*, *κερδιων, κέρδιστος*; *ῥτιγων, ῥτιστος more, most dreadful*, *κῆδιστος (κῆδειος dear, κῆδος care)*.

8.	πολύς <i>much</i> , pl. <i>many</i>	πλείων, πλέων, neut. πλεόν or πλείν	πλείστος
9.	ῥάδιος <i>easy</i> (ῥηίδιος)	ῥάβων (Ion. ῥήων) (ῥηίτερος)	ῥάστος (ῥηίτατος, ῥήστος)
10.	ταχύς <i>quick</i>	θάπτων, θάσων (286) (ταχύτερος)	τάχιστος (ταχύτατος)
11.	φίλος <i>dear</i> (cp. 283)	(φίλτερος) φιλαίτερος (Xenoph.) (φιλίων, rare in Hom.)	φιλάτατος φιλαίτατος (Xenoph.)

288. Defectives. — Some comparatives and superlatives are derived from prepositions or adverbs :

(πρό <i>before</i>)	πρότερος <i>former</i>	πρώτος <i>first</i>
(ὑπέρ <i>over, beyond</i>)	ὑπέρτερος (poetic) <i>higher, superior</i>	ὑπέρτατος (poetic) <i>highest, supreme</i>
	ὔστερος <i>later, latter</i>	ὔστατος <i>latest, last</i>

a. -ατος appears in ὑπατος *highest* (poetic), ἔσχατος *farthest, extreme* (from ἔξ).

289. In poetry, and sometimes in prose, comparatives and superlatives are formed from substantives and pronouns: βασιλεύτερος *more kingly*, -τατος (βασιλεύς *king*), κύντερος *more doglike*, -τατος (κύων *dog*), κλεπτίστατος *most thievish* (κλέπτης *thief*, 285), αὐτότατος *his very self* (αὐτός *self*).

290. Double Comparison. — A double comparative produces a comic effect, as κυντερώτερος (289). A double superlative is πρώτιστος.

291. Comparison by μάλλον, μάλιστα. — Instead of -τερος, -τατος, or -ίων, -ιστος, the adverbs μάλλον *more*, μάλιστα *most*, may be used with the positive; as μάλλον φίλος *more dear, dearer*, μάλιστα φίλος *most dear, dearest*. This is the regular way of comparing participles. Many adjectives also do not take comparative and superlative endings (as μάλλον ἐκών *more willing*). Comparison by μάλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

288 D. Hom. has ὀπλότερος *younger*, ὀπλότατος. Several defectives denote place: ἐπασσύτερος (ἄσσον *nearer*), παροίτερος (πάροιθεν *before*), μυχολίτατος (μυχοί *in a recess*). -ατος in μέσατος, μέσσατος (μέσος *middle*), πύματος *last*, νέατος *lowest*. For ὔστατος Hom. has ὑστάτιος; and δεύτατος *last* from δεύτερος *second*.

DECLENSION OF PRONOUNS

292. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows :

SINGULAR			
Nom.	ἐγώ <i>I</i>	σύ <i>thou</i> (and Voc.)	— <i>he, she, it</i> (292 b)
Gen.	ἐμοῦ; μου enclitic	σοῦ; σου enclitic	οὗ; οὗ enclitic
Dat.	ἐμοί; μοι enclitic	σοί; σοι enclitic	οἷ; οἰ enclitic
Acc.	ἐμέ; με enclitic	σέ; σε enclitic	ἑ; ἐ enclitic
DUAL			
N. A.	νά <i>we two</i>	σφά <i>you two</i>	
G. D.	νάϋν	σφάϋν	
PLURAL			
Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i> (and Voc.)	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

a. The enclitic forms *μου, μοι, με, σου, σοι, σε* are used when the pronoun is unemphatic; the longer forms *ἐμοῦ, ἐμοί, ἐμέ* and the accented *σοῦ, σοί, σέ* are used when the pronoun is emphatic. See 151 a, 154 N. 2.

b. Of the forms of the third person only *οἷ, σφεῖς, σφῶν, σφίσι(ν), σφᾶς* are used in Attic prose, and then almost always as indirect reflexives (829). To express the personal pronoun of the third person we find generally: *ἐκείνος* (of absent persons), *οὗτος, ὅδε* (of present persons), *ὁ μὲν . . . ὁ δέ* in the nom., and the forms of *αὐτός* in all other cases.

c. For the acc. of *οὗ* the tragic poets use *νιν* (encl.) and *σφε* (encl.) for masc. and fem., both sing. and pl. (= *eum, eam; eos, eas*). Doric so uses *νιν*. *σφίν* is rarely singular (*ei*) in tragedy.

d. *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*, when unemphatic, are sometimes accented in poetry on the penult, and *-ιν* and *-ᾶς* are usually shortened. Thus *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*. *-ιν* and *-ᾶς* are sometimes shortened even if the pronouns are emphatic (*ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*). *σφᾶς* occurs for *σφᾶς*.

292 D. 1. The Homeric inflection is as follows. (*ἀμμ-, ὄμμ-* are Aeolic.)

SINGULAR			
Nom.	ἐγώ, ἐγών	σύ, τῦνη	
Gen.	{ ἐμεῖο, ἐμέο, ἐμεῦ, μεν (encl.), ἐμέθεν	σείο, σέο, σεο (encl.	εἶο, ἴο, ὄο (encl.),
		Α 396), σεῦ, σευ (encl.), σέθεν	εῖ, εὖ (encl.), ἴθεν, ἴθεν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τείν	ἴοι, οἰ, οἰ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἴέ, ἴ, ἴ (encl.), μιν (encl.)

293. The Intensive Pronoun αὐτός. — The definite adjective and pronoun *αὐτός self, same* (748) is declined thus :

SINGULAR			DUAL			PLURAL				
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.		
Nom.	αὐτός	αὐτή	αὐτό	N. A. αὐτά	αὐτά	αὐτά	Nom.	αὐτοί	αὐταί	αὐτά
Gen.	αὐτοῦ	αὐτῆς	αὐτοῦ	G. D. αὐτοῖν	αὐταῖν	αὐτοῖν	Gen.	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτῷ	αὐτῇ	αὐτῷ				Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς
Acc.	αὐτόν	αὐτήν	αὐτό				Acc.	αὐτούς	αὐτάς	αὐτά

a. *αὐτός* is declined like *ἀγαθός* (256), but there is no voc. and the neuter nom. and acc. have no *-ν*. But *ταυτόν the same* is common.

b. The article and *αὐτός* may unite by crasis (56 a): *αὐτός the same, αὐτή, ταυτό* or *ταυτόν; ταυτοῦ, ταυτῆς; ταυτῷ, ταυτῇ, etc.*

DUAL			
N. A.	ναῖ, νά	σφῶϊ, σφῶ	σφῶε (encl.)
G. D.	ναῖν	σφῶϊν, σφῶν (δ 62)	σφῶϊν (encl.)
PLURAL			
Nom.	ἡμεῖς, ἔμμε	ὑμεῖς, ὕμμε (and Voc.)	
Gen.	ἡμεῶν, ἡμέων	ὑμεῶν, ὕμμεων	σφείων, σφείων, σφείων (encl.), σφῶν
Dat.	ἡμῖν, ἔμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι, σφίσι (encl.), σφιν (encl.)
Acc.	ἡμέας, ἔμμε	ὑμέας, ὕμμε	σφέας, σφέας (encl.), σφε (encl.)

σφε (encl.) is used as accusative of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows :

SINGULAR			
Nom.	ἐγώ	σύ	
Gen.	ἐμέο, ἐμεῦ, μου (encl.)	σεό, σεῦ, σευ (encl.)	εὖ (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἶ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ἔ (encl.), μιν (encl.)
PLURAL			
Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμέων	ὑμέων	σφέων, σφέων (encl.)
Dat.	ἡμῖν	ὑμῖν	σφίσι, σφίσι (encl.)
Acc.	ἡμέας	ὑμέας	σφέας, σφέας (encl.), neut. σφεα (encl.)

σφίσι is used for *ἐαντοῖς, -αῖς*; *σφι* (encl.) for *αὐτοῖς, -αῖς*; *σφεα* (encl.) for *αὐτά*.

3. Ionic *μιν* (encl.) is used in all genders (*eum, eam, id*), but not in the plural. Aeol. *ἔμμι, ὕμμε* occur a few times, *σέθεν* often, in tragedy.

4. Doric forms : I. *ἐγών*; G. *ἐμέος, ἐμοῦς, ἐμεῦς*; D. *ἐμῖν*; Pl. N. *ἄμέες*; G. *ἄμέων, ἄμῶν*; D. *ἄμῖν(ι), ἄμῖν*; A. *ἄμέ*. II. *τύ, τῶνη*; G. *τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ*; D. *τῖν, τῶνη*; A. *τέ, τῖν, τύ*; Pl. N. *ὑμέες*; G. *ὑμέων*; D. *ὑμῖν, ὕμῖν*; A. *ὑμέ*. III. G. *λοῦς, εοῦ*; D. *ρῖν*; A. *νῖν*; Pl. G. *σφείων, ψείων*; D. *φῖν, ψῖν*; A. *σφέ, ψέ*.

293 D. Hdt. *αὐτέων* gen. pl. For *ωτός* (Hom.), *τῶντό* (Hdt.), see 56 D.

294. Reflexive Pronouns. — The reflexive pronouns are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Gen. ἐμαυτοῦ, -ῆς	σεαυτοῦ, -ῆς (σαυτοῦ, -ῆς)	ἑαυτοῦ, -ῆς, -οῦ (αὐτοῦ, -ῆς, -οῦ)
Dat. ἐμαυτῷ, -ῆ	σεαυτῷ, -ῆ (σαυτῷ, -ῆ)	ἑαυτῷ, -ῆ, -ῷ (αὐτῷ, -ῆ, -ῷ)
Acc. ἐμαυτόν, -ήν	σεαυτόν, -ήν (σαυτόν, -ήν)	ἑαυτόν, -ήν, -ό (αὐτόν, -ήν, -ό)
<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Gen. ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἑαυτῶν or σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς, -αῖς	ὑμῖν αὐτοῖς, -αῖς	ἑαυτοῖς, -αῖς, -οῖς or σφῆσιν αὐτοῖς, -αῖς
Acc. ἡμᾶς αὐτούς, -ᾶς	ὑμᾶς αὐτούς, -ᾶς	ἑαυτούς, -ᾶς, -ά or σφᾶς αὐτούς, -ᾶς

a. For *ἑαυτῶν, ἑαυτοῖς, etc.*, we find *αὐτῶν, αὐτοῖς, etc.*

295. Possessive Pronouns. — Possessive pronouns, formed from the stems of the personal pronouns, are declined like *ἀγαθός, ἀξίος* (256).

ἐμός ἐμή ἐμόν <i>my, my own; mine</i>	ἡμέτερος -ᾶ -ον <i>our, our own; ours</i>
σός σή σόν <i>thy, thine own; thine</i>	ὑμέτερος -ᾶ -ον <i>your, your own; yours</i>
[ὅς ἡ ὅν <i>his (her, its) own</i>]	σφέτερος -ᾶ -ον <i>their own</i>

a. *ὅς* is not used in Attic prose. For *his, her, its, αὐτοῦ, -ῆς, -οῦ* are used.

296. Reciprocal Pronoun. — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of *ἄλλος* (*ἄλλ-αλλο-*). It is used only in the oblique cases of the dual and plural.

294 D. Hom. never compounds the two pronouns: thus *ἐμέθεν αὐτῆς, σοὶ αὐτῷ, οἱ αὐτῷ, ἔ αὐτῆν*. Hdt. has a few cases of the uncompounded forms; generally *ἐμεωυτοῦ, -τῷ, -τόν, σεωυτοῦ, ἑωυτοῦ, etc.*, and *σφέων αὐτῶν, etc.*

295 D. Hom. has also *τεός thy, thine own, ἐός his own, her own, ἄμός our, ὑμός your, σφός their* (rarely of the singular), *νωίτερος of us two, σφωίτερος of you two*. For *ἐμός*. Attic poetry may use *ἄμός* (sometimes printed *ἄμός*) *our*.

	DUAL			PLURAL		
Gen.	ἄλλήλοιν	ἄλλήλαιιν	ἄλλήλοιν	ἄλλήλων	ἄλλήλων	ἄλλήλων
Dat.	ἄλλήλοιν	ἄλλήλαιιν	ἄλλήλοιν	ἄλλήλοισ	ἄλλήλαις	ἄλλήλοισ
Acc.	ἄλλήλω	ἄλλήλα	ἄλλήλω	ἄλλήλους	ἄλλήλας	ἄλληλα

297. **The Definite Article.**—The definite article *ὁ, ἡ, τό* the (stems *ὀ-, ἄ-, το-*) is thus declined :

SINGULAR			DUAL			PLURAL					
Nom.	ὁ	ἡ	τό	N. A.	τά	τά	τά	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	τοῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τές	τά

a. *τά* (especially) and *ταῖν*, the fem. dual forms, are very rare in the authors, and are unknown in Attic prose inscriptions of the classical period.

298. **Demonstrative Pronouns.**—The chief demonstrative pronouns are *ὅδε this (here)*, *οὗτος this, that*, *ἐκεῖνος that (there)*.

SINGULAR											
Nom.	ὅδε	ἧδε	τόδε	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκεῖνη	ἐκεῖνο		
Gen.	τοῦδε	τῆσδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου		
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ		
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τοῦτο	ἐκείνον	ἐκείνην	ἐκεῖνο		
DUAL											
N. A.	τάδε	τάδε	τάδε	τούτῳ	τούτῳ	τούτῳ	ἐκείνῳ	ἐκείνῳ	ἐκείνῳ		
G. D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν	ἐκείνοι	ἐκείνοι	ἐκείνοι		
PLURAL											
Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα		
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων		
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις		
Acc.	τούσδε	τέσδε	τάδε	τούτους	ταύτῃς	ταῦτα	ἐκείνους	ἐκείνῃς	ἐκεῖνα		

297 D. Hom. has also gen. *τοῖο*, dual *τοῖν*; nom. pl. *τοί, ταί*; gen. pl. fem. *τάων*; dat. pl. masc. *τοῖσι*, fem. *τῆσι, τῆς* (Hdt. *τοῖσι, τῆσι*). Doric are gen. *τῶ, τᾶς*, etc.; pl. also N. *τοί, ταί*; G. fem. *τᾶν*. Aeolic are *τῶ, τᾶς, τᾶν* gen. pl., *τοῖς, ταῖς* acc. pl. Generally poetic are *τοῖσι, ταῖσι*. *τοί μέν, τοί δέ* occur rarely in tragedy for *οἱ μέν, οἱ δέ*.

298 D. For *τοῖσδε* Hom. has also *τοῖσδεσσι* or *τοῖσδεσι*. Doric has nom. pl. *τούτοι, ταῦται*, gen. pl. fem. *ταντᾶν* (Aeol. *ταῦτᾶν*). *κείνος* occurs in Hdt. (together with *ἐκείνος*). Doric and Aeolic have *κῆνος*.

c. Hom. always, Hdt. rarely, has the final *ν* in *τοσοῦτον*, etc.

a. ὄδε is formed from the old demonstrative ὄ, ἦ, τό *this or that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. Lat. *hī-c* from *hī-ce*, Fr. *ce-ci*). For the accent of ἦδε, οἶδε, αἶδε see 153.

b. ἐκείνος has a variant form κείνος in poetry and sometimes in prose.

c. Other demonstrative pronouns are

ποσόςδε	ποσῆδε	ποσόνδε	<i>so much, so many</i>	} pointing forward (to what follows).
ποιόςδε	ποιάδε	ποιόνδε	<i>such (in quality)</i>	
τηλικόςδε	τηλικῆδε	τηλικόνδε	<i>so old, so great</i>	

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλίκος. Combinations of τόσος, τοῖος, τηλίκος with οὗτος are

ποσούτος	ποσαύτη	ποσούτο(ν)	<i>so much, so many</i>	} pointing backward (to what precedes).
ποιούτος	ποιαύτη	ποιούτο(ν)	<i>such (in quality)</i>	
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>	

The forms in -ν are more common than those in -ο.

d. The dual rarely has separate feminine forms.

e. The deictic suffix -τι added to demonstratives gives emphasis. Before it α, ε, ο are dropped. Thus ὀδί *this man here*, ἡδέ, τοδέ, G. τουδέ, τησδέ, etc.; οὔτοσί, αὐτήϊ (35), τουτί, οὔτοιτί, τουτωνί. So with other demonstratives and with adverbs: τωσουτοσί, οὔτωσί, ὠδί.

299. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (133). The indefinite pronoun τις, τι *any one, some one, anything, something* is enclitic (151 b).

	SINGULAR		DUAL		PLURAL	
	<i>Interrogative</i>				<i>Indefinite</i>	
Nom.	τίς	τί		τινά	τις	τι
Gen.					τινός, τοῦ	
Dat.					τινί, τῷ	
Acc.	τίν-α	τί		τινά		τι
N. A.					τινί	
G. D.					τιν-οῖν	
Nom.	τίς-ες	τί-α		τινά-ς	τιν-ές	τιν-ά
Gen.					τιν-ῶν	
Dat.					τι-σί	
Acc.	τίν-ας	τί-α		τιν-άς		τιν-ά

a. ἄττα (not enclitic) is sometimes used for the indefinite τινά (neut. pl.).

299 D. Hom. and Hdt. have G. τέο, τεῦ, D. τέψ (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite pl. τινά.

300. ἄλλος. — The indefinite pronoun ἄλλος *other, another* (Lat. *alius*, cp. 95) is declined as follows :

	SINGULAR			DUAL			PLURAL		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom.	ἄλλος	ἄλλη	ἄλλο	N. A. ἄλλω	ἄλλῃ	ἄλλω	ἄλλοι	ἄλλαι	ἄλλα
Gen.	ἄλλου	ἄλλης	ἄλλου	G. D. ἄλλοιν	ἄλλαιν	ἄλλοιν	ἄλλων	ἄλλων	ἄλλων
Dat.	ἄλλῳ	ἄλλῃ	ἄλλῳ				ἄλλοις	ἄλλαις	ἄλλοις
Acc.	ἄλλον	ἄλλην	ἄλλο				ἄλλους	ἄλλᾶς	ἄλλα

301. δεῖνα. — The indefinite pronoun δεῖνα, always with the article, means *such a one*. It is declined: ὁ, ἡ, τὸ δεῖνα; τοῦ, τῆς, τοῦ δεῖνος; τῷ, τῇ, τῷ δεῖνι; τὸν, τὴν, τὸ δεῖνα; plural οἱ δεῖνες, τῶν δεῖνων, (dative wanting), τοὺς δεῖνας.

302. Relative Pronouns. — The relative pronoun ὅς, ἣ, ὃ *who, which, that* is declined thus :

	SINGULAR			DUAL			PLURAL		
	ὅς	ἣ	ὃ	N. A. ὅ	ῶ	ῶ	Nom. οἷ	αῖ	ᾶ
Gen.	οὗ	ἧς	οὗ	G. D. οῖν	οῖν	οῖν	Gen. ὧν	ῶν	ῶν
Dat.	ᾧ	ἧ	ᾧ				Dat. οῖς	αῖς	οῖς
Acc.	ὃν	ἣν	ὃ				Acc. οὓς	ᾶς	ᾶ

a. The feminine dual forms ᾶ and αῖν are seldom, if ever, used in Attic.

b. The addition of the enclitic particle *-περ* emphasizes the connection between the relative and its antecedent. Thus ὅσ-περ, ἣ-περ, ὃ-περ *the very person who, the very thing which*; so ὥσπερ *just as*.

c. Enclitic *τε* is added in ἐφ' ᾧτε *on condition that*, and in ἄτε *inasmuch as*.

303. The indefinite or general relative pronoun ὅστις, ἣτις, ὃ τι *whoever (any-who, any-which), any one who, whatever, any-*

302 D. 1. Hom. uses the demonstrative forms ὁ, ἡ, τὸ (297, 298 a) as relatives (755). In this case the nom. pl. has τοί, ταί (297 D.).

2. Besides the forms in 302, Hom. has the genitive δο (miswritten δου) and εἷς.

3. Hdt. has ὅς, ἣ, τὸ, οἷ, αῖ, τᾶ. In the oblique cases, he uses τοῦ, τῆς, etc., though, especially after prepositions capable of elision, he has the relative forms like Attic, as δι' οὗ, παρ' ᾧ, κατ' ἣν, ἐπ' ὧν; also ἐς δ.

thing which, inflects each part (*ὅς* and *τις*) separately. For the accent, see 153.

SINGULAR

Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὐτινος, ὅτου	ἥστινος	οὐτινος, ὅτου
Dat.	ὅτῳ, ὅτῃ	ἥτῳ	ὅτῳ, ὅτῃ
Acc.	ὅτινα	ἥτινα	ὅ τι

DUAL

N. A.	ὅτινε	ἥτινε	ὅτινε
G. D.	οἰντινοῖν	οἰντινοῖν	οἰντινοῖν

PLURAL

Nom.	οἵτινες	αἵτινες	ἅτινα, ἅττα
Gen.	ἄντινων, ὅτων	ἄντινων	ἄντινων, ὅτων
Dat.	οἰστίσι, ὅτοις	αἰστίσι	οἰστίσι, ὅτοις
Acc.	οὓστινας	ἄστινας	ἅτινα, ἅττα

a. The neuter *ὅ τι* is sometimes printed *ὄ,τι* to avoid confusion with the conjunction *ὄτι that, because*.

b. The shorter alternative forms are rare in prose, but almost universal in poetry (especially *ὄτου, ὄτῃ*). Inscriptions have almost always *ὄτου, ὄτῃ, ἅττα*. The plural *ἅττα* is to be distinguished from *ἄττα* (299 a).

c. *τις* added to *ὄπότερος, ὄσος, οἶος*, etc. (304) makes them more indefinite, as *ὄπόῳς τις* of whatsoever kind.

d. *οὖν, δή*, or *δήποτε* added to the indefinite pronouns makes them as general as possible, as *ὄστισοῦν* (or *ὄστις οὖν*), *ἥτισοῦν, ὄτιοῦν* any one whatever, any thing whatever, and so *ὄποιοσ-τισ-οῦν, ὄστισ-δή-ποτε, ὄστισ-δη-ποτ-οῦν*. In these combinations all relative or interrogative force is lost.

e. The uncompound relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

303 D. Hom. has the following special forms. The forms not in parentheses are used also by Hdt. In the nom. and acc. Hdt. has the Attic forms.

	SINGULAR		PLURAL	
Nom.	(ὅτις)	(ὄ ττι)		ἄσσα
Gen.	(ὄττεο), (ὄττευ)	ὄτευ	ὄτεων	
Dat.		ὄτῃ	ὄτέοισι	
Acc.	(ὄτινα)	(ὄ ττι)	(ὄτινας)	ἄσσα

304. Correlative Pronouns. — Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in parentheses.

Interrogative : Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
τίς <i>who?</i> <i>which? what?</i> quis? <i>qui?</i>	τίς <i>some one, any one, a certain one, aliquis, quidam</i>	(ὁ, ὅς) ὅδε <i>this (here), hic</i> οὗτος <i>this, that is, ille</i> ἐκεῖνος <i>ille</i>	ὅς <i>who, which</i> QUI	ὅστις <i>whoever, any one who</i> quisquis, quicumque
πότερος <i>which of two?</i> uter?	πότερος or ποτερός <i>one of two (rare)</i>	ἕτερος <i>the one or the other of two</i> alter	ὀπότερος <i>which of the two</i>	ὀπότερος <i>whichever of the two</i> utercumque
πόσος <i>how much? how many? quan- tus? quot?</i>	ποσός <i>of some quantity or number</i>	(τόσος) } <i>so</i> τοσόσδε } <i>much,</i> τοσοῦτος } <i>so</i> tantus, tot } <i>many</i>	ὄσος <i>(as much) as, (as many) as</i> quantus, quot	ὀπόσος <i>of whatever size, number</i> quantuscumque, quotquot
ποίος <i>of what sort?</i> qualis?	ποιός <i>of some sort</i>	(τοῖος) } <i>such</i> τοιόσδε } <i>talis</i> τοιούτος }	οἶος <i>of which sort, (such) as</i> qualis	ὀποιός <i>of whatever sort</i> qualiscumque
πηλίκος <i>how old?</i> <i>how large?</i>	πηλίκος <i>of some age, size</i>	(τηλίκος) } <i>so old, so</i> τηλικόσδε } <i>young,</i> τηλικούτος } <i>so</i> } <i>large,</i> } <i>so</i> } <i>great</i>	ἤλίκος <i>of which age, size, (as old, large) as</i>	ὀπηλίκος <i>of whatever age or size</i>

304 D. Hom. has (Aeolic) ππ in ὀππότερος, ὀπποιός, and σσ in ὄσος, τόσος, etc. Hdt. has κ for π in κότερος, κόσος, κοῖος; ὀκότερος, ὀκόσος, ὀκοῖος.

ADVERBS

305. Origin. — Adverbs were originally case forms, made from the stems of substantives, adjectives, and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases; in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (306).

Nominative (rare) : *πίξ* with clenched fist, *ἅπαξ* once.

Genitive : *ἐξῆς* next, *ποῦ*, *οὐ* where, *αὐτοῦ* in the very place, *ἐκποδῶν* out of the way (*ἐκ* + *ποδῶν*) ; by analogy, *ἐμποδῶν* in the way.

Dative : *δημοσίᾳ* at public cost, *κοινῇ* in common, *πῇ* how, etc. (716, 957).

Accusative : *πολύ* much, *μικρόν* a little, *πρῶτον* at first, *τήμερον* to-day, *πολλά* often. See 990-994.

Locative : *-ι* in *οἴκο-ι* (143) at home (*οἴκο-ς* house), *Ἴσθμο-ι* at the Isthmus, *πο-ῖ* whither, and all adverbs in *-οι*, *Μαραθῶν-ι* at Marathon; further in *πάλα-ι* long ago, *ἐκε-ῖ* there, *πανδημε-ί* in full force; *-οισι* (202) in *ο* stems; *-ασι* (*-ησι*) in *α* stems (185) : *θύρασι* at the doors, *Πλαταιῶσι* at Plataea, *Ἀθήνησι* at Athens.

Instrumental : *ἄνω* above, *κάτω* below, *οὔπω* not yet, *ὤ-δε* thus (but the forms in *-ω* may be ablatives); *κρυφῇ* and *λάθρᾳ* in secret.

Ablative : all adverbs in *-ως*, as *ὡς* as, *οὕτως* thus, *ἑτέρως* otherwise.

306. Place. — To denote place the common endings are : —

-ι, *-θι*, *-σι* at, in to denote place *where* (locative). *-ου*, the sign of the genitive, is also common.

-θεν from to denote the place *whence* (ablative).

-δε (*-ζε*), *-σε* to, toward to denote place *whither*.

In the following examples poetical words are bracketed.

<i>οἴκο-ι</i> (<i>οἴκο-θι</i>) at home	<i>οἴκο-θεν</i> from home	<i>οἴκαδε</i> (<i>οἴκονδε</i>) homeward (<i>οἴκα-</i> is an old accusative form.)
<i>ἄλλο-θι</i> elsewhere or <i>ἄλλ-αχ-οῦ</i>	<i>ἄλλο-θεν</i> from elsewhere <i>ἄλλ-αχ-ό-θεν</i>	<i>ἄλλο-σε</i> elsewhither <i>ἄλλ-αχ-ό-σε</i>
<i>ἀμφοτέρω-θι</i> on both sides	<i>ἀμφοτέρω-θεν</i> from both sides	<i>(ἀμφοτέρω-σε</i> to both sides)
<i>αὐτοῦ</i> in the very place	<i>αὐτό-θεν</i> from the very place	<i>αὐτό-σε</i> to the very place
<i>ὁμοῦ</i> at the same place	<i>ὁμό-θεν</i> from the same place	<i>ὁμό-σε</i> to the same place
<i>Ἀθήνη-σι</i> at Athens	<i>Ἀθήνη-θεν</i> from Athens	<i>Ἀθήναζε</i> (= <i>-ασ-δε</i>) to Athens
<i>Ὀλυμπιά-σι</i> at Olympia	<i>Ὀλυμπιά-θεν</i> from Olympia	<i>Ὀλυμπίαζε</i> to Olympia

306 D. Hom. has e.g. *οὐρανό-θι* in heaven, *ἀγορῆ-θεν* from the assembly (also, with prepositions, he uses forms in *-θεν* or *-θι* as genitives : *ἐξ ἀλό-θεν* out of the

a. *-θεν* may take the form *-θε* in poetry, and especially when the idea of *whence* is lost, as *πρόσθε* in *front* (116 D.). *-θα* is found in *ἐνθα* in all dialects.

b. Some local adverbs are connected with prepositions, as *ἄνω* *above*, *ἔξω* *outside*, *ἔσω* *within*, *κάτω* *below*, *πρόσθεν* in *front*. Cp. 305.

307. Manner. — Adverbs of manner ending in *-ως* are formed from adjectives and pronouns and have the accent and form of the genitive plural masculine with *-ς* in place of *-ν*.

δίκαιος	<i>just</i>	genitive plural	δικαίων	δικαίως	<i>justly</i>
κακός	<i>bad</i>	“	κακῶν	κακῶς	<i>ill</i>
ἄπλοῦς	<i>simple</i>	“	ἀπλῶν	ἀπλῶς	<i>simply</i>
σαφής	<i>plain</i>	“	σαφῶν	σαφῶς	<i>plainly</i>
ἡδύς	<i>pleasant</i>	“	ἡδέων	ἡδέως	<i>pleasantly</i>
σώφρων	<i>prudent</i>	“	σωφρόνων	σωφρόνως	<i>prudently</i>
ἄλλος	<i>other</i>	“	ἄλλων	ἄλλως	<i>otherwise</i>
πᾶς	<i>all</i>	“	πάντων	πάντως	<i>in every way</i>

a. Adverbs in *-ως* are not formed from the genitive plural. Old ablatives from *o* stems (*-ω + ς*, 305) were used adverbially, and thence *-ως* was transferred to other stems. The analogy of the genitive plural assisted the transference.

308. Various Other Endings. — *-α*: ἅμα *at the same time*, μάλα *very*. *-ακίς*: πολλάκις *many times*, ὄσάκις *as often as*. *-δην*: συλλήβδην *in short*. *-δον*: ἐνδον *within*, σχεδόν *almost*. *-τε*: ὅτε *when* (Aeolic ὄτα, Dor. ὄκα). *-τι, -στι*: ἐθελοντί *voluntarily*, Ἐλληνιστί *in Greek* (*fashion*).

309. Comparison of Adverbs. — In adverbs derived from adjectives the comparative is the same as the neuter singular accusative of the comparative of the adjective; the superlative is the same as the neuter plural accusative of the superlative of the adjective.

σοφῶς	<i>wisely</i>	σοφώτερον	σοφάτατα
χαριέντως	<i>gracefully</i>	χαριέστερον	χαρίστατα
εὐδαιμόνως	<i>happily</i>	εὐδαιμονέστερον	εὐδαιμονέστατα
καλῶς	<i>well</i>	κάλλιον	κάλλιστα
ἡδέως	<i>pleasantly</i>	ἡδιον	ἡδιστα
μάλα	<i>very</i>	μᾶλλον, <i>more, rather</i>	μάλιστα
(εὖ)	<i>well</i>	ἄμεινον	ἄριστα
—	—	ἥττον <i>less</i> (287, 2)	ἥκιστα

sea, Ἰλιό-θι *πρὸ* before *Ilium*), ἅλα-δε *to the sea*, πόλι-δε *to the city*, Ἀιδό-δε *to* (the house of) *Hades*, δν-δε δόμον-δε *to his house*.

a. Adverbs of place ending in *ω*, and some others, have *-τερω* and *-τατω*; as *άνω* above, *άνωτέρω*, *άνωτάτω*; *πόρρω* afar, *πορρωτέρω*, *πορρωτάτω*.

b. *έγγύς* near has *έγγύτερον* (*-τέρω*), *έγγυτάτω* (*-τατα* rare). *πρώ* early has *πρωΐαιτερον*, *πρωΐαίτατα*. Some comparatives end in *-ως*: *άσφαλεστέρως* (*άσφαλεστερον*) more securely, *βελτιόνως* (*βέλτιον*) better. Superlatives in *-ον* are usually poetic; as *μέγιστον*.

310. Correlative Adverbs. — Adverbs from pronominal stems often correspond in form and meaning. In the list below poetic or less usual words are placed in parentheses.

	Interrogative: Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	<i>ποῦ</i> <i>where?</i>	<i>πού</i> <i>somewhere</i>	(<i>ἐνθα</i>) <i>ἐνθάδε</i> , <i>ἐνταῦθα</i> <i>there</i> <i>ἐκεῖ</i> <i>yonder</i>	<i>οὗ</i> <i>where</i> (<i>ἐνθα</i> <i>where</i>)	<i>οὔπου</i> <i>where-</i> (<i>ever</i>)
	<i>πόθεν</i> <i>whence?</i>	<i>ποθεν</i> <i>from some</i> <i>place</i>	(<i>ἐνθεν</i>) <i>ἐνθένδε</i> , <i>ἐντεῦθεν</i> <i>thence</i> <i>ἐκείθεν</i> <i>from</i> <i>yonder</i>	<i>οθεν</i> <i>whence</i> (<i>ἐνθεν</i> <i>whence</i>)	<i>ὀπόθεν</i> <i>whence-</i> (<i>soever</i>)
	<i>ποῦ</i> <i>whither?</i>	<i>ποί</i> <i>to</i> <i>some place</i>	(<i>ἐνθα</i>) <i>ἐνθάδε</i> , <i>ἐνταῦθα</i> <i>thither</i> <i>ἐκείσε</i> <i>thither</i>	<i>οἰ</i> <i>whither</i> (<i>ἐνθα</i> <i>whither</i>)	<i>ὀποι</i> <i>whither-</i> (<i>soever</i>)
Time	<i>πότε</i> <i>when?</i>	<i>ποτέ</i> <i>some</i> <i>time, ever</i>	<i>τότε</i> <i>then</i>	<i>ότε</i> <i>when</i>	<i>ὀπότε</i> <i>when-</i> (<i>ever</i>)
	<i>πηνίκα</i> <i>at</i> <i>what time?</i>		(<i>τηνίκα</i>) <i>at</i> <i>τηνικάδε</i> <i>that</i> <i>τηνικαῦτα</i> <i>time</i>	<i>ήνίκα</i> <i>at which</i> <i>time</i>	<i>ὀπηνίκα</i> <i>at</i> <i>which time</i>
Way	<i>πῆ</i> <i>which</i> <i>way? how?</i>	<i>πή</i> <i>some</i> <i>way,</i> <i>somehow</i>	(<i>τῆ</i>) <i>τῆδε</i> , <i>ταύτῃ</i> <i>this way,</i> <i>thus</i>	<i>ῆ</i> <i>in which</i> <i>way, as</i>	<i>ὀπῆ</i> <i>in which</i> <i>way, as</i>
Manner	<i>πῶς</i> <i>how?</i>	<i>πῶς</i> <i>somehow</i>	(<i>τῶς</i>), (<i>ὡς</i>) <i>ὡδε</i> , <i>οὕτω(ς)</i> <i>thus,</i> <i>so, in this way</i> <i>ἐκείως</i> <i>in that</i> <i>way</i>	<i>ὡς</i> <i>as, how</i>	<i>ὀπως</i> <i>how</i>

310 D. 1. Hom. has (Aeolic) *ππ* in *ὀππως*, *ὀππότε*; Hdt. has *κ* for the *π*-forms, e.g. *κού*, *κού*, *δκου*, *κότε*. Hdt. has *ἐνθαῦτα*, *ἐνθεῦτεν* for *ἐνταῦθα*, *ἐντεῦθεν* (109 D.).

2. Poetic are *πόθι* for *ποῦ*, *δοι* for *οὔ*, *ῆμος* *when*, *ῆ* *which way, where*, etc.

a. The demonstratives in parentheses are foreign to Attic prose except in certain phrases, as *καὶ ὡς even thus, οὐδ' (μῆδ') ὡς not even thus* (cp. 150 d); *ἐνθα μὲν . . . ἐνθα δὲ here . . . there, ἐνθεν (μὲν) καὶ ἐνθεν (δὲ) from this side and that*. In Attic prose *ἐνθα* and *ἐνθεν* are usually relatives, *ἐνθα* taking the place of *οὐ where* and *οἶ whither*, and *ἐνθεν* of *ἔθεν whence*.

b. *οὖν* (303 d) may be added for indefiniteness: *ὅπως οὖν in any way whatever*. *ποτέ* after interrogatives gives an intensive force, as *τίς ποτέ who in the world*. It is also used with negatives, as *οὐποτε never, οὐπόποτε never yet*. Other negatives are *οὐδαμοῦ nowhere, οὐδαμῆ in no way, οὐδαμῶς in no manner*.

NUMERALS

311. The numeral adjectives and adverbs are as follows :

	SIGN	CARDINAL	ORDINAL	ADVERB
1	α'	εἷς, μία, ἓν one	πρῶτος first	ἅπαξ once
2	β'	δύο two	δεύτερος second	δίς twice
3	γ'	τρεις, τρία three	τρίτος third	τρὶς thrice
4	δ'	τέτταρες, τέτταρα	τέταρτος, -η, -ον	τετράκις
5	ε'	πέντε	πέμπτος	πεντάκις
6	ς'	ἕξ	ἕκτος	ἕξάκις
7	ζ'	ἑπτά	ἕβδομος	ἑπτάκις
8	η'	ὀκτώ	ὀγδοος	ὀκτάκις
9	θ'	ἐννέα	ἐνατος	ἐνάκις
10	ι'	δέκα	δέκατος, -η, -ον	δεκάκις
11	ια'	ἑνδεκα	ἐνδέκατος	ἐνδεκάκις
12	ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13	ιγ'	τρεις καὶ δέκα (οἱ τρεῖσκαίδεκα)	τρίτος καὶ δέκατος	τρεῖσκαιδεκάκις
14	ιδ'	τέτταρες καὶ δέκα (οἱ τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15	ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16	ις'	ἕκκαίδεκα (cp. 89)	ἕκτος καὶ δέκατος	ἕκκαιδεκάκις
17	ιζ'	ἑπτακαίδεκα	ἕβδομος καὶ δέκατος	ἑπτακαιδεκάκις
18	ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19	ιθ'	ἐννεακαίδεκα	ἐνατος καὶ δέκατος	ἐννεακαιδεκάκις
20	κ'	εἴκοσι(ν)	εἰκοστός, -ή, -όν	εἰκοσάκις
21	κα'	εἷς καὶ εἴκοσι(ν) οἱ εἴκοσι (καὶ) εἷς	πρῶτος καὶ εἰκοστός	εἰκοσάκις ἅπαξ

311 D. 1. For the cardinals 1-4, see 313 D. Hom. has, for 12, *δώδεκα, δυνώδεκα*, and *δυσκαίδεκα* (also generally poetic); 20, *εἴκοσι* and *εἰκοσι*; 30, *τριήκοντα*; 80, *ὀγδώκοντα*; 90, *ἐνετήκοντα* and *ἐνήκοντα*; 200 and 300, *διηκόσιοι, τριηκόσιοι*; 9000 and 10,000, *ἐννεάχιλιοι, δεκάχιλιοι* (-χειλιοί?). Hom. has also the ordinals :

30	λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκις
40	μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκις
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκις
60	ξ'	ξήκοντα	ξηκοστός	ξηκοντάκις
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός	ἑβδομηκοντάκις
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκις
90	ϙ'	ἐνεήκοντα	ἐνεηκοστός	ἐνεηκοντάκις
100	ρ'	ἑκατόν	ἑκατοστός, -ή, -όν	ἑκατοντάκις
200	σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκις
300	τ'	τριᾱκόσιοι	τριᾱκοσιοστός	τριᾱκοσιάκις
400	υ'	τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκις
500	φ'	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκις
600	χ'	ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκις
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκις
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκις
900	Ϡ'	ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκις
1,000	α	χίλιοι, -αι, -α	χίλιοστός, -ή, -όν	χιλιάκις
2,000	β	δισχίλιοι	δισχίλιοστός	δισχιλιάκις
3,000	γ	τρισχίλιοι	τρισχίλιοστός	τρισχιλιάκις
10,000	ι	μύριοι, -αι, -α	μῦριοστός	μυριάκις
20,000	κ	δισμύριοι	δισμῦριοστός	δισμυριάκις
100,000	ρ	δεκακισμύριοι	δεκακισμῦριοστός	δεκακισμυριάκις

N. — Above 10,000: also δύο μῦριάδες 20,000, etc.

312. Notation. — In addition to the 24 letters of the alphabet, three obsolete signs were used: ζ, a form identical with the late abbreviation for στ, in place of the lost Ϝ (3), once used for 6; ϙ (*korpa*), for 90; for 900, Ϡ *sampi*, probably for *san*, an old form of *sigma*, + *pi*. From 1 to 999 a stroke stands above the letter, for 1000's the same signs are used but with the stroke below the letter (α' = 1, α = 1000). Only the last letter in any given series has the stroke above: ρνζ' 157, αϠι' 1910.

a. In the classical period the following system was used, according to

3d, τρίτατος; 4th, τέτρατος; 7th, ἑβδόματος; 8th, ὀγδάτος; 9th, ἐνάτος; 12th, δωδέκατος; 13th, τρίς(τριεισ-?)καιδέκατος; 20th, ἑικοστός; and the Attic forms.

2. Hdt. has δυνώδεκα (δυνδέκατος), τεσσερεσκαίδεκα indeclinable (τεσσερεσκαιδέκατος), τριήκοντα (τριηκοστός), τεσσεράκοντα, ὀγδώκοντα, διηκόσιοι (διηκοσιοστός), τριηκόσιοι: for ἐνάτος he has εἰνάτος, and so εἰνάκις, εἰνακόσιοι, εἰνακισχίλιοι.

3. Aeolic has πέμπε for 5 (cp. Hom. πεμπύβολον *five-pronged fork*), gen. pl. πέμπων inflected, as also δέκων, τεσσερακόντων, etc.; for 1000, χέλλιοι. Doric has, for 6, Ϝέξ; 7th, ἑβδεμος; 12, δυνώδεκα; 20, Ϝίκατι, Ϝείκατι; 40, τετρώκοντα (τετρωκοστός); 200, etc., διᾱκατίοι, etc.; 1000, χηλλιοι and χειλλιοι (32 D. 2); for 1st, πρᾱτος.

the inscriptions: I = 1, IIII = 4, Γ (πέντε) = 5, ΓI = 6, Δ (δέκα) = 10, ΔΔ = 20, Η (έκατόν) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Β (πεντάκις δέκα) = 50, ΒΧ (πεντάκις χίλιοι + χίλιοι) = 6000.

313. The cardinals from 1 to 4 are declined as follows :

	<i>one</i>		<i>two</i>	<i>three</i>		<i>four</i>		
Nom.	εἷς	μία	ἓν	N. A. δύο	τρῆς	τρία	τέτταρες	τέτταρα
Gen.	ἑνός	μιάς	ἑνός	G. D. δυοῖν	τριῶν		τεττάρων	
Dat.	ἐνί	μῇ	ἐνί		τρισί(ν)		τετταρσί(ν)	
Acc.	ἓνα	μίαν	ἓν		τρῆς	τρία	τέτταρας	τέτταρα

a. εἷς is for ἑν-ς. The stem ἑν was originally *σμε* (Lat. *singuli, semel*), weak forms of which are *μία* for *σμε-ια*, and *ἄ-παξ once, ἄ-πλοῦς simple*, from *σμε-π-* (30 b).

b. οὐδέ εἷς, μηδὲ εἷς *not even one* unite to form the compounds οὐδέεις, μηδεῖς *no one*. These words are declined like εἷς: thus, οὐδέεις, οὐδεμία, οὐδέεν, οὐδενός, οὐδεμιάς, οὐδενός, etc., and sometimes in the plural (*no men, none, or nobodies*) οὐδέενες, οὐδέενων, οὐδέεσι, οὐδέενας. For emphasis the compounds may be divided, as οὐδέ εἷς *not ONE*. A preposition or ἄν may separate the two parts, as οὐδ' ἀπὸ μιάς *from not a single one*.

c. δύο may be used with the gen. and dat. pl., as δύο μηνῶν *of two months*. δυοῖν occurs rarely with plurals.

d. ἄμφω *both*, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. *ambo*). But *both* is more commonly ἀμφότεροι, -αι, -α.

e. For τέτταρες, τετταράκοντα, etc., the tragic poets and Thucydides have τέσσαρες, τεσσαράκοντα, etc. Attic inscriptions of the fifth century B.C. always have the forms with ττ. In late prose the forms with σσ appear.

314. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like ἀγαθός.

a. In τρεῖς (τρία) καὶ δέκα *13* and τέτταρες (τέτταρα) καὶ δέκα *14*, the first numeral is declined. τρεισκαδέκατος, τετταρεσκαδέκατος are very rare in good Attic.

b. Compound numbers above 20 are expressed by placing the smaller number first (with καί) or the larger number first (with or without καί in

313 D. Hom. has, for μία, τα (*ιῆς, ιῆ, ιαν*); for ἐνί, ἰῶ; δύο, δύω (undeclined); the adj. forms διοῖά and pl. διοῖα regularly declined. For 1, Doric has ἦς. For 4, Hom. has τέσσαρες, and (Aeolic) πίσυρες; Dor. has τέτορες, Pind. τέτρασιν. Hdt. has δύο sometimes undeclined, also δυῶν, δυοῖσι; τέσσερες, -α, τεσσέρων, τέσσερσι; τεσσερεσκαδέκα 14 undeclined. Aeolic δύο, dat. δύοσιν 2; πῆσσυρες, πῆσσυρες, πῆσσυρα 4.

the case of cardinals). Thus δύο καὶ ἑκοσι(ν) *two and twenty*, ἑκοσι καὶ δύο *twenty and two*, or ἑκοσι δύο *twenty-two*, πέντε καὶ πενήκοντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πενήκοντα (καὶ) πέντε = 555. With ordinals καὶ is necessary, as δεύτερος καὶ εἰκοστός, εἰκοστός καὶ δεύτερος, 22nd.

c. For 21st, 31st, etc., εἰς (for πρῶτος) καὶ εἰκοστός (τριᾶκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

d. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω *lack*, as 18, 19, δυοῖν (ένος) δέοντες ἑκοσι. So ναυσὶ μῆας δεούσαις τετταράκοντα *with 39 ships*, δυοῖν δέοντα πενήκοντα ἔτη *48 years*; and with ordinals ένός δέον εἰκοστόν ἔτος *the 19th year*. So sometimes with other numbers than 8's or 9's: ἔπτα ἀποδόντες τριᾶκόσιοι 293.

315. With collective words (695) numerals in -ιοι may appear even in the singular: διακόσιᾶ ἵππος *200 horse* T. 1. 62, ἀσπίς μῦριά καὶ τετρακοσιᾶ *10,400 shields* (i. e. men bearing shields) X. A. 1. 7. 10.

316. Fractions are expressed in several ways: ὁ ἡμίσιος τοῦ ἀριθμοῦ *half the number*, αἱ ἡμίσειαι τῶν νεῶν *half of the ships*; τρία ἡμιτάλαντα $1\frac{1}{2}$ *talents*, τρίτον ἡμίμναιον $2\frac{1}{2}$ *minae*; τριτημοριον $\frac{1}{3}$, πεμπτημόριον $\frac{1}{5}$, ἐπίτριτος $1\frac{1}{3}$, ἐπίπεμπτος $1\frac{1}{5}$, τῶν πέντε αἱ δύο μοῖραι $\frac{2}{5}$. But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη $\frac{3}{4}$, i. e. *the three parts* (scil. of four).

317. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἐπί with the genitive, ἀνά, εἰς, and κατά, with the accusative, of the cardinals, and compounds of σύν *with*, are used: ἐφ' ένός *one by one*, in single file, ἀνά δέκα *by tens*, εἰς τέτταρας *by fours*, κατά δύο or σύνδυο *two by two*, *two each*. The cardinals are often used alone: ἀνδρὶ ἐκάστῳ δώσω πέντε ἀργυρίον μῶας *singulis militibus dabo quinās argenti minas* X. A. 1. 4. 18.

b. *Multiplicatives* in -πλοῦς *-fold* (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πολλαπλοῦς *manifold*; and in -πλάσιος: διπλάσιος *twice as great* or (pl.) *as many*.

c. *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δις πέντε δέκα ἔστιν *twice five are ten*. See also 311 N.

d. Adjectives in -αῖος, answering the question *on what day?* δευτεραίος (or τῇ δευτεραίᾳ) ἀπῆλθε *he departed on the second day*.

e. *Adverbs of Division*. — μοναχῇ *singly*, in one way only, δίχα, διχῇ *in two parts*, doubly, τριχῇ, τέτραχα, etc., πολλαχῇ *in many ways*.

317 D. Hdt. has διβός *double*, τριβός *threefold* for διττός, τριττός; also -πλησιος and -φάσιος. Hom. has δίχα and διχθά *in twain*, τριχα and τριχθά *in three parts*; τριπλῇ *threefold*, τετραπλῇ *fourfold*.

VERBS

INFLECTION: PRELIMINARY REMARKS (318-339)

318. The Greek verb shows distinctions of voice, mood, tense, number, person, and verbal noun.

319. Voices. — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as *λούομαι wash myself*, *πoπιζομαι provide for myself*.

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. **Deponent** verbs have an active *meaning* but middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a *middle deponent* (*χαρίζομαι gratify*, *ἐχαρισάμην*); if its aorist has the passive form, a deponent is called a *passive deponent* (*βούλομαι wish*, *ἐβουλήθην*). The aorist passive of a middle deponent, if it occurs, has a passive force: *αἰτιῶμαι accuse*, *ἠτιῶσάμην accused*, *ἠτιῶθην was accused*.

320. Moods. — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (327). The infinitive (325) is sometimes classed as a mood.

321. Tenses. — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The subjunctive and imperative have three tenses: present, aorist, and perfect. The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

322. Primary and Secondary Tenses. — There are two classes of tenses in the indicative: (1) *Primary* (or *Principal*) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) *Secondary* (or *Historical*) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses prefix an augment (396).

323. Second Aorists, etc. — Some verbs have tenses called *second aorists* (active, middle, and passive), *second perfects* and

321 D. Hom. does not use the future or future perfect in the optative.

pluperfects (active only), and *second* futures (passive). The meaning of these tenses ordinarily corresponds to that of the *first* aorist, etc. ; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning, or one form is poetical, the other used in prose.

324. Number and Person.—The numbers are: the singular, the dual, and the plural. There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The dual lacks the first person (but see 427 c). The imperative has only the second and third persons.

325. Verbal Nouns.—Verbal forms that share certain properties of nouns are called *verbal nouns*. These are of two kinds:

1. Substantival: the infinitive.

The infinitive is properly a case form (chiefly dative, rarely locative).

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In *-τός*, denoting capability, as *φιλητός* *lovable*; or with the force of a perfect passive participle, as *γραπτός* *written*.

In *-τέος*, denoting what needs to be done, as *γραπτέος* *that needs to be written*.

Many verbals in *-τός* are active or passive, others are only active or only passive: *μειπτός* *blaming, blamed, blamable*, *φθεγκτός* *sounding*, *ποιητός* *done*. Verbals in *-τός* from deponent verbs are generally passive, as *μιμητός* *imitated*.

326. Inflection.—The inflection of a verb consists in the addition of certain endings to different stems.

327. Endings.—The endings in the finite moods (320) indicate person, number, and voice. See 424 ff.

a. The middle has different endings from the active. The passive has the endings of the middle, except in the aorist, which has active endings.

b. The indicative has two sets of endings in the active and two in the middle: one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative, except in part in the 1 sing. (426 a), uses the same as those of the secondary tenses.

STEMS

328. A Greek verb has two kinds of stems : (1) *tense-stems*, to which the endings are attached, and (2) a common *verb-stem*, from which all the tense-stems are derived. The tense-stems are generally made from the verb-stem by prefixing a *reduplication-syllable* (403), and by affixing signs for *mood* (421-423) and *tense* (418). A tense-stem may be identical with a verb-stem ; as παιδευ- in παιδεύ-ω *educate* is both the present tense-stem and also the verb-stem.

329. Tense-stems.— The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

SYSTEMS.	TENSES.
I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	“ <i>future active</i> and <i>middle</i> .
III. <i>First aorist</i> ,	“ <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second aorist</i> ,	“ <i>second aorist active</i> and <i>middle</i> .
V. <i>First perfect</i> ,	“ <i>first perfect</i> and <i>first pluperfect active</i> , <i>future perfect active</i> .
VI. <i>Second perfect</i> ,	“ <i>second perfect</i> and <i>second pluperfect active</i> .
VII. <i>Perfect middle</i> ,	“ <i>perfect</i> and <i>pluperfect mid. (pass.)</i> , <i>future perfect (mid.) passive</i> .
VIII. <i>First passive</i> ,	“ <i>first aorist</i> and <i>first future passive</i> .
IX. <i>Second passive</i> ,	“ <i>second aorist</i> and <i>second future passive</i> .

a. Since few verbs have both the *first* and the *second* forms of the same tense (323), most verbs have only six of these nine systems; many verbs do not have even six.

330. The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six : the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus :

λύω *loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, λέλοιπα, λέλειμαι, ἐλείφθην, 2 AOR. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφη.
σκόπτω *jeer*, σκώφομαι, ἔσκωψα, ἐσκώφθην.

331. The principal parts of deponent verbs (§19 c) are the present, future, perfect, and aorist indicative. Both first and second aorists, middle and passive, are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).

γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).

ἐργάζομαι *work*, ἐργάσομαι, εἰργασάμην, εἰργασμαι, εἰργάσθην.

332. Verb-stem. — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root, as in τί-ω *honor*; or a root to which a derivative suffix has been appended, as in τι-μά-ω *honor*.

333. A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from the stem of a substantive or adjective; as δουλό-ω *enslave* from δούλο-ς *slave*, ἐλευθερό-ω *set free* from ἐλεύθερο-ς *free*.

334. The verb-stem may show modifications in quantity or in form.

a. Quantity. As pres. λύ-ω *loose*, fut. λύσω, aor. ἔλυσα, perf. λέ-λύ-κα.

b. Form. Corresponding to the gradations in *sing, sang, sung* (§0), λείπ-ω *leave* shows the stems λειπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ἔ-λιπ-ο-ν); φεύγ-ω *flee* shows φευγ- and φυγ- (2 aor. ἔ-φυγ-ο-ν). στέλλ-ω *send* has the stems στελ- and σταλ- (perf. ἔ-σταλ-κα). Cp. 435-439.

335. Thematic Vowel. — Some tense-stems end in a vowel which varies between ο and ε (or ω and η) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus λύο-μεν λύε-τε, λύω-μεν λύη-τε. This vowel is written ο/ε or ω/η, as λῶ/ε λῷ/η. See 419-420.

336. Inflection. — There are two methods of inflecting verbs, the first according to the *thematic*, the second according to the

athematic, system. The names *ω-verbs* and *μ-verbs* refer to the ending of the first person singular active of the present indicative only: *λύ-ω loose*, *τίθη-μι place*.

337. According to the ending of the verb-stem, *ω-verbs* are termed:

1. Vowel (or pure) verbs:

a. Not contracted: ending in *υ* or *ι*, as *λύ-ω loose*, *παιδεύ-ω educate*, *χρί-ω anoint*.

b. Contracted: ending (generally) in *α*, *ε*, *ο*; as *τιμῶ honor* from *τιμά-ω*, *ποιῶ make* from *ποιέ-ω*, *δηλῶ manifest* from *δηλό-ω*.

2. Consonant verbs:

Liquid and nasal verbs: as *δέρ-ω flay*, *μέν-ω remain*.

Stop (or mute) verbs: as *ἄγ-ω lead*, *πείθ-ω persuade*.

338. Thematic Inflection.— In the thematic inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*. Thematic verbs have the following peculiarities of inflection:

a. The present and future singular indicative active end in *-ω*, *-εις*, *-ει* (425). The ending *-μι* appears only in the optative active.

b. The third plural of the present and future indicative active ends in *-ουσι*, from *-οντι* made from *ο* (the thematic vowel) and *-ντι* (the personal ending).

c. The third plural active of past tenses ends in *-ν*.

d. The imperative active has no personal ending in the second person singular except *-ον* in the first aorist.

e. Except in the perfect and pluperfect the middle endings *-σαι* and *-σο* lose *σ* and contract with the final vowel of the tense-stem (427 a, b); but in the optative contraction cannot take place: *λύοι-(σ)ο*, *λύσαι-(σ)ο*.

f. The infinitive active has *-ειν* (for *-εν*) in the present, future, and second aorist; *-εναι* in the perfect; and *-αι* in the aorist.

g. Active participles with stems in *-οντ-* have the nominative masculine in *-ων*.

339. Athematic Inflection.— In the athematic inflection there is no thematic vowel before the personal endings. To this form belong the athematic presents and imperfects in all voices

(*μi*-verbs); all aorists passive (except in the subjunctive); all perfects and pluperfects middle (passive); those second aorists in which the tense-stem does not end with the thematic vowel; a few verbs (as *ἵστημι set*) in the second perfect and pluperfect active.

a. Of verbs ending in *-μi* in the first person present indicative active, all futures and all subjunctives are inflected according to the thematic system.

b. The inflection of the first aorist active and middle is strictly athematic (426 a, c, 520 a). For the perfect and pluperfect active, see 418 N., 425, 426, 429.

340. CONJUGATION: LIST OF PARADIGMS

I. Verbs in *ω*:

A. Vowel verbs not contracted:

Synopsis and conjugation of *λύω* (pp. 96-102).

Second aorist, active and middle, of *λείπω* (p. 103).

Second perfect and pluperfect active of *λείπω* (p. 103).

B. Vowel verbs contracted:

Present and imperfect of *τιμάω, ποιέω, δηλόω* (pp. 104-107).

C. Consonant verbs:

Liquid and nasal verbs: future and first aorist active and middle, second aorist and second future passive of *φαίνω* (pp. 109-110).

Labial, dental, and palatal verbs: perfect and pluperfect middle (passive) of *λείπω, γράφω, πείθω, πράττω, ἐλέγχω* (pp. 111-113).

Perfect of the liquid and nasal verbs *ἀγγέλλω* and *φαίνω* (p. 112).

Perfect of *τελέω* (p. 112).

II. Verbs in *μi*:

A. Present, imperfect, and second aorist, of *τίθημι, ἵστημι, δίδωμι* (pp. 116-120).

Second aorist middle: *ἐπριάμην* (p. 119).

Second perfect of *ἵστημι* (p. 120).

B. Present, imperfect, and second aorist of *δείκνυμι* (p. 121).

Second aorist: *ἕδυν* (p. 121).

In the synopsis (341) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms can be satisfactorily learned only from the syntax. Some of these meanings are: Subjunctive: *λύωμεν* or *λύσωμεν let us loose, εἰάν λύω* or *λύσω if I loose, ἵνα λύω* or *λύσω that I may loose*. Optative: *λύοιμι* or *λύσαιμι may I loose! εἰ λύοιμι* or *λύσαιμι if I should loose*.

CONJUGATION

I. (A) VOWEL VERBS :

SYNOPSIS OF

341.		I. PRESENT SYSTEM	II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
		Present and Imperfect	Future	1 Aorist
ACTIVE :				
Indic.	λύω I loose or am loosing	λύσω I shall loose		ἐλύσα I loosed
	ἐλύον I was loosing			
Subj.	λύω			λύσω
Opt.	λύοιμι	λύσοιμι		λύσαιμι
Imv.	λύε loose			λύσον loose
Inf.	λύειν to loose	λύσειν to be about to loose		λύσαι to loose or to have loosed
Part.	λύων loosing	λύσων about to loose		λύσας having loosed
MIDDLE :				
Indic.	λύομαι I loose (for myself)	λύσομαι I shall loose (for myself)		ἐλύσάμην I loosed (for myself)
	ἐλύόμην I was loosing (for myself)			
Subj.	λύομαι			λύσωμαι
Opt.	λύοίμην	λύσοίμην		λύσαιμην
Imv.	λύου loose (for thyself)			λύσαι loose (for thyself)
Inf.	λύεσθαι to loose (for one's self)	λύσεισθαι to be about to loose (for one's self)		λύσασθαι to loose or to have loosed (for one's self)
Part.	λύόμενος loosing (for one's self)	λύσόμενος about to loose (for one's self)		λύσάμενος having loosed (for one's self)
PASSIVE :		VIII. FIRST PASSIVE SYSTEM		
		1 Future		1 Aorist
Indic.	λύομαι I am (being) loosed	λυθήσομαι I shall be loosed		ἐλύθην I was loosed
	ἐλύόμην I was (being) loosed			
Subj.	Like Middle			λυθῶ (for λυθέω)
Opt.	“ “	λυθησοίμην		λυθείην
Imv.	“ “			λυθητι be loosed
Inf.	“ “	λυθήσεσθαι to be about to be loosed		λυθῆναι to be loosed or to have been loosed
Part.	“ “	λυθησόμενος about to be loosed		λυθείς having been loosed
Verbal adjectives :		λυτός that may be loosed, loosed λυτός that must be loosed, (requiring) to be loosed		

OF Ω-VERBS:

NOT CONTRACTED

λύω (λύ, λῦ) loose

V. FIRST PERFECT SYSTEM

1 Perfect and Pluperfect Active

λέλυκα *I have loosed*ἐλέλυκα *I had loosed*

λελυκώς ὦ or λελύκω

λελυκώς εἶην or λελύκοιμι

λελυκώς ἴσθι or [λέλυκε]¹λελυκέναι *to have loosed*λελυκώς *having loosed*

VII. PERFECT MIDDLE SYSTEM

Perfect and Pluperfect Middle

λέλυμαι *I have loosed (for myself)*ἐλέλυμην *I had loosed (for myself)*

λελυμένος ὦ

λελυμένος εἶην

λέλυσο (560)

λελύσθαι *to have loosed (for one's self)*λελυμένος *having loosed (for one's self).*

Perfect and Pluperfect Passive

λέλυμαι *I have* { *been*ἐλέλυμην *I had* { *loosed*

Future Perfect Passive

λελύσομαι *I shall have**been loosed*

Like Middle

“ “

λελύσοίμην

“ “

λελύσεσθαι

“ “

λελύσόμενος

¹The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (547), but are included to show the inflection.

I. (A) VOWEL VERBS.

342.		1. ACTIVE			
	Present	Imperfect	Future		
INDICATIVE.	S. 1. λύω	ἔλυον	λύσω		
	2. λύεις	ἔλυες	λύσεις		
	3. λύει	ἔλυε	λύσει		
	D. 2. λύετον	ἐλύετον	λύσετε		
	3. λύετον	ἐλύετην	λύσετε		
	P. 1. λύομεν	ἐλύομεν	λύσομεν		
	2. λύετε	ἐλύετε	λύσετε		
	3. λύουσι	ἐλύον	λύσουσι		
	SUBJUNCTIVE.	S. 1. λύω			
		2. λύῃς			
		3. λύῃ			
		D. 2. λύητον			
3. λύητον					
P. 1. λύωμεν					
2. λύητε					
3. λύωσι					
OPTATIVE.		S. 1. λύοιμι		λύσοιμι	
		2. λύοις		λύσοις	
		3. λύοι		λύσοι	
		D. 2. λύοιτον		λύσοιτον	
	3. λύοίτην		λύσοίτην		
	P. 1. λύοιμεν		λύσοιμεν		
	2. λύοιτε		λύσοιτε		
	3. λύοιεν		λύσοιεν		
	IMPERATIVE.	S. 2. λύε			
		3. λύέτω			
		D. 2. λύετον			
		3. λύέτων			
P. 2. λύετε					
3. λύόντων					
INFINITIVE.	λύειν		λύσειν		
PARTICIPLE.	λύων, λύουσα, λύον (273)		λύσων, λύσουσα, λύσον (273)		

NOT CONTRACTED

VOICE OF λύω

	1 Aorist	1 Perfect	1 Pluperfect
INDIC. S.	1. ἔλυσα 2. ἔλυσας 3. ἔλυσε	ἔλυκα ἔλυκας ἔλυκε	ἔελυκην (429) ἔελυκῆς ἔελυκει (ν)
D.	2. ἐλύσατον 3. ἐλύσατήν	ἐλύκατον ἐλύκατον	ἐελύκετον ἐελυκέτην
P.	1. ἐλύσαμεν 2. ἐλύσατε 3. ἔλυσαν	ἐλύκαμεν ἐλύκατε ἐλύκασι	ἐελύκεμεν ἐελύκετε ἐελύκεσαν
SUBJ. S.	1. λύσω 2. λύσῃς 3. λύσῃ	λελυκῶς ᾧ (573) or λελυκῶς ἧς λελυκῶς ἧ	λελύκω (546) λελύκῃς λελύκῃ
D.	2. λύσῃτον 3. λύσῃτον	λελυκότε ἦτον λελυκότε ἦτον	λελύκῃτον λελύκῃτον
P.	1. λύσωμεν 2. λύσῃτε 3. λύσωσι	λελυκότες ᾧμεν λελυκότες ἦτε λελυκότες ᾧσι	λελύκωμεν λελύκῃτε λελύκωσι
OPT. S.	1. λύσαιμι 2. λύσαις, λύσειας (423 a) 3. λύσαι, λύσεια (423 a)	λελυκῶς εἶην (573) or λελυκῶς εἶης λελυκῶς εἶη	λελύκοιμι, -οίην λελύκοις, -οίης λελύκοι, -οίη
D.	2. λύσαιτον 3. λύσαιτήν	λελυκότε εἶητον, εἶτον λελυκότε εἶήτην, εἶτην	λελύκοιτον λελυκοίτην
P.	1. λύσαιμεν 2. λύσαιτε 3. λύσαιεν, λύσειαν (423 a)	λελυκότες εἶημεν, εἶμεν λελυκότες εἶητε, εἶτε λελυκότες εἶησαν, εἶεν	λελύκοιμεν λελύκοιτε λελύκοιεν
IMV. S.	2. λύσον 3. λύσάτω	λελυκῶς ἔσθι (573) or λελυκῶς ἔστω	[ἔλυκε (546) λελυκέτω
D.	2. λύσατον 3. λύσάτων	λελυκότε ἔστων λελυκότε ἔστων	λελύκετον λελυκέτων
P.	2. λύσατε 3. λύσάντων	λελυκότες ἔστέ λελυκότες ὄντων	λελύκετε]
INF.	λύσαι	λελυκέναι	
PART.	λύσῃς, λύσῃσα, λύσαν (274)	λελυκῶς, λελυκυῖα, λελυκός (277)	

2. MIDDLE¹

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύομαι	ἐλύομην	λύσομαι
	2. λύῃ, λύει (427 a, N. 1)	ἐλύου	λύσῃ, λύσει (427 a, N. 1)
	3. λύεται	ἐλύετο	λύσεται
	D. 2. λύεσθον	ἐλύεσθον	λύσεσθον
	3. λύεσθον	ἐλύεσθην	λύσεσθον
	P. 1. λύόμεθα	ἐλύόμεθα	λύσόμεθα
	2. λύεσθε	ἐλύεσθε	λύσεσθε
	3. λύονται	ἐλύοντο	λύσονται
	SUBJUNCTIVE.	S. 1. λύωμαι	
2. λύῃ			
3. λύῆται			
D. 2. λύῆσθον			
3. λύῆσθον			
P. 1. λύώμεθα			
2. λύῆσθε			
3. λύωνται			
OPTATIVE.		S. 1. λύοίμην	
	2. λύοιο		λύσοιο
	3. λύοιτο		λύσοιτο
	D. 2. λύοισθον		λύσοισθον
	3. λύοίσθην		λύσοίσθην
	P. 1. λύοίμεθα		λύσοίμεθα
	2. λύοισθε		λύσοισθε
	3. λύοιντο		λύσοιντο
	IMPERATIVE.	S. 2. λύου	
3. λύέσθω			
D. 2. λύεσθον			
3. λύέσθων			
P. 2. λύεσθε			
3. λύέσθων			
INFINITIVE.	λύεσθαι		λύσεσθαι
PARTICIPLE.	λύόμενος, λύομένη, λύόμενον (256)		λύσόμενος, -η, -ον (256)

¹ λύω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

VOICE OF λύω

	1 Aorist	Perfect	Pluperfect
INDICATIVE.	S. 1. ἐλύσαμεν	ἔλυμαι	ἔελύμην
	2. ἐλύσω	ἔλυσαι	ἔελυσο
	3. ἐλύσατο	ἔλυται	ἔελυτο
	D. 2. ἐλύσασθον	ἔλυσθον	ἔελυσθον
	3. ἐλύσασθην	ἔλυσθον	ἔελύσθην
	P. 1. ἐλύσαμεθα	ἔελύμεθα	ἔελύμεθα
	2. ἐλύσασθε	ἔλυσθε	ἔελυσθε
	3. ἐλύσαντο	ἔλυνται	ἔελυντο
	SUBJUNCTIVE.	S. 1. λύσῃμαι	λελυμένος ᾧ (573 c)
2. λύσῃ		λελυμένος ἦς	
3. λύσῃται		λελυμένος ᾗ	
D. 2. λύσῃσθον		λελυμένοι ἦτον	
3. λύσῃσθον		λελυμένοι ἦτον	
P. 1. λύσῃμεθα		λελυμένοι ᾶμεν	
2. λύσῃσθε		λελυμένοι ἦτε	
3. λύσῃνται		λελυμένοι ᾶσι	
OPTATIVE.		S. 1. λύσαιμην	λελυμένος εἶην (573 c)
	2. λύσαιο	λελυμένος εἶης	
	3. λύσαιτο	λελυμένος εἶη	
	D. 2. λύσαισθον	λελυμένοι εἶητον or εἶτον	
	3. λύσαισθην	λελυμένοι εἶήτην or εἶτην	
	P. 1. λύσαιμεθα	λελυμένοι εἶημεν or εἶμεν	
	2. λύσαισθε	λελυμένοι εἶητε or εἶτε	
	3. λύσαιντο	λελυμένοι εἶησαν or εἶαν	
	IMPERATIVE.	S. 2. λύσαι	ἔλυσο (560)
3. λύσάσθω		ἔλύσθω	
D. 2. λύσασθον		ἔλυσθον	
3. λύσάσθων		ἔλύσθων	
P. 2. λύσασθε		ἔλυσθε	
3. λύσάσθων		ἔλύσθων	
INFINITIVE.	λύσασθαι	ἔλύσθαι	
PARTICIPLE.	λύσάμενος, -η, -ον (256)	λελυμένος, -η, -ον (256)	

3. PASSIVE VOICE OF λύω

		Future Perfect	1 Aorist	1 Future
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθης	λυθήσῃ, λυθήσει
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
		P.	1. λελυσόμεθα	ἐλύθημεν
	2. λελύσεσθε		ἐλύθητε	λυθήσεσθε
	3. λελύσονται		ἐλύθησαν	λυθήσονται
	SUBJUNCTIVE.	S.	1.	λυθῶ
2.			λυθῆς	
3.			λυθῆ	
D.		2.	λυθήτον	
		3.	λυθήτον	
		P.	1.	λυθῶμεν
2.			λυθήτε	
3.			λυθῶσι	
OPTATIVE.		S.	1. λελυσοίμην	λυθείην
	2. λελύσοιο		λυθείης	λυθήσοιο
	3. λελύσοιτο		λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελύσοίστην	λυθείτην or λυθείήτην	λυθησοίστην
		P.	1. λελυσοίμεθα	λυθείμεν or λυθείημεν
	2. λελύσοισθε		λυθείτε or λυθείητε	λυθήσοισθε
	3. λελύσονται		λυθείεν or λυθείησαν	λυθήσονται
	IMPERATIVE.	S.	2.	λύθητι
3.			λύθητω	
D.		2.	λύθητον	
		3.	λύθητων	
P.		2.	λύθητε	
		3.	λύθέντων	
INFINITIVE.		λελύσεσθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE.		λελυσόμενος, -η, -ον (256)	λυθείς, λυθείσα, λυθέν (275)	λυθησόμενος, -η, -ον (256)

343. As examples of the second aorist and second perfect systems (329), the second aorist active and middle and the second perfect and pluperfect active of *λείπω* *leave* are here given.

	2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
INDIC. S. 1.	ἔλιπον	ἐλίπομην	ἔλειπα	ἔλειόμην
2.	ἔλιπες	ἐλίπου	ἔλειπας	ἔλειόπης
3.	ἔλιπε	ἐλίπετο	ἔλειπε	ἔλειόπει(ν)
D. 2.	ἔλιπετον	ἐλίπεσθον	ἔλειπατον	ἔλειόπετον
3.	ἔλιπέτην	ἐλίπέσθην	ἔλειπατον	ἔλειόπέτην
P. 1.	ἔλιπομεν	ἐλίπομεθα	ἔλειπαμεν	ἔλειόπεμεν
2.	ἔλιπετε	ἐλίπεσθε	ἔλειπατε	ἔλειόπετε
3.	ἔλιπον	ἐλίποντο	ἔλειπασι	ἔλειόπεσαν
SUBJ. S. 1.	λίπω	λίπωμαι	λελοιπῶς ᾧ (546) or	λελοίπω
2.	λίπῃς	λίπῃ	λελοιπῶς ᾗς	λελοίπῃς
3.	λίπῃ	λίπῃται	λελοιπῶς ᾗ	λελοίπῃ
D. 2.	λίπητον	λίπησθον	λελοιπότε ἦτον	λελοίπητον
3.	λίπητον	λίπησθον	λελοιπότε ἦτον	λελοίπητον
P. 1.	λίπωμεν	λιπόμεθα	λελοιπότες ᾤμεν	λελοίπωμεν
2.	λίπητε	λίπησθε	λελοιπότες ἦτε	λελοίπητε
3.	λίπωσι	λίπωνται	λελοιπότες ᾔσι	λελοίπωσι
OPT. S. 1.	λίποιμι	λιποίμην	λελοιπῶς εἶην (546) or	λελοίποιμι
2.	λίποις	λίποιο	λελοιπῶς εἶης	λελοίποις
3.	λίποι	λίποιτο	λελοιπῶς εἶη	λελοίποι
D. 2.	λίποιτον	λίποισθον	λελοιπότε εἶητον, εἶτον	λελοίποιτον
3.	λίποίτην	λιποίσθην	λελοιπότε εἶήτην, εἶτην	λελοίποίτην
P. 1.	λίποιμεν	λιποίμεθα	λελοιπότες εἶημεν, εἶμεν	λελοίποιμεν
2.	λίποιτε	λίποισθε	λελοιπότες εἶητε, εἶτε	λελοίποιτε
3.	λίποιεν	λίποιντο	λελοιπότες εἶησαν, εἶεν	λελοίποιεν
IMV. S. 2.	λίπε	λιποῦ		
3.	λιπέτω	λιπέσθω		
D. 2.	λίπετον	λίπεσθον		
3.	λιπέτων	λιπέσθων		
P. 2.	λίπετε	λίπεσθε		
3.	λιπόντων	λιπέσθων		
INF.	λιπεῖν	λιπέσθαι	λελοιπέναι	
PART.	λιπών, λιπούσα, λιπόν (273 a) (256)	λιπόμενος, -η, -ον	λελοιπῶς, -υία, -ός (277)	

I. (B) VOWEL VERBS: CONTRACTED VERBS

344. Verbs in *-aw*, *-ew*, *-ow* are contracted only in the present and imperfect. The principles of contraction are explained in 42-47. *τιμάω* (*τιμα-*) *honor*, *ποιέω* (*ποιε-*) *make*, and *δηλώω* (*δηλο-*) *manifest* are thus inflected in the present and imperfect of the active, middle and passive.

ACTIVE

PRESENT INDICATIVE

S. 1. (<i>τιμάω</i>)	<i>τιμῶ</i>	(<i>ποιέω</i>)	<i>ποιῶ</i>	(<i>δηλώω</i>)	<i>δηλῶ</i>
2. (<i>τιμάεις</i>)	<i>τιμᾶς</i>	(<i>ποιέεις</i>)	<i>ποιεῖς</i>	(<i>δηλόεις</i>)	<i>δηλοῖς</i>
3. (<i>τιμάει</i>)	<i>τιμᾶι</i>	(<i>ποιέει</i>)	<i>ποιεῖ</i>	(<i>δηλόει</i>)	<i>δηλοῖ</i>
D. 2. (<i>τιμάετον</i>)	<i>τιμᾶτον</i>	(<i>ποιέετον</i>)	<i>ποιεῖτον</i>	(<i>δηλόετον</i>)	<i>δηλοῦτον</i>
3. (<i>τιμάετον</i>)	<i>τιμᾶτον</i>	(<i>ποιέετον</i>)	<i>ποιεῖτον</i>	(<i>δηλόετον</i>)	<i>δηλοῦτον</i>
P. 1. (<i>τιμάομεν</i>)	<i>τιμῶμεν</i>	(<i>ποιόομεν</i>)	<i>ποιοῦμεν</i>	(<i>δηλόομεν</i>)	<i>δηλοῦμεν</i>
2. (<i>τιμάετε</i>)	<i>τιμᾶτε</i>	(<i>ποιέετε</i>)	<i>ποιεῖτε</i>	(<i>δηλόετε</i>)	<i>δηλοῦτε</i>
3. (<i>τιμάουσι</i>)	<i>τιμῶσι</i>	(<i>ποιέουσι</i>)	<i>ποιοῦσι</i>	(<i>δηλόουσι</i>)	<i>δηλοῦσι</i>

IMPERFECT

S. 1. (<i>ἐτίμαον</i>)	<i>ἐτίμων</i>	(<i>ἐποίεον</i>)	<i>ἐποιοῦν</i>	(<i>ἐδήλοον</i>)	<i>ἐδήλουν</i>
2. (<i>ἐτίμαες</i>)	<i>ἐτίμας</i>	(<i>ἐποίεες</i>)	<i>ἐποίεις</i>	(<i>ἐδήλοες</i>)	<i>ἐδήλους</i>
3. (<i>ἐτίμαε</i>)	<i>ἐτίμαῖ</i>	(<i>ἐποίεε</i>)	<i>ἐποίει</i>	(<i>ἐδήλοε</i>)	<i>ἐδήλου</i>
D. 2. (<i>ἐτίμάετον</i>)	<i>ἐτίμᾶτον</i>	(<i>ἐποιέετον</i>)	<i>ἐποιεῖτον</i>	(<i>ἐδηλόετον</i>)	<i>ἐδηλοῦτον</i>
3. (<i>ἐτίμαέτην</i>)	<i>ἐτίμαῖτην</i>	(<i>ἐποιεέτην</i>)	<i>ἐποιεῖτην</i>	(<i>ἐδηλοέτην</i>)	<i>ἐδηλοῦτην</i>
P. 1. (<i>ἐτιμάομεν</i>)	<i>ἐτιμῶμεν</i>	(<i>ἐποιόομεν</i>)	<i>ἐποιοῦμεν</i>	(<i>ἐδηλόομεν</i>)	<i>ἐδηλοῦμεν</i>
2. (<i>ἐτιμάετε</i>)	<i>ἐτιμᾶτε</i>	(<i>ἐποιέετε</i>)	<i>ἐποιεῖτε</i>	(<i>ἐδηλόετε</i>)	<i>ἐδηλοῦτε</i>
3. (<i>ἐτίμαον</i>)	<i>ἐτίμων</i>	(<i>ἐποίεον</i>)	<i>ἐποιοῦν</i>	(<i>ἐδήλοον</i>)	<i>ἐδήλουν</i>

PRESENT SUBJUNCTIVE

S. 1. (<i>τιμάω</i>)	<i>τιμῶ</i>	(<i>ποιέω</i>)	<i>ποιῶ</i>	(<i>δηλώω</i>)	<i>δηλῶ</i>
2. (<i>τιμάῃς</i>)	<i>τιμᾶς</i>	(<i>ποιῃς</i>)	<i>ποιῆς</i>	(<i>δηλόῃς</i>)	<i>δηλοῖς</i>
3. (<i>τιμάῃ</i>)	<i>τιμᾶι</i>	(<i>ποιῃ</i>)	<i>ποιῆ</i>	(<i>δηλόῃ</i>)	<i>δηλοῖ</i>
D. 2. (<i>τιμάητον</i>)	<i>τιμᾶτον</i>	(<i>ποιήητον</i>)	<i>ποιήητον</i>	(<i>δηλόητον</i>)	<i>δηλώητον</i>
3. (<i>τιμάητον</i>)	<i>τιμᾶτον</i>	(<i>ποιήητον</i>)	<i>ποιήητον</i>	(<i>δηλόητον</i>)	<i>δηλώητον</i>
P. 1. (<i>τιμάωμεν</i>)	<i>τιμῶμεν</i>	(<i>ποιέωμεν</i>)	<i>ποιώμεν</i>	(<i>δηλόωμεν</i>)	<i>δηλώμεν</i>
2. (<i>τιμάητε</i>)	<i>τιμᾶτε</i>	(<i>ποιήητε</i>)	<i>ποιήητε</i>	(<i>δηλόητε</i>)	<i>δηλώητε</i>
3. (<i>τιμάωσι</i>)	<i>τιμῶσι</i>	(<i>ποιέωσι</i>)	<i>ποιώσι</i>	(<i>δηλόωσι</i>)	<i>δηλώσι</i>

ACTIVE — *Concluded*

PRESENT OPTATIVE (see 421, 422)

S. 1. (τίμασίν)	τίμῶσιν	(ποιεοῖν)	ποιοῖν	(δηλοοῖν)	δηλοῖν
2. (τίμασίης)	τίμῶσῃς	(ποιεοίης)	ποιοίης	(δηλοοίης)	δηλοίης
3. (τίμαοίη)	τίμῶσῃ	(ποιεοίη)	ποιοίη	(δηλοοίη)	δηλοίη
D. 2. (τίμαοίητον)	τίμῶσῃτον	(ποιεοίητον)	ποιοίητον	(δηλοοίητον)	δηλοίητον
3. (τίμαοίητην)	τίμῶσῃτην	(ποιεοίητην)	ποιοίητην	(δηλοοίητην)	δηλοίητην
P. 1. (τίμαοίημεν)	τίμῶσῃμεν	(ποιεοίημεν)	ποιοίημεν	(δηλοοίημεν)	δηλοίημεν
2. (τίμαοίητε)	τίμῶσῃτε	(ποιεοίητε)	ποιοίητε	(δηλοοίητε)	δηλοίητε
3. (τίμαοίησαν)	τίμῶσῃσαν	(ποιεοίησαν)	ποιοίησαν	(δηλοοίησαν)	δηλοίησαν

οἱ

οἱ

οἱ

S. 1. (τίμαοίμ)	τίμῶμ	(ποιέοιμ)	ποιέοιμ	(δηλόοιμ)	δηλοῖμ
2. (τίμαοίς)	τίμῶσ	(ποιέοίς)	ποιέοίς	(δηλόοίς)	δηλοῖς
3. (τίμάοι)	τίμῶ	(ποιέοι)	ποιέοι	(δηλόοι)	δηλοῖ
D. 2. (τίμαοίτον)	τίμῶστον	(ποιέοίτον)	ποιέοιτον	(δηλόοίτον)	δηλοῖτον
3. (τίμαοίτην)	τίμῶστην	(ποιέοίτην)	ποιέοιτην	(δηλόοίτην)	δηλοῖτην
P. 1. (τίμαοίμεν)	τίμῶσμεν	(ποιέοίμεν)	ποιέοιμεν	(δηλόοίμεν)	δηλοῖμεν
2. (τίμαοίτε)	τίμῶστε	(ποιέοίτε)	ποιέοιτε	(δηλόοίτε)	δηλοῖτε
3. (τίμάοιεν)	τίμῶσεν	(ποιέοιεν)	ποιέοιεν	(δηλόοιεν)	δηλοῖεν

PRESENT IMPERATIVE

S. 2. (τίμαε)	τίμᾶ	(ποιέε)	ποιέ	(δήλοε)	δήλου
3. (τίμαέτω)	τίμᾶτω	(ποιέέτω)	ποιέτω	(δηλοέτω)	δηλοῦτω
D. 2. (τίμαέτον)	τίμᾶτον	(ποιέέτον)	ποιέτον	(δηλοέτον)	δηλοῦτον
3. (τίμαέτων)	τίμᾶτων	(ποιέέτων)	ποιέτων	(δηλοέτων)	δηλοῦτων
P. 2. (τίμαέτε)	τίμᾶτε	(ποιέέτε)	ποιέτε	(δηλοέτε)	δηλοῦτε
3. (τιμαόντων)	τίμᾶντων	(ποιέόντων)	ποιούντων	(δηλοόντων)	δηλοῦντων

PRESENT INFINITIVE

(τίμάειν)	τίμᾶν	(ποιέειν)	ποιεῖν	(δηλόειν)	δηλοῦν
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PRESENT PARTICIPLE

(τίμάων)	τίμῶν	(ποιέων)	ποιῶν	(δηλόων)	δηλῶν
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For the inflection of contracted participles, see 278. For the infinitive, see 431 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in -*ω* are sometimes found in Homer. Verbs in -*εω* often show the uncontracted forms in Homer; in Herodotus *ε + ο, ω, οι* are uncontracted; *ε + ε, ει, η* should be contracted (often against the Mss.). Verbs in -*ω* never appear in their uncontracted forms in any author.

N. 2. — *ποιέω* sometimes loses its *ι* (37) except before *ο* sounds.

MIDDLE AND PASSIVE

PRESENT INDICATIVE

S. 1. (τιμάομαι)	τιμάμαι	(ποιέομαι)	ποιούμαι	(δηλόομαι)	δηλούμαι
2. (τιμάη, τιμάει)	τιμάῃ	(ποιέη, ποιέει)	ποιῆ, ποιεί	(δηλόη, δηλόει)	δηλοῖ
3. (τιμάεται)	τιμάται	(ποιέεται)	ποιείται	(δηλόεται)	δηλούται
D. 2. (τιμάεσθον)	τιμάσθον	(ποιέεσθον)	ποιείσθον	(δηλόεσθον)	δηλούσθον
3. (τιμάεσθον)	τιμάσθον	(ποιέεσθον)	ποιείσθον	(δηλόεσθον)	δηλούσθον
P. 1. (τιμάομεθα)	τιμάμεθα	(ποιεόμεθα)	ποιούμεθα	(δηλοόμεθα)	δηλούμεθα
2. (τιμάεσθε)	τιμάσθε	(ποιέεσθε)	ποιείσθε	(δηλόεσθε)	δηλούσθε
3. (τιμάονται)	τιμώνται	(ποιέονται)	ποιούνται	(δηλόονται)	δηλούνται

IMPERFECT

S. 1. (ἐτιμάομην)	ἐτιμάμην	(ἐποιεόμην)	ἐποιούμην	(ἐδηλοόμην)	ἐδηλούμην
2. (ἐτιμάου)	ἐτιμάω	(ἐποιέου)	ἐποιού	(ἐδηλόου)	ἐδηλού
3. (ἐτιμάετο)	ἐτιμάετο	(ἐποιέετο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλούτο
D. 2. (ἐτιμάεσθον)	ἐτιμάεσθον	(ἐποιέεσθον)	ἐποιείσθον	(ἐδηλόεσθον)	ἐδηλούσθον
3. (ἐτιμάεσθην)	ἐτιμάεσθην	(ἐποιέεσθην)	ἐποιείσθην	(ἐδηλόεσθην)	ἐδηλούσθην
P. 1. (ἐτιμάομεθα)	ἐτιμάμεθα	(ἐποιεόμεθα)	ἐποιούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
2. (ἐτιμάεσθε)	ἐτιμάσθε	(ἐποιέεσθε)	ἐποιείσθε	(ἐδηλόεσθε)	ἐδηλούσθε
3. (ἐτιμάοντο)	ἐτιμώντο	(ἐποιέοντο)	ἐποιούντο	(ἐδηλόοντο)	ἐδηλούντο

PRESENT SUBJUNCTIVE

S. 1. (τιμάωμαι)	τιμάωμαι	(ποιέωμαι)	ποιώμαι	(δηλόωμαι)	δηλώμαι
2. (τιμάῃ)	τιμάῃ	(ποιέῃ)	ποιῆ	(δηλόῃ)	δηλοῖ
3. (τιμάηται)	τιμάηται	(ποιέηται)	ποιῆται	(δηλόηται)	δηλώται
D. 2. (τιμάῃσθον)	τιμάῃσθον	(ποιέῃσθον)	ποιῆσθον	(δηλόῃσθον)	δηλώσθον
3. (τιμάῃσθον)	τιμάῃσθον	(ποιέῃσθον)	ποιῆσθον	(δηλόῃσθον)	δηλώσθον
P. 1. (τιμάωμεθα)	τιμάωμεθα	(ποιεώμεθα)	ποιώμεθα	(δηλωώμεθα)	δηλώμεθα
2. (τιμάῃσθε)	τιμάῃσθε	(ποιέῃσθε)	ποιῆσθε	(δηλόῃσθε)	δηλώσθε
3. (τιμάωνται)	τιμώνται	(ποιέωνται)	ποιώνται	(δηλόωνται)	δηλώνται

PRESENT OPTATIVE

S. 1. (τιμαίομην)	τιμάοιμην	(ποιεοίμην)	ποιοίμην	(δηλοοίμην)	δηλοίμην
2. (τιμαίοιο)	τιμάοιο	(ποιείοιο)	ποιοίοιο	(δηλόοιοιο)	δηλοίοιο
3. (τιμαίοιτο)	τιμάοιτο	(ποιείοιτο)	ποιοίτοιο	(δηλόοιτοιο)	δηλοίτοιο
D. 2. (τιμαίοισθον)	τιμάοισθον	(ποιείοισθον)	ποιοίσθον	(δηλόοισθον)	δηλοίσθον
3. (τιμαίοισθην)	τιμάοισθην	(ποιείοισθην)	ποιοίσθην	(δηλοοίσθην)	δηλοίσθην
P. 1. (τιμαίοιμεθα)	τιμάοιμεθα	(ποιεοίμεθα)	ποιοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
2. (τιμαίοισθε)	τιμάοισθε	(ποιείοισθε)	ποιοίσθε	(δηλόοισθε)	δηλοίσθε
3. (τιμαίοιντο)	τιμάοιντο	(ποιείοιντο)	ποιοίντο	(δηλόοιντο)	δηλοίντο

MIDDLE AND PASSIVE—*Concluded*

PRESENT IMPERATIVE

S. 2. (τιμάου)	τιμῶ	(ποιέου)	ποιού	(δηλόου)	δηλού
3. (τιμάεσθω)	τιμᾶσθω	(ποιέεσθω)	ποιεσθω	(δηλοέσθω)	δηλούσθω
D. 2. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιεσθον	(δηλόεσθον)	δηλούσθον
3. (τιμάεσθων)	τιμᾶσθων	(ποιέεσθων)	ποιεσθων	(δηλοέσθων)	δηλούσθων
P. 2. (τιμάεσθε)	τιμᾶσθε	(ποιέεσθε)	ποιεσθε	(δηλόεσθε)	δηλούσθε
3. (τιμάεσθων)	τιμᾶσθων	(ποιέεσθων)	ποιεσθων	(δηλοέσθων)	δηλούσθων

PRESENT INFINITIVE

(τιμάεσθαι) τιμᾶσθαι (ποιέεσθαι) ποιεσθαι (δηλόεσθαι) δηλούσθαι

PRESENT PARTICIPLE

(τιμαόμενος) τιμόμενος (ποιεόμενος) ποιούμενος (δηλοόμενος) δηλούμενος

345. Examples of Contracted Verbs.—

ἀπατάω <i>deceive</i> (ἀπάτη <i>deceit</i>)	ὀρμάω <i>set in motion</i> (ὀρμή <i>impulse</i>)
βοάω <i>shout</i> (βοή <i>shout</i>)	πειράομαι <i>attempt</i> (πείρα <i>trial</i>)
μελετάω <i>practise</i> (μελέτη <i>practice</i>)	τελευτάω <i>finish</i> (τελευτή <i>end</i>)
νικάω <i>conquer</i> (νίκη <i>victory</i>)	τολμάω <i>dare</i> (τόλμα <i>daring</i>)
ἀδικέω <i>do wrong</i> (ἄδικος <i>unjust</i>)	οικέω <i>inhabit</i> (οἶκος <i>house</i>)
βοηθέω <i>assist</i> (βοήθης <i>assisting</i>)	πολεμέω <i>make war</i> (πόλεμος <i>war</i>)
κοσμέω <i>order</i> (κόσμος <i>order</i>)	φθονέω <i>envy</i> (φθόνος <i>envy</i>)
μισέω <i>hate</i> (μισός <i>hate</i>)	φιλέω <i>love</i> (φίλος <i>friend</i>)
ἀξιόω <i>think worthy</i> (ἄξιος <i>worthy</i>)	κῦρόω <i>make valid</i> (κῦρος <i>authority</i>)
δουλόω <i>enslave</i> (δοῦλος <i>slave</i>)	πολεμόω <i>make an enemy of</i> (πόλεμος <i>war</i>)
ἐλευθερόω <i>set free</i> (ἐλεύθερος <i>free</i>)	στεφανόω <i>crown</i> (στέφανος <i>crown</i>)
ζυγόω <i>put under the yoke</i> (ζυγόν <i>yoke</i>)	ταπεινόω <i>humiliate</i> (ταπεινός <i>humbled</i>)

REMARKS ON SOME CONTRACTED VERBS

346. Some verbs in *-aw* show *η* where we expect *α*, because the stem ends in *η*, not *α*; as *διψῶ* *thirst*, *ζῶ* *live*, *πεινῶ* *hunger*, *χρῶ* *give oracles*, *χρῶμαι* *use*. *ζῶ* and *χρῶμαι* are inflected as

346 D. Hom. has *διψῶν*, *πεινῶν*, *πεινήμεναι*, *χρήων* (Mss. *χρηῶν*) *uttering oracles*. The verbs of 346, except *διψῶ* and *πεινῶ*, have a weak stem in *α*, seen in Hdt., *χρᾶται* from *χράεται*, but *χρέω* inv., *χρεώμενος* from *χρηῶ*, *χρηόμενος* by 29. Hom. and Ion. *ζῶω* has the stem *ζω* (*ζω-ιω*). Hdt. has *ζῆν*, *διψῆν*, but *κνᾶν* *scrape*, *σμᾶν* *wash*.

follows in the present indicative, subjunctive, and imperative, and in the imperfect.

	Indic. and Subj.		Imperative		Imperfect	
S. 1.	ἴω	χρώμαι			ἔω	ἐχρώμην
2.	ἴῃς	χρῆ	ἴη	χρῶ	ἔης	ἐχρῶ
3.	ἴῃ	χρήται	ἴητω	χρήσθω	ἔη	ἐχρήτο
D. 2.	ἴητον	χρήσθον	ἴητον	χρήσθε	ἔητον	ἐχρήσθον
3.	ἴητον	χρήσθον	ἴητων	χρήσθων	ἔητην	ἐχρήσθην
P. 1.	ἴωμεν	χρώμεθα			ἔωμεν	ἐχρώμεθα
2.	ἴητε	χρήσθε	ἴητε	χρήσθε	ἔητε	ἐχρήσθε
3.	ἴωσι	χρῶνται	ἴωντων	χρήσθων	ἔω	ἐχρῶντο

Infinitive : ἴην, χρήσθαι Participle : ἴων, χρώμενος

347. *καίω burn, κλαίω weep* do not contract the forms in which *ι* has disappeared (33). Thus, *κάω, κάεις, κάει, κάομεν, κάετε, κάουσι*.

348. Some verbs in *-εω* of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of *πλέω sail* are thus inflected :

πλέω		πλέομεν	ἔπλεον		ἐπλέομεν
πλείς	πλείτον	πλείτε	ἔπλεις	ἐπλείτον	ἐπλείτε
πλεῖ	πλείτον	πλεύουσι	ἔπλει	ἐπλείτην	ἔπλεον

So subj. *πλέω*, opt. *πλέοιμι*, inf. *πλεῖν*, part. *πλέων, πλέουσα, πλέον*. So *θέω run, πνέω breathe, ρέω flow, χέω pour*, which also have lost *υ* (*ϝ*) after *ε*. *δέω* (for *δευσω*) *need* has *δεῖς*, *δεῖ*, subj. *δέη*, opt. *δέοι*, inf. *δεῖν*, part. n. *δέον*; *δέομαι* (for *δευσομαι*) *want, request* has *δέει* 2 pers., *δεῖται, δεόμεθα*, subj. *δεώμεθα*.

a. *δέω* (for *δεῖω*) *bind* has *δοῦμεν* 1 pl., imperf. *ἔδουν*, inf. *δεῖν*, part. n. *δοῦν*, mid. *δοῦμαι*. In some prose writers of the fourth century we find *δέομεν, δέον*. *ξέω* (for *ξεσω*) *scrape* is always contracted in Attic inscriptions.

349. a. *ιδρώ sweat, ριγώ shiver* may have, instead of *ου* and *α*, *ω* and *φ*, from stems in *ω* (*σ*). Thus *ιδρώω* is from *ιδρωσ-ω*. The forms from *-ω* come from weak stems *ιδρωσ-*, *ριγωσ-*. Thus indic. *ριγῶ, ριγῶς, ριγῶ* (or *ριγῶ*), opt. *ριγῆην*, inf. *ριγῶν* (or *ριγοῦν*), part. *ριγῶν*. So *ιδρώσι*, opt. *ιδρώη* (or *ιδρώ*), part. *ιδρών* (or *ιδροῦν*). Hom. has *ιδρώω* and *γελῶω*.

b. *λούω wash*, when it drops its *υ* (37), contracts like *δηλώω*. Thus *λούω, λούεις, λούει*, but *λούμεν* (for *λο(υ)ο-μεν*), *λούτε, λούσι*; and so in other forms, as *ἔλου, λούται, λούσθαι, λούμενος*.

I. (C) CONSONANT VERBS

350. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

351. Liquid and Nasal Verbs: future active and middle of φαίνω show.

		Future Active		Future Middle	
INDICATIVE.	S.	1. (φανέω)	φανῶ	(φανέομαι)	φανοῦμαι
		2. (φανέεις)	φανείς	(φανῆσσι οἱ -έει)	φανῆσσι οἱ -ει
		3. (φανέει)	φανεί	(φανέεται)	φανείται
	D.	2. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον
		3. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον
	P.	1. (φανέομεν)	φανοῦμεν	(φανέομεθα)	φανοῦμεθα
		2. (φανέετε)	φανείτε	(φανέεσθε)	φανείσθε
		3. (φανέουσι)	φανούσι	(φανέονται)	φανούνται
	OPTATIVE.	S.	1. (φανείην)	φανοίην	(φανείμην)
		2. (φανείης)	φανοίης	(φανέοιο)	φανοίοιο
		3. (φανείη)	φανοίη	(φανέοιτο)	φανοίτοιο
D.		2. (φανείοιτον)	φανοίτον	(φανείοισθον)	φανοίσθον
		3. (φανείοιτην)	φανοίτην	(φανείοίσθην)	φανοίσθην
P.		1. (φανέοιμεν)	φανοίμεν	(φανείοιμεθα)	φανοίοιμεθα
		2. (φανέοιτε)	φανοίτε	(φανείοισθε)	φανοίοισθε
		3. (φανέοιεν)	φανοίεν	(φανέοιντο)	φανοίοντο

In the singular only we have the alternative forms

S.	1. (φανέοιμι)	φανοίμι
	2. (φανέοις)	φανοίς
	3. (φανέοι)	φανοί

INFINITIVE. (φανέειν) φανείν (φανέεσθαι) φανείσθαι

PARTICIPLE. (φανέων, φανέουσα, φανέον) φανῶν, φανούσα, φανούν (278) (φανέομενος, φανοῦμενος, -η, -ον) (256)

352. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of *φαίνω show*.

	1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
INDIC. S. 1.	ἔφηνα	ἔφηνάμην	ἔφάνην	φανήσομαι
2.	ἔφηνας	ἔφῆνω	ἔφάνης	φανήσῃ, φανήσει
3.	ἔφηνε	ἔφῆνατο	ἔφάνη	φανήσεται
D. 2.	ἔφῆνατον	ἔφῆνασθον	ἔφάνητον	φανήσεσθον
3.	ἔφηνάτην	ἔφηνάσθην	ἔφανήτην	φανήσεσθον
P. 1.	ἔφῆναμεν	ἔφηνάμεθα	ἔφάνημεν	φανησόμεθα
2.	ἔφῆνατε	ἔφῆνασθε	ἔφάνητε	φανήσεσθε
3.	ἔφηναν	ἔφῆναντο	ἔφάνησαν	φανήσονται
SUBJ. S. 1.	φήνω	φήνωμαι	φανῶ	
2.	φήνης	φήνη	φανῆς	
3.	φήνη	φήνηται	φανῆ	
D. 2.	φήνητον	φήνησθον	φανήτον	
3.	φήνητον	φήνησθον	φανήτον	
P. 1.	φήνωμεν	φήνώμεθα	φανῶμεν	
2.	φήνητε	φήνησθε	φανήτε	
3.	φήνωσι	φήνωνται	φανῶσι	
OPT. S. 1.	φήναιμι	φήναιμην	φανείην	φανησοίμην
2.	φήναις or φήνειας (423 a)	φήναιο	φανείης	φανήσοιο
3.	φήναι or φήνει (423 a)	φήναιτο	φανείη	φανήσοιτο
D. 2.	φήναιτον	φήναισθον	φανείτον or φανείητον	φανήσοισθον
3.	φήναιτην	φήναισθην	φανείτην or φανείητην	φανησοίσθην
P. 1.	φήναιμεν	φήναιμεθα	φανείμεν or φανείημεν	φανησοίμεθα
2.	φήναιτε	φήναισθε	φανείτε or φανείητε	φανήσοισθε
3.	φήναιεν or φήναιεν (423 a)	φήναιντο	φανείεν or φανείησαν	φανήσοιντο
IMV. S. 2.	φήνον	φήναι	φάνηθι	
3.	φήνάτω	φήνάσθω	φάνητω	
D. 2.	φήνατον	φήνασθον	φάνητον	
3.	φήνάτων	φήνάσθων	φάνητων	
P. 2.	φήνατε	φήνασθε	φάνητε	
3.	φήνάτων	φήνάσθων	φάνητων	
INF.	φήναι	φήνασθαι	φάνηναι	φανήσεσθαι
PART.	φήνας, -ασα, φήναν (274)	φήνάμενος, -η, -ον (256)	φανείς, φανείσα, φάνέν (275)	φανησόμενος, -η, -ον (256)

PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

353. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (357) occur upon the addition of the personal endings.

a. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in σ ; as *τελέ-ω finish*, from *τέλος end (τελεσ-)*. This σ appears in the perfect middle stem (*τετέλε-σ-μαι, τετέλε-σ-ται*). In the second person singular and plural but one σ is found: *τετέλε-σαι, τετέλε-σθε*. By analogy some other verbs have a σ at the end of the perfect middle stem.

b. In the perfect and pluperfect middle (and passive) the third person plural of stems ending in a consonant or of stems adding σ consists of the perfect middle participle with *εἰσί are* (in the perfect) and *ἦσαν were* (in the pluperfect).

354. The perfect and pluperfect middle and passive of *λείπω (λειπ-)* *leave*, *γράφω (γραφ-)* *write*, *πείθω (πειθ-)* *persuade*, *πράττω (πρᾶγ-)* *do* are inflected as follows:

Perfect Indicative

S. 1.	λείμμαί	γράμμαί	πέπεισμαι	πέπρᾳγμαί
2.	λείψαι	γράψαι	πέπεισαι	πέπρᾳξαι
3.	λείπται	γράφται	πέπεισται	πέπρᾳκται
D. 2.	λείφθον	γράφθον	πέπεισθον	πέπρᾳχθον
3.	λείφθον	γράφθον	πέπεισθον	πέπρᾳχθον
P. 1.	λείμμεθα	γράμμεθα	πεπεισμεθα	πεπρᾳγμεθα
2.	λείφθε	γράψθε	πέπεισθε	πέπρᾳχθε
3.	λείμμενοι εἰσί	γραμμένοι εἰσί	πεπεισμένοι εἰσί	πεπρᾳγμένοι εἰσί

Pluperfect

S. 1.	έλειμμεν	έγεγράμμεν	έπεπεισμεν	έπεπρᾳγμεν
2.	έλειψο	έγεγράψο	έπέπεισο	έπέπρᾳξο
3.	έλειπτο	έγεγράπτο	έπέπειστο	έπέπρᾳκτο
D. 2.	έλειφθον	έγεγράφθον	έπέπεισθον	έπέπρᾳχθον
3.	έλειφθην	έγεγράφθην	έπέπεισθην	έπέπρᾳχθην
P. 1.	έλειμμεθα	έγεγράμμεθα	έπεπεισμεθα	έπεπρᾳγμεθα
2.	έλειφθε	έγεγράψθε	έπέπεισθε	έπέπρᾳχθε
3.	λείμμενοι ἦσαν	γεγραμμένοι ἦσαν	πεπεισμένοι ἦσαν	πεπρᾳγμένοι ἦσαν

Perfect Subjunctive and Optative

λείμμενος ᾶ	γεγραμμένος ᾶ	πεπεισμένος ᾶ	πεπρᾳγμένος ᾶ
λείμμενος εἶην	γεγραμμένος εἶην	πεπεισμένος εἶην	πεπρᾳγμένος εἶην

Perfect Imperative

S. 2.	λέλειψο	γέγραψο	πέπεισο	πέπρωξο
3.	λελείφθω	γεγράφθω	πεπείσθω	πεπρώχθω
D. 2.	λέλειφθον	γέγραφθον	πέπεισθον	πέπρωχθον
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπρώχθων
P. 2.	λέλειφθε	γέγραφε	πέπεισθε	πέπρωχθε
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπρώχθων

Perfect Infinitive and Participle

λελείφθαι	γεγράφθαι	πέπεισθαι	πέπρωχθαι
λελειμμένος,	γεγραμμένος,	πεπεισμένος,	πεπρωγμένος,
-η, -ον	-η, -ον	-η, -ον	-η, -ον

355. Perfect and pluperfect middle and passive of ἐλέγχω (ἐλεγχ-) *confute*, ἀγγέλλω (ἀγγελ-) *announce*, φαίνω (φαν-) *show*, τελέω (τελε-) *finish*.

Perfect Indicative

S. 1.	ἐλήλεγμαι	ἤγγελμαι	πέφασμαι	τέτελε-σ-μαι
2.	ἐλήλεγξαι	ἤγγελσαι	(πέφασσαι, 357 d)	τέτελε-σαι
3.	ἐλήλεγκται	ἤγγелται	πέφανται	τέτελε-σ-ται
D. 2.	ἐλήλεγχθον	ἤγγελθον	πέφανθον	τέτελε-σθον
3.	ἐλήλεγχθον	ἤγγελθον	πέφανθον	τέτελε-σθον
P. 1.	ἐηλέγμεθα	ἠγγέλμεθα	πεφάσμεθα	τετελέ-σ-μεθα
2.	ἐλήλεγχθε	ἠγγελθε	πέφανθε	τετελε-σθε
3.	ἐηλεγμένοι εἰσὶ	ἠγγεμένοι εἰσὶ	πεφασμένοι εἰσὶ	τετελε-σ-μένοι εἰσὶ

Pluperfect Indicative

S. 1.	ἐηλέγμην	ἠγγέλμην	ἐπεφάσμην	ἐ-τετελέ-σ-μην
2.	ἐηλέγεξο	ἠγγελσο	(ἐπέφανσο, 357 d)	ἐ-τετελε-σο
3.	ἐηλέεγκτο	ἠγγελτο	ἐπέφαντο	ἐ-τετελε-στο
D. 2.	ἐηλέεγχθον	ἠγγελθον	ἐπέφανθον	ἐ-τετελε-σθον
3.	ἐηλέεγχθην	ἠγγελθην	ἐπέφανθην	ἐ-τετελέ-σθην
P. 1.	ἐηλέγμεθα	ἠγγέλμεθα	ἐπεφάσμεθα	ἐ-τετελέ-σ-μεθα
2.	ἐηλέεγχθε	ἠγγελθε	ἐπέφανθε	ἐ-τετελε-σθε
3.	ἐηλεγμένοι ἦσαν	ἠγγεμένοι ἦσαν	πεφασμένοι ἦσαν	τετελε-σ-μένοι ἦσαν

Perfect Subjunctive and Optative

ἐηλεγμένος ᾧ	ἠγγεμένος ᾧ	πεφασμένος ᾧ	τετελεσμένος ᾧ
ἐηλεγμένοι εἴην	ἠγγεμένοι εἴην	πεφασμένοι εἴην	τετελεσμένοι εἴην

Perfect Imperative

S. 2.	ἠήλεγξο	ἤγγελσο	(πέφανσο, 357 d)	τετέλιε-σο
3.	ἠηλέγγχθω	ἤγγελθω	πέφάνθω	τετελίε-σθω
D. 2.	ἠήλεγχθον	ἤγγελθον	πέφανθον	τετέλιε-σθον
3.	ἠηλέγγχθων	ἤγγέλθων	πέφάνθων	τετελίε-σθων
P. 2.	ἠήλεγχθε	ἤγγελθε	πέφανθε	τετέλιε-σθε
3.	ἠηλέγγχθων	ἤγγέλθων	πέφάνθων	τετελίε-σθων

Perfect Infinitive and Participle

ἠηλέγγχθαι	ἤγγέλθαι	πέφάνθαι	τετελίε-σθαι
ἠηλεγμένους, -η,	ἤγγελέμενος, -η,	πέφασμένους, -η,	τετελε-σ-μένους, -η,
-ον	-ον	-ον	-ον

EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

356. The periphrastic third plural (573 d) is used instead of the form derived directly from the union of the stem with the ending.

Thus γεγραμμένοι εἰσί is used for γεγραφ-νται, which would become γεγράφαται by 30 b, ν between consonants passing into α. On the retention of -αται, -ατο, see 427 f. The periphrastic form is also used in the case of verbs adding σ to their stems (357 N., 444 b), as τε-τελε-σ-μένοι εἰσί for τετελε-σ-νται. Stems in ν that drop ν in the perfect system (446) form their perfect and pluperfect regularly; thus κρίνω (κριν-) judge has κέκρινται, ἐκέκριντο.

357. Euphonic Changes. — For the euphonic changes in these forms see 68–73, 89.

a. Labial Stems. — λέλειμ-μαι is for λελειπ-μαι, λέλειφ-θον for λελειπ-σθον, λέλειφθε for λελειπ-σθε (89). In the same manner are inflected other labial stems, as τρίβω (τριβ-) rub, βέπτω (ριπ-) inhale: τέ-τρίμ-μαι for τε-τριβ-μαι, τέ-τριψ-αι for τε-τριβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus

πε-πεμπ-μαι becomes πέπεμμαι
 πε-πεμπ-σαι becomes πέπεμσαι
 πε-πεμπ-ται becomes πέπεμται

πε-πεμπ-μεθα becomes πεπέμμεθα
 πε-πεμπ-σθε becomes πέπεμφθε (89)

γε-γραφ-μαι becomes γέγραμμαι
 γε-γραφ-σαι becomes γέγραψαι
 γε-γραφ-ται becomes γέγραπται

γε-γραφ-μεθα becomes γεγράμμεθα
 γε-γραφ-σθε becomes γέγραφθε

b. **Dental Stems.** — *πέπεισ-ται* is for *πεπειθ-ται* (69), *πέπεισ-θον* for *πεπειθ-σθον*, *πέπεισθε* for *πεπειθ-σθε* (89, 69). The *σ* thus produced was transferred to the first persons *πέπεισμαι*, *πέπεισμεθα* (72, 73). Like *πέπεισμαι*, etc., are formed and inflected *ἔψευσμαι* from *ψεῖδος* (*ψεῖδ-*) *deceive*, *πέφρασμαι* from *φράζω* (*φραδ-*) *declare*, *ἔσπεισμαι* (85) from *σπένδω* (*σπενδ-*) *pour a libation*.

c. **Palatal Stems.** — *πέπρᾶξαι* is for *πεπρᾶγ-σαι* (82), *πέπρᾶκται* for *πεπρᾶγ-ται* (68 a), *πέπρᾶχθε* for *πεπρᾶγ-σθε* (89). Like *πέπρᾶγμα* are inflected *πέπλεγμαι* (*πλέκ-ω weave*), *ἦγμαι* (*ἄγ-ω lead*), *ἦλλαγμα* from *ἀλλάττω* (*ἀλλαγ-*) *exchange*, *τετάραγμα* from *ταράττω* (*ταραχ-*) *confuse*. Stems in *-γχ* change *χ* before *μ* to *γ* and drop one *γ* (as in *ἐλήλεγ-μαι* for *ἐληλεγγ-μαι*, 71 and 71 b), but keep the second palatal before other consonants (as in *ἐλήλεγμα* for *ἐληλεγχ-σαι*, 82; *ἐλήλεγκ-ται* for *ἐληλεγχ-ται*, 68). On the reduplication see 409.

d. **Liquid and Nasal Stems.** — Stems in *λ* or *ρ* are inflected like *ἦγγελμαι*, as *στέλλω* (*στέλ-, σताल-*) *send* *ἔσταλμαι*, *αἴρω* (*ἄρ-*) *raise* *ἦρμαι*, *ἐγείρω* (*ἐγερ-*) *wake* *ἐγήγερμαι* (409). Stems in *ν* retaining the nasal are inflected like *πέφασμαι*, as *σημαίνω* (*σημαν-*) *signify* *σεσήμασμαι*. (For *-σμαι* see 73, 79.) Stems in *ν* dropping the nasal (446) are inflected like *λέλυμαι*, as *κρίνω* (*κριν-*) *judge* *έκέρυμαι*, *πέφανσαι*, *έπέφανσο*, *πέφανσο* are not attested.

e. **Vowel Stems adding σ.** — Here the stem ends in a vowel except before *μ* and *τ*; thus *τετέλε-σαι*, *τετέλε-σθον*, *τετέλε-σθε*; but *τετέλε-σ-μαι*, *τετελέσ-μεθα*, *τετέλε-σ-ται*.

N. — Since the stem of *τελέω* is properly *τελεσ-* (*τελεσ-μῶ*, 457), the original inflection is *τετελεσ-σαι*, whence *τετέλε-σαι* (93); *τετελεσ-σθον*, *τετελεσ-σθε*, whence *τετέλεσθον*, *τετέλεσθε* (89, but see 430). *τετέλεσμαι* and *τετελέσμεθα* are due to the analogy of the other forms.

358. The principal parts of the verbs in 354–355 are as follows:

<i>ἀγγάλλω</i> (<i>ἀγγελ-</i>) <i>announce</i> , <i>ἀγγελῶ</i> , <i>ἦγγεῖλα</i> , <i>ἦγγεῖλα</i> , <i>ἦγγεῖμαι</i> , <i>ἦγγεῖσθην</i> .	<i>persuaded</i> , 2 perf. <i>πέπειθα</i> <i>trust</i> , <i>πέπεισμαι</i> , <i>έπεισθην</i> .
<i>γράφω</i> (<i>γραφ-</i>) <i>write</i> , <i>γράψω</i> , <i>έγραψα</i> , <i>γέγραφα</i> , <i>γέγραμμαι</i> , 2 aor. pass. <i>έγράφημ</i> .	<i>πράττω</i> (<i>πρᾶγ-</i>) <i>do</i> , <i>πρᾶξω</i> , <i>έπραξα</i> , 2 perf. <i>πέπρᾶγα</i> <i>have fared</i> , <i>have done</i> (<i>πέπρᾶχα</i> <i>have done</i> , rare), <i>πέπρᾶγμα</i> , <i>έπραχθην</i> .
<i>έλέγχω</i> (<i>έλεγχ-</i>) <i>confute</i> , <i>έλέγξω</i> , <i>ήλεγξα</i> , <i>έλήλεγμαι</i> , <i>ήλέγχθην</i> .	<i>τελέω</i> (<i>τελεσ-</i>) <i>finish</i> , <i>τελῶ</i> , <i>έτελεσα</i> , <i>τετέλεκα</i> , <i>τετέλεσμαι</i> , <i>έτελέσθην</i> .
<i>λείπω</i> (<i>λειπ-</i> , <i>λοιπ-</i> , <i>λιπ-</i>) <i>leave</i> , <i>λείψω</i> , 2 aor. <i>έλιπον</i> , 2 perf. <i>άλοιπα</i> , <i>άλειμμαι</i> , <i>έλείφθην</i> .	<i>φαίνω</i> (<i>φαν-</i>) <i>show</i> , <i>φανῶ</i> , <i>έφηνα</i> , 1 perf. <i>πέφαγκα</i> <i>have shown</i> , 2 perf. <i>πέφηνα</i> <i>have appeared</i> , <i>πέφασμαι</i> , 1 aor. pass. <i>έφάνθην</i> <i>was shown</i> , 2 aor. pass. <i>έφάνην</i> <i>appeared</i> .
<i>πείθω</i> (<i>πειθ-</i> , <i>ποιθ-</i> , <i>πιθ-</i>) <i>persuade</i> , <i>πέισω</i> , <i>έπεισα</i> , 1 perf. <i>πέπεικα</i> <i>have</i>	

357 b. D. Hom. has the original forms *πεφραδμένος*, *κεκορυθμένος*.

CONJUGATION (MI-VERBS)

359. The conjugation of *μi*-verbs differs from that of *ω*-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The *μi* forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in *-νῦμι*.

a. Verbs having second aorists and second perfects of the *μi* form are, as a rule, *ω*-verbs, not *μi*-verbs, in the present. Thus the second aorists: *ἔβην* (*βαίνω go*), *ἔγνων* (*γινώσκω know*); the second perfect: *τέθναμεν* (*θνήσκω die*).

360. There are two main classes of *μi*-verbs.

A. The root class. Verbs of this class commonly end in *-η-μι* or *-ω-μι* (from stems in *ε*, *α*, or *ο*). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
θη-, θε-	τίθη-, τιθε- (for θιθη, θιθε, 108 a)	τίθημι place
ή-, έ-	ήη-, ήε- (for σιση, σισε)	ήημι send
στη-, στα-	ίστη-, ιστα- (for σιστη, σιστα, 103)	ίστημι set
δω-, δο-	διδω-, διδο-	δίδωμι give
φη-, φα-	φη-, φα-	φημί say

B. The *-νῦμι* class. Verbs of this class add *νυ* (*νῦ*), after a vowel *νυ* (*νῦ*), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in *-νῦμι* are inflected like verbs in *-ω*.

Verb-stem	Present Stem	Present
δεικ-	δεικνῦ-, δεικνυ-	δείκνυμι show
ζευγ-	ζευγνῦ-, ζευγνυ-	ζεύγνυμι yoke
κερα-	κεραννῦ-, κεραννυ-	κεράννυμι mix
ρήγ-	ρήγνῦ-, ρήγνυ-	ρήγνυμι break
σβε-	σβεννῦ-, σβεννυ-	σβέννυμι extinguish

C. There are some (mostly poetic) verbs in *-νημι*, which add *νη*, *να*- to form the present stem; as *δάμ-νη-μι* *I subdue*, *δάμ-να-μεν* *we subdue*.

361. All the possible *μi* forms do not occur in any single verb. *τίθημι* and *δίδωμι* are incomplete and irregular in the 2 aor. act.; and *ἔσβην* went out from *σβέννυμι* *extinguish* is the only 2 aor. formed from *νῦμι*-verbs. *ἐπριάμην* *douglit*, 2 aor. mid. (from the stem *πρια-* with no present), is given in the paradigms in place of the missing form of *ίστημι*; and *ἔδυν* *entered* from *δῦω* (but formed as if from *δῦμι*) in place of a 2 aor. of the *νῦμι*-verbs.

362. II. (A) *Root Class*. — Inflection of *τίθημι place*, *ἵστημι set*, *δίδωμι give*, in the present, imperfect, and second aorist tenses; and of *ἐπριάμην bought*.

ACTIVE

Present Indicative

S. 1.	τίθημι	ἵστημι	δίδωμι
2.	τίθης	ἵστης	δίδως
3.	τίθεισι	ἵστησι	δίδωσι
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τίθετον	ἵστατον	δίδοτον
P. 1.	τίθεμεν	ἵσταμεν	δίδομεν
2.	τίθετε	ἵστατε	δίδοτε
3.	τίθεσσι	ἵστασι	δίδοσσι

Imperfect

S. 1.	ἔτιθην	ἕστην	ἔδιδουν (501)
2.	ἔτιθείς (501)	ἕστης	ἔδιδους
3.	ἔτιθει	ἕστη	ἔδιδου
D. 2.	ἔτιθετον	ἕστατον	ἔδιδοτον
3.	ἔτιθέτην	ἕστάτην	ἔδιδότην
P. 1.	ἔτιθεμεν	ἕσταμεν	ἔδιδομεν
2.	ἔτιθετε	ἕστατε	ἔδιδοτε
3.	ἔτιθεσαν	ἕστασαν	ἔδιδοσαν

Present Subjunctive

S. 1.	τιθῶ	ιστῶ	διδῶ
2.	τιθῆς	ιστῆς	διδῆς
3.	τιθῆ	ιστῆ	διδῆ
D. 2.	τιθήτον	ισθήτον	διδῶτον
3.	τιθήτον	ισθήτον	διδῶτον
P. 1.	τιθῶμεν	ιστῶμεν	διδῶμεν
2.	τιθήτε	ισθήτε	διδῶτε
3.	τιθῶσι	ιστῶσι	διδῶσι

Present Optative

S. 1.	τιθείην	ισταίην	διδοίην
2.	τιθείης	ισταίης	διδοίης
3.	τιθείη	ισταίη	διδοίη
D. 2.	τιθείτον	ισταίτον	διδοίτον
3.	τιθείτην	ισταίτην	διδοίτην
P. 1.	τιθείμεν	ισταίμεν	διδοίμεν
2.	τιθείτε	ισταίτε	διδοίτε
3.	τιθείεν	ισταίεν	διδοίεν

ACTIVE — *Concluded**Present Optative*

	or (423 b)	or (423 b)	or (423 b)
D. 2.	τιθείητον	ἵσταίητον	διδόητον
3.	τιθείητήν	ἵσταίητην	διδόητήν
P. 1.	τιθείημεν	ἵσταίημεν	διδόημεν
2.	τιθείητε	ἵσταίητε	διδόητε
3.	τιθείησαν	ἵσταίησαν	διδόησαν

Present Imperative

S. 2.	τίθει (501)	ἵστη	δίδου
3.	τιθέτω	ἵστάτω	διδότω
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τιθέτων	ἵστάτων	διδότων
P. 2.	τίθετε	ἵστατε	δίδοτε
3.	τιθέντων	ἵστάντων	διδόντων

Present Infinitive

τιθέναι	ἵσταναι	διδόναι
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Present Participle

τιθείς, -είσα, -ίν (275)	ἱστάς, -άσα, -άν (274)	διδούς, -ούσα, -όν (275)
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MIDDLE AND PASSIVE

Present Indicative

S. 1.	τίθεμαι	ἵσταμαι	δίδομαι
2.	τίθεσαι	ἵτασαι	δίδοσαι
3.	τίθεται	ἵταται	δίδοται
D. 2.	τίθεσθον	ἵτασθον	δίδοσθον
3.	τίθεσθον	ἵτασθον	δίδοσθον
P. 1.	τιθέμεθα	ἱστάμεθα	διδόμεθα
2.	τίθεσθε	ἵτασθε	δίδοσθε
3.	τίθενται	ἵτανται	δίδονται

Imperfect

S. 1.	ἔτιθέμην	ἔσταμην	ἔδιδόμην
2.	ἔτιθεσο	ἔτασο	ἔδιδοσο
3.	ἔτιθετο	ἔτατο	ἔδιδοτο
D. 2.	ἔτιθεσθον	ἔτασθον	ἔδιδοσθον
3.	ἔτιθέσθην	ἔτάσθην	ἔδιδόσθην
P. 1.	ἔτιθέμεθα	ἔστάμεθα	ἔδιδόμεθα
2.	ἔτιθεσθε	ἔτασθε	ἔδιδοσθε
3.	ἔτιθέντο	ἔταντο	ἔδιδοντο

MIDDLE AND PASSIVE — *Concluded**Present Subjunctive*

S. 1.	τιθῶμαι	ιστῶμαι	διδῶμαι
2.	τιθῆ	ιστῆ	διδῆ
3.	τιθῆται	ιστῆται	διδῶται
D. 2.	τιθῆσθον	ιστῆσθον	διδῶσθον
3.	τιθῆσθον	ιστῆσθον	διδῶσθον
P. 1.	τιθῶμεθα	ιστῶμεθα	διδῶμεθα
2.	τιθῆσθε	ιστῆσθε	διδῶσθε
3.	τιθῶνται	ιστῶνται	διδῶνται

Present Optative

S. 1.	τιθείμην	ισταίμην	διδοίμην
2.	τιθείω	ισταίω	διδοίω
3.	τιθείτο	ισταίτο	διδοίτο
D. 2.	τιθείσθον	ισταίσθον	διδοίσθον
3.	τιθείσθην	ισταίσθην	διδοίσθην
P. 1.	τιθείμεθα	ισταίμεθα	διδοίμεθα
2.	τιθείσθε	ισταίσθε	διδοίσθε
3.	τιθείντο	ισταίντο	διδοίντο
	or		
S. 1.	τιθείμην		
2.	τιθείω		
3.	τιθοίτο (502)		
D. 2.	τιθοίσθον		
3.	τιθοίσθην		
P. 1.	τιθοίμεθα		
2.	τιθοίσθε		
3.	τιθοίντο		

Present Imperative

S. 2.	τιθείτο	ιστασο	δίδουσο
3.	τιθείσθω	ιστάσθω	διδόσθω
D. 2.	τιθείσθον	ιστασθον	δίδουσθον
3.	τιδέσθων	ιστάσθων	διδόσθων
P. 2.	τιθείσθε	ιστασθε	δίδουσθε
3.	τιδέσθων	ιστάσθων	διδόσθων

Present Infinitive

τιθείσθαι	ιστασθαι	δίδουσθαι
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Present Participle

τιθέμενος	ιστάμενος	διδόμενος
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SECOND AORIST

Indicative

	Active	Middle	Active	Middle	Active	Middle
S. 1.	(ἔθηκα, 516)	ἔθεμην	ἕστην	ἑπράμην (361)	(ἔδωκα, 516)	ἔδωμην
2.	(ἔθηκας)	ἔθου	ἕστης	ἑπρῶ	(ἔδωκας)	ἔδου
3.	(ἔθηκε)	ἔθετο	ἕστη	ἑπράτο	(ἔδωκε)	ἔδοτο
D. 2.	ἕθετον	ἕθεσθον	ἕστητον	ἑπρασθον	ἕδοτον	ἕδοσθον
3.	ἔθετῃν	ἔθεσθῃν	ἕστητῃν	ἑπράσθῃν	ἔδοτῃν	ἔδοσθῃν
P. 1.	ἕμεν	ἔμεθα	ἕτημεν	ἑπράμεθα	ἕδομεν	ἔδομεθα
2.	ἕετε	ἕεσθε	ἕστητε	ἑπράσθε	ἕδοτε	ἕδοσθε
3.	ἕεσαν	ἕεντο	ἕστησαν	ἑπράντο	ἕδοσαν	ἕδοντο

Subjunctive

S. 1.	θῶ	θῶμαι	στῶ	πρίωμαι (392, N. 2)	δῶ	δῶμαι
2.	θῆς	θῆ	στῆς	πρή	δῆς	δῆ
3.	θῆ	θῆται	στῆ	πρήται	δῆ	δῶται
D. 2.	θῆτον	θῆσθον	στῆτον	πρήσθον	δῶτον	δῶσθον
3.	θῆτον	θῆσθον	στῆτον	πρήσθον	δῶτον	δῶσθον
P. 1.	θῶμεν	θῶμεθα	στῶμεν	πρίῶμεθα	δῶμεν	δῶμεθα
2.	θῆτε	θῆσθε	στῆτε	πρήσθε	δῶτε	δῶσθε
3.	θῶσι	θῶνται	στῶσι	πρίωνται	δῶσι	δῶνται

Optative

S. 1.	θείην	θείμην	σταίην	πριαίμην	δοίην	δοίμην
2.	θείης	θείω	σταίης	πρίαω (392, N. 2)	δοίης	δοίω
3.	θείη	θείτο, θοίτο	σταίη	πρίατο	δοίη	δοίτο
D. 2.	θείeton	θείσθον	σταίeton	πριασθον	δοίeton	δοίσθον
3.	θείτην	θείσθην	σταίτην	πριασθην	δοίτην	δοίσθην
P. 1.	θείμεν	θείμεθα	σταίμεν	πριαίμεθα	δοίμεν	δοίμεθα
2.	θείτε	θείσθε	σταίτε	πριαίσθε	δοίτε	δοίσθε
3.	θείεν	θείντο	σταίεν	πριαίντο	δοίεν	δοίντο

or (423 b)

or (502)

or (423 b)

or (423 b)

D. 2.	θείητον		σταίητον		δοίητον	
3.	θείήτην		σταίήτην		δοίήτην	
P. 1.	θείημεν	δοίμεθα	σταίημεν		δοίημεν	
2.	θείητε	δοίσθε	σταίητε		δοίητε	
3.	θείησαν	δοίοντο	σταίησαν		δοίησαν	

Imperative

S. 2.	θέε	θοῦ	στήθι	πρίω	δός	δοῦ
3.	θέτω	θέσθω	στήτω	πριάσθω	δότηω	δόσθω
D. 2.	θέτον	θέσθον	στήτον	πριάσθον	δότηον	δόσθον
3.	θέτων	θέσθων	στήτων	πριάσθων	δότηων	δόσθων
P. 2.	θέτε	θέσθε	στήτε	πριάσθε	δότε	δόσθε
3.	θέντων	θέσθων	στάντων	πριάσθων	δόντων	δόσθων

Infinitive

θεῖναι	θέσθαι	στήναι	πριάσθαι	δοῦναι	δόσθαι
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Participle

θεῖς, θεῖσα,	θέμενος, -η,	στάς, στάσα,	πριάμενος, -η,	δούς, δοῦσα,	δόμενος,
θέν (275)	-ον (256)	στάν (274)	-ον (256)	δόν (275)	-η, -ον (256)

SECOND PERFECT OF μ -VERBS

363. A few verbs of the μ class have a second perfect and pluperfect. Only the dual and plural occur in the indicative; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of *ἵστημι* are inflected as follows:

SECOND PERFECT

	Indicative	Subjunctive	Optative (poetic)	Imperative (poetic)
S. 1.	(ἵστηκα) stand	ἵστώ	ἵσταίην.	
2.	(ἵστηκας)	ἵσῆης	ἵσταίης	ἵσταθι
3.	(ἵστηκει)	ἵσῆι	ἵσταίη	ἵστάτω
D. 2.	ἵστατον	ἵσῆτον	ἵσταίτον or -αίητον (423 b)	ἵστατον
3.	ἵστατον	ἵσῆτον	ἵσταίτην or -αίητην	ἵστάτων
P. 1.	ἵσταμεν	ἵσώμεν	ἵσταίμεν or -αίημεν	
2.	ἵστατε	ἵσῆτε	ἵσταίτε or -αίητε	ἵστατε
3.	ἵστάσι	ἵσώσι	ἵσταίεν or -αίησαν	ἵσάντων

INFINITIVE: ἵσταναι PARTICIPLE: ἵστάς, ἵστάσα, ἵστός (277 a)

SECOND PLUPERFECT

S. 1.	(εἰσθήκη (407)) stood		P. 1.	ἵσταμεν
2.	(εἰσθήκης)		2.	ἵστατε
3.	(εἰσθήκει)		3.	ἵστασαν
		D. 2.	ἵστατον	
		3.	ἵσάτην	

For a list of second perfects of the μ form, see 541.

364. II. (B) -νύμι Class. — Inflection of the present system of *δεικνύμι* show and of the second aorist *ἔδυν* entered.

Indicative

		ACTIVE		MIDDLE AND PASSIVE		ACTIVE
		Present	Imperfect	Present	Imperfect	2 Aorist
S.	1.	δεικνύμι (498)	ἔδεικνυν (498)	δεικνυμαι	ἔδεικνόμενῃ	ἔδυν (361)
	2.	δεικνῦς	ἔδεικνῦς	δεικνυσαι	ἔδεικνυσο	ἔδῦς
	3.	δεικνύσι	ἔδεικνῦ	δεικνυται	ἔδεικνυτο	ἔδῦ
D.	2.	δεικνυτον	ἔδεικνυτον	δεικνυσθον	ἔδεικνυσθον	ἔδῦτον
	3.	δεικνυτον	ἔδεικνύτην	δεικνυσθη	ἔδεικνύσθη	ἔδῦτην
P.	1.	δεικνυμεν	ἔδεικνυμεν	δεικνύμεθα	ἔδεικνύμεθα	ἔδῦμεν
	2.	δεικνυτε	ἔδεικνυτε	δεικνυσθε	ἔδεικνυσθε	ἔδῦτε
	3.	δεικνύσσι	ἔδεικνυσαν	δεικνυνται	ἔδεικνυτο	ἔδῦσαν

Subjunctive

S.	1.	δεικνῶ	δεικνόμεμαι	δῶ
	2.	δεικνῆς	δεικνῆ	δῆς
	3.	δεικνῆ	δεικνῆται	δῆ
D.	2.	δεικνῆτον	δεικνῆσθον	δῆτον
	3.	δεικνῆτον	δεικνῆσθη	δῆτον
P.	1.	δεικνόμεν	δεικνύμεθα	δόμεν
	2.	δεικνῆτε	δεικνῆσθε	δῆτε
	3.	δεικνῶσι	δεικνῶνται	δῶσι

Optative

S.	1.	δεικνύοιμι	δεικνυόμην	(524 b, 529 D.)
	2.	δεικνύοις	δεικνύοιο	
	3.	δεικνύοι	δεικνύοιτο	
D.	2.	δεικνύοιτον	δεικνύοισθον	
	3.	δεικνυόιτην	δεικνυόισθη	
P.	1.	δεικνύοιμεν	δεικνυόμεθα	
	2.	δεικνύοιτε	δεικνύοισθε	
	3.	δεικνύοιεν	δεικνύοιντο	

Imperative

S.	2.	δεικνῦ (498)	δεικνυσο	δῶθι
	3.	δεικνύτω	δεικνύσθω	δῶτω
D.	2.	δεικνυτον	δεικνυσθον	δῶτον
	3.	δεικνύτων	δεικνύσθων	δῶτων
P.	2.	δεικνυτε	δεικνυσθε	δῶτε
	3.	δεικνύτων	δεικνύσθων	δῶτων

Infinitive

δεικνύναι (498)	δεικνυσθαι	δύναι
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Participle

δεικνύς, -ύσα, -ύν (276, 498)	δεικνύμενος, -η, -ον	δύς, δύσα, δύν (276)
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IRREGULAR ΜΙ-VERBS

365. εἰμί (έσ-, cp. *es-se*) *am* has only the present and future systems.

	PRESENT				IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1.	εἰμί	ᾶ	εἴην		ἦ or ἦν
2.	εἶ	ῆς	εἴης	ἴσθι	ἦσθα
3.	ἔστί	ῆ	εἴη	ἴστω	ἦν
Dual 2.	ἔστων	ῆτον	εἴητον or εἴτων	ἴστων	ἦστων
3.	ἔστων	ῆτον	εἴητην or εἴτην	ἴστων	ἦστην
Plur. 1.	ἔσμεν	ᾶμεν	εἴημεν or εἴμεν		ἦμεν
2.	ἔστέ	ῆτε	εἴητε or εἴτε	ἴστε	ἦτε or ἦστε (rare)
3.	ἔσι	ᾶσι	εἴησαν or εἴεν	ἴστων	ἦσαν

Inf. : εἶναι. Participle : ᾶν, οὔσα, ὄν, gen. ὄντος, οὔσης, ὄντος, etc. (273).

FUTURE (with middle forms)

ἴσομαι, ἴση (or ἴσει), ἴσται, ἴσεσθον, ἴσεσθον, ἴσόμεθα, ἴσεσθε, ἴσονται, opt. ἴσοίμην, etc., inf. ἴσεσθαι, part. ἴσόμενος, -η, -ον.

a. The opt. forms εἴημεν, εἴητε, εἴησαν are found only in prose. εἴμεν occurs in poetry and Plato, εἴτε only in poetry, εἴεν in poetry and prose, and more frequently than εἴησαν (423 b). The imperative 3 pl. ἴστωσαν occurs in Plato and Demosthenes; ὄντων in Plato and on inscriptions.

365 D. 1. Homer has the following forms :

Pres. indic. 2 sing. ἔσσι and εἶς, 1 pl. εἰμέν, 3 pl. ἔασι *nōt* enclitic.

Imperf. ἦα, ἦα, ἔον, 2 sing. ἦσθα, ἐησθα, 3 sing. ἦεν, ἐην, ἦην, ἦν (rare), 3 pl. ἦσαν, ἔσαν; iterative (450) ἔσκον (for ἔσ-σκον).

Subj. ἔω, ἐης, 3 sing. ἐη, ἐησι, ἦσι, 3 pl. ἔωσι (twice ὄσι); μέτεμι has 1 sing. μετέω, and μετέω (with metrical lengthening).

Opt. εἴην, etc., also ἔοις, ἔοι; Inv. 2 sing. ἔσ-σο (middle form), ἔστω, 3 pl. ἔστων.

Inf. εἶναι and ἔμμεναι (for ἔσ-μεναι), ἔμμεν, also ἔμεναι, ἔμεν.

Part. ἔών, ἐούσα, ἔόν, etc., rarely the Attic forms.

Fut. often with σο : ἔσσομαι and ἔσομαι; 3 sing. ἔσεται, ἔσται, ἔσσεται, also ἔσσειται (as in Dor.), ἔσσεσθαι, ἔσόμενος.

2. Herodotus has pres. indic. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and ἦα, 2 sing. ἦας, 2 pl. ἦατε; iterative ἔσκον; subj. ἔω, ἔωσι; opt. once ἐν-έω, εἴησαν, less freq. εἴεν; part. ἔών.

3. Dor. pres. indic. 1 sing. ἦμί and εἰμί, 2 sing. ἔσσι, 1 pl. ἦμές and εἰμές (Pind. εἰμέν), 3 pl. ἐντί; imperf. 3 sing. ἦς (for ἦσ-τ), 1 pl. ἦμες, 3 pl. ἦσαν and ἦν; inf. ἦμεν, εἴμεν; part. ἔών and fem. ἔασσα, pl. ἔντες. Fut. ἔσσεύμαι, -ῆ, -ῆται or -εἴται, ἔσσοῦνται (512 D.).

4. Aeolic ἔμμι from ἔσμι; inv. ἔσσο, part. ἔων, ἔσσα; imperf. ἔον.

366. εἶμι is for ἐσ-μι (32); εἶ is for ἐσι (originally ἐσ-σί, 425 b); ἐσ-τί retains the original ending τι; εἶσι is for (σ-)εντι, cp. *sunt*; ἐσμέν, with σ before μ, despite 91; the σ is due to the influence of ἐστέ. Subjunctive ᾧ is for ἔω, from ἐσ-ω; opt. εἴην is for ἐσ-ιην; εἶμεν for ἐσ-ἰμεν, cp. *simus*. εἶναι is for ἐσ-ναι; ᾧν is for ἔων, from ἐσ-ων.

367. Old Attic ἦ is from ἦα (Hom.) = ἦσμι, i.e. ἐσ- augmented + the secondary ending μ, which becomes α (426 a). ἦς for ἦσθα is rare.

368. The subjunctive and the participle have thematic inflection.

369. εἶμι (εἶ-, ἰ-; Lat. *ī-re*) *go* has only the present system.

	PRESENT			Imperative	IMPERFECT Indicative
	Indicative	Subjunctive	Optative		
Sing. 1.	εἶμι	ἔω	λοιμι or ιοίην		ἦα or ἦειν
2.	εἶ	ἔης	λοῖς	ἔθι	ἦεισθα or ἦεις
3.	εἶσι	ἔη	λοι	ἔτω	ἦειν or ἦει
Dual 2.	ἔτον	ἔητον	λοιτον	ἔτον	ἦτον
3.	ἔτον	ἔητον	λοίτην	ἔτων	ἦτην
Plur. 1.	ἔμεν	ἔωμεν	λοιμεν		ἦμεν
2.	ἔτε	ἔητε	λοιτε	ἔτε	ἦτε
3.	ἔασι	ἔωσι	λοιεν	λόντων	ἦσαν or ἦεσαν

Infinitive: ἰέναι. Participle: ἰών, ἰούσα, ἰών, gen. ἰόντος, ἰούσης, ἰόντος, etc.

Verbal Adjectives: ἰτός (poet.), ἰτέος, ἰτηρέος.

a. The imperative 3 pl. ἴτωσαν occurs rarely in Xenophon and Plato.

370. εἶμι in prose in the pres. indic. is regularly future; in the subj., future; in the opt., inf., and part., either present or (especially in indir. disc.) future. For *I go* ἔρχομαι is used in the pres. indic., but not (in prose) in the imperfect, or in the other moods. The scheme is: Present: indic. ἔρχομαι, subj. ἔω, opt. λοιμι or ιοίην, inv. ἴθι, inf. ἰέναι, part. ἰών. Imperfect: ἦα. Future: εἶμι; and probably ἐλευσοίμην, ἐλεύσεσθαι, ἐλευσόμενος.

371. In the imperf. the older prose writers usually have ἦα, ἦεισθα, ἦειν, the later have ἦειν, ἦεις, ἦει. The plural ἦεμεν and ἦετε are not classical. Prose seems to prefer ἦεσαν to ἦσαν. η here is the stem ει augmented.

372. Subjunctive, optative, and participle (accented like a 2 aor.) are inflected with the thematic vowel.

369 D. Hom. has 2 sing. εἶσθα (Hesiod εἶς); subj. ἔησθα and ἔης, ἔησιν and ἔη, ἔομεν and ἔομεν; opt. ἰέη and ἰοῖ; inf. ἰμεναι, ἰμεν, and ἰέναι (twice). Imperf.: 1 sing. ἦια, ἀνήιον, 3 sing. ἦιε, ἦε, ἦει (at the verse-end, ἦεν?), ἰε; dual ἔηην, pl. ἦομεν, ἦισαν, ἐπῆσαν, ἴσαν, ἦιον. For ἦια, ἦιε, ἦισαν some write ἦεα, ἦεε, ἦεσαν. Future: εἰσομαι Ω 462, ο 213. φείσομαι Ξ 8 and φείσατο, ἐφείσατο probably come from φειμαι strive.

Hdt.: ἦια, ἦιε, ἦισαν (Mss.), but η for ηι is correct.

370 D. In Hom. εἶμι means *I go* and *I shall go*.

373. ἔημι (ή-, έ-) *send* is inflected nearly like τίθημι (p. 116). The inflection of the present and second aorist systems is as follows (the second aorist in prose only in composition) :

		ACTIVE			MIDDLE (PASSIVE) MIDDLE		
		INDICATIVE			INDICATIVE		
		Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S.	1. ἔημι	ἔην	(ἦκα, 516)	ἔμαι	τέμην	-έμην	
	2. ἔης, τέis (501)	ἔεις (501)	(ἦκας)	ἔσαι (427 a)	τέσο	-έσο	
	3. ἔσι	ἔει	(ἦκε)	ἔται	τέτο	-έτο	
D.	2. ἔτον	ἔτον	-έτον	ἔσθον	τέσθον	-έσθον	
	3. ἔτον	ἔτην	-έτην	ἔσθον	τέσθην	-έσθην	
P.	1. ἔμεν	ἔμεν	-έμεν	ἔμεθα	τέμεθα	-έμεθα	
	2. ἔτε	ἔτε	-έτε	ἔσθε	τέσθε	-έσθε	
	3. ἔσσι (425 d)	ἔσαν	-έσαν	ἔνται	τέντο	-έντο	
SUBJUNCTIVE							
S.	1. εἴω	-ᾶ	εἶμαι	-ᾶμαι			
	2. εἴης	-ῆς	εἴη	-ῆ			
	3. εἴη	-ῆ	εἴηται	-ῆται			
D.	2. εἴητον	-ῆτον	εἴσθον	-ῆσθον			
	3. εἴητον	-ῆτον	εἴσθον	-ῆσθον			
P.	1. εἶμεν	-ᾶμεν	εἶμεθα	-ᾶμεθα			
	2. εἴητε	-ῆτε	εἴσθε	-ῆσθε			
	3. εἴωσι	-ᾶσι	εἴνται	-ᾶνται			
OPTATIVE							
S.	1. εἴην	-είην	εἴμην	-είμην (529)			
	2. εἴης	-είης	εἴω	-είω			
	3. εἴη	-είη	εἴτο	-είτο			(-οίτο 502)
D.	2. εἴητον OR εἴητον	-είητον OR -είητον	εἴσθον	-είσθον			
	3. εἴητην OR εἴητην	-είητην OR -είητην	εἴσθην	-είσθην			

373 D. 1. In Hom. ἔημι usually has the initial *ι* short. *Present* : -είis, ἔησι and -είi, λείσι from *ιε-ντι*, inf. *λέμεναι* and -λέμεν. *Imperf.* : -είν, -είis, -είi, 3 pl. *ιεν*. *Future* : ἦσω, once *ἀν-έσει*. *1 Aorist* : ἦκα and ἔηκα, ἐνῆκαμεν once, ἦκαν once. *2 Aorist* : for the augmented *ει*-forms Hom. has usually the unaugmented *έ*-; as ἔσαν, ἔντο. In the subjunctive *μεθελω*, *μεθήη*, *ἀφέη*, *μεθῶμεν*.

2. Hdt. has -είi (accented -εί), λείσι, imperf. -είν, perf. ἀνείνται for ἀνείνται, part. με-μετ-ι-μένος for μεθειμένος.

3. Dor. has perf. ἔωκα, ἔωμαι.

OPTATIVE — *Continued*

	Pres.	Second Aor.	Pres.	Second Aor.
P. 1.	ἔεμεν or ἔεημεν	-εἴμεν or -εἴημεν	ἔεμεθα	-εἴμεθα (-οἴμεθα)
2.	ἔειρε or ἔειητε (-οἴητε 502)	-εἴητε or -εἴητε	ἔεισθε	-εἴσθε (-οἴσθε)
3.	ἔεειν or ἔεησαν	-εἴεν or -εἴησαν	ἔειντο	-εἴντο (-οἴντο)

IMPERATIVE

S. 2.	ἔει (501)	-εἶ	ἔεισο	-οἶ
3.	ἔειτω	-εἶτω	ἔεισθε	-εἶσθε
D. 2.	ἔειτον	-εἶτον	ἔεισθον	-εἶσθον
3.	ἔειτων	-εἶτων	ἔεισθων	-εἶσθων
P. 2.	ἔειτε	-εἶτε	ἔεισθε	-εἶσθε
3.	ἔειντων (428, 3)	-εἶντων	ἔεισθων (428, 3)	-εἶσθων

INFINITIVE

ἔειναι	-εἶναι	ἔεισθαι	-εἶσθαι
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PARTICIPLE

ἔεις, ἔεισα, ἔειν	-εἶς, -εἶσα, -εἶν	ἔειμενος	-εἶμενος
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Future: ἔησω, in prose only in composition; -ἔησομαι, only in composition.

First Aorist: ἔηκα, in prose usually in comp., -ἔηκάμην; both only in the indicative.

Perfect Active: -εἶκα, only in composition.

Perfect Middle (Passive): -εἶμαι (plupf. -εἶμην), -εἶσθε, -εἶσθαι, -εἶμένος, only in composition.

Aorist Passive: -εἶθην, -εἶθῶ, -εἶθῆναι, -εἶθεις, only in composition.

Future Passive: -εἶθήσομαι, only in composition.

Verbal Adjectives: -εἶτός, -εἶτός, only in composition.

374. *ει* is for *ε + ε* in the 2 aor. act. (*ε-ε-μεν = εἴμεν*), perf. act. (*ε-ε-κα = εἶκα*), perf. mid. (*ε-ε-μαι = εἶμαι*), 2 aor. pass. (*ε-ε-θην = εἶθην*). In the aorists *ε* is the augment, in the perfects the first *ε* is the reduplication of the weak stem *ε-*. The 1 aor. *ἔη-κα* (516) has the strong stem form. Pres. subj. *ἔω, ἔῆς*, etc., are for *ἔέω, ἔέῆς*, etc.; aor. subj. *-ῶ, -ῆς*, etc., are for *-εῶ, -εῆς*, etc.

375. Much confusion exists in the Mss. as regards the accentuation. Thus for *εἶς* we find *εἷς*, and in Hom. *ποοῖει* (pres.), as if from *ἔω*. Cp. 502.

376. The imperfect of *ἀφῆμι* is either *ἀφῆην* or *ἠφῆην* (413).

377. *φημί* (*φη-*, *φα-*, ep. *fā-ri*) *say, say yes, assent* is inflected in the present system as follows :

		PRESENT			IMPERFECT	
		Indic.	Subj.	Opt.	Imv.	
Sing.	1.	<i>φημί</i>	<i>φῶ</i>	<i>φαίην</i>		<i>ἔφην</i>
	2.	<i>φῆς</i>	<i>φῆς</i>	<i>φαίης</i>	<i>φαθί</i> or <i>φάθι</i>	<i>ἔφησθα</i> or <i>ἔφης</i>
	3.	<i>φήσι</i>	<i>φῆ</i>	<i>φαίη</i>	<i>φάτω</i>	<i>ἔφη</i>
Dual	2.	<i>φατόν</i>	<i>φήτον</i>	not found	<i>φάτον</i>	<i>ἔφατον</i>
	3.	<i>φατόν</i>	<i>φήτον</i>	not found	<i>φάτων</i>	<i>ἔφάτην</i>
Plur.	1.	<i>φαμέν</i>	<i>φῶμεν</i>	<i>φαίμεν</i> or <i>φαίμεν</i>		<i>ἔφαμεν</i>
	2.	<i>φατέ</i>	<i>φήτε</i>	<i>φαίητε</i>	<i>φάτε</i>	<i>ἔφατε</i>
	3.	<i>φᾶσι</i>	<i>φῶσι</i>	<i>φαίεν</i> or <i>φαίησαν</i>	<i>φάντων</i>	<i>ἔφασαν</i>

Inf. : *φάναι* ; Part. : *φάς*, *φᾶσα*, *φάν* (Attic prose *φάσκων*) ; Verbal Adj. : *φατός* (poet.), *φατός*.

Future : *φήσω*, *φήσειν*, *φήσων*.

First Aorist : *ἔφησα*, *φήσω*, *φήσαιμι*, —, *φήσαι*, *φήσᾶς*.

Perf. Pass. Imv. : *πεφάσθω* *let it be said*.

378. All the forms of the pres. indic. except *φῆς* are enclitic (151 c).

379. In the opt. *φαίτε* does not occur, perhaps by chance ; *φαίμεν*, *φαίεν* are ordinary Attic ; *φαίμεν*, *φαίησαν* are rare. Cp. 423 b.

380. Middle forms in present, imperfect, and future are dialectic.

381. *ἔφην*, *φῶ*, *φαίην* may have an aoristic force. *ἔφην* and poet. *ἔφάμην* are both imperfect and second aorist.

382. *ἡμαι* (*ἡσ-*) *sit* is inflected only in the present system.

	PRESENT		IMPERATIVE		IMPERFECT	
<i>ἡμαι</i>		<i>ἡμεθα</i>		<i>ἡμην</i>		<i>ἡμεθα</i>
<i>ἡσαι</i>	<i>ἡσθον</i>	<i>ἡσθε</i>	<i>ἡσο</i>	<i>ἡσο</i>	<i>ἡσθον</i>	<i>ἡσθε</i>
<i>ἡσται</i>	<i>ἡσθον</i>	<i>ἡνται</i>	<i>ἡσθω</i> , etc.	<i>ἡστο</i>	<i>ἡσθην</i>	<i>ἡντο</i>

Subjunctive and optative are wanting ; pres. inf. *ἡσθαι* ; part. *ἡμενος*.

377 D. 1. Hom. has *φῆσθα* for *φῆς* ; subj. *φήη* and *φῆσι* (425 c. D) for *φῆ* ; imperf. *ἔφην*, *φῆν*, *ἔφησθα*, *φήσθα*, *ἔφης*, *φῆς*, 3 s. *ἔφην*, rarely *φῆ*, 1 pl. *φαμέν*, 3 pl. *ἔφασαν*, *φάσαν*, *ἔφαν*, *φάν*.

2. Doric *φᾶμί*, *φᾶτι*, *φᾶντι* ; imperf. *ἔφᾶ*, *φᾶ* ; inf. *φάμεν* ; fut. *φάσω*, *φάσομαι* ; aor. *ἔφᾶσα*.

3. Aeolic *φᾶμι* or *φαίμι*, *φᾶσθα*, 3 s. *φᾶσι*, 3 pl. *φᾶσι*.

380 D. Middle forms are rare or unknown in Attic (Plato has perf. pass. imv. *πεφάσθω*), but common in other dialects ; yet the pres. indic. middle is rare. Hom. has imperf. *ἔφάμην*, *ἔφατο* or *φάτο*, etc., imv. *φάο*, *φάσθω*, etc., inf. *φάσθαι* (also in choral poetry), part. *φάμενος* (also in Hdt.). These middle forms are active in meaning.

382 D. Hom. has *εἶται*, and *ἔται* (twice), *εἶατο*, and *ἔατο* once (once *ἦντο*). *ἦ-* is probably the correct spelling for *εἶ-*.

a. Uncompounded *ἦμαι* occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by *ἕομαι, ἕω* and *ἕομαι*.

383. In place of *ἦμαι* we find usually *κάθ-ημαι* in Attic prose and comedy. *κάθημαι* sometimes is perfect in meaning (*have sat, have been seated*).

		PRESENT			IMPERFECT	
		Indicative	Subjunctive	Optative	Imperative	Indicative
S.	1.	<i>κάθημαι</i>	<i>καθῶμαι</i>	<i>καθοίμην</i>		<i>ἔκαθήμην</i> (413) or <i>καθήμην</i>
	2.	<i>κάθησαι</i>	<i>καθῆ</i>	<i>καθοιο</i>	<i>κάθησο</i>	<i>ἔκάθησο</i> <i>καθήσο</i>
	3.	<i>κάθηται</i>	<i>καθήται</i>	<i>καθοίτο</i>	<i>καθήσθω</i>	<i>ἔκάθητο</i> <i>καθήστο</i> or <i>καθήτο</i>
D.	2.	<i>κάθησθον</i>	<i>καθήσθον</i>	<i>καθοίσθον</i>	<i>κάθησθον</i>	<i>ἔκάθησθον</i> <i>καθήσθον</i>
	3.	<i>κάθησθον</i>	<i>καθήσθον</i>	<i>καθοίσθην</i>	<i>καθήσθων</i>	<i>ἔκαθήσθην</i> <i>καθήσθην</i>
P.	1.	<i>καθήμεθα</i>	<i>καθώμεθα</i>	<i>καθοίμεθα</i>		<i>ἔκαθήμεθα</i> <i>καθήμεθα</i>
	2.	<i>κάθησθε</i>	<i>καθήσθε</i>	<i>καθοίσθε</i>	<i>κάθησθε</i>	<i>ἔκάθησθε</i> <i>καθήσθε</i>
	3.	<i>κάθηνται</i>	<i>καθῶνται</i>	<i>καθοίντο</i>	<i>καθήσθων</i>	<i>ἔκάθηντο</i> <i>καθήντο</i>

Infinitive: *καθήσθαι*; Participle: *καθήμενος*.

a. The imperative has *κάθον* in comedy for *κάθησο*. In the imperfect *ἔκαθήμην* is used about as often as *καθήμην*.

b. The missing tenses are supplied by *καθίζομαι, καθίζω, καθίζομαι*.

384. *κείμαι* (*κει-*) *lie, am laid*, is found in the present system.

		PRESENT			IMPERFECT	
		Indic.	Subj.	Opt.	Impv.	Indic.
Sing.	1.	<i>κείμαι</i>				<i>ἔκειμην</i>
	2.	<i>κείσαι</i>			<i>κείσο</i>	<i>ἔκείσο</i>
	3.	<i>κείται</i>	<i>κῆται</i>	<i>κείτο</i>	<i>κείσθω</i>	<i>ἔκειτο</i>
Dual	2.	<i>κείσθον</i>			<i>κείσθον</i>	<i>ἔκείσθον</i>
	3.	<i>κείσθον</i>			<i>κείσθων</i>	<i>ἔκείσθην</i>
Plur.	1.	<i>κείμεθα</i>				<i>ἔκειμεθα</i>
	2.	<i>κείσθε</i>	(δια) <i>κῆσθε</i>		<i>κείσθε</i>	<i>ἔκείσθε</i>
	3.	<i>κείνται</i>	(κατα) <i>κῆνται</i>	(προσ) <i>κείντο</i>	<i>κείσθων</i>	<i>ἔκείντο</i>

Infinitive: *κείσθαι*; Participle: *κείμενος*.

Future: *κείσομαι, κείσω* or *κείσει, κείσεται*, etc.

a. In the subjunctive and optative *κει-* becomes *κε-* before a vowel (37).

383 D. Hom. has imperf. *καθήστο, καθελατο* (*καθήατο*?). Hdt. has *κατάται, κατέατο*; *καθήστο* not *καθήτο*.

384 D. Hom. has 3 pl. pres. *κείται, κῆται, κέονται*; imperf. *κείντο, κείατο, κῆατο*, iter. *κῆσκετο*; subj. *κῆται*, and *κῆται* for *κε(ι)-ε-ται*; fut. *κείσομαι*. Hdt. has 3 sing. pres. *κῆται* and *κῆται*, 3 pl. *κῆται*; imperf. *ἔκειτο*, pl. *ἔκῆατο*.

385. ἤ-μί (cp. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses. Forms: ἤμί, ἦσι; ἦν, ἦ.

386. χρή *it is necessary* is really an indeclinable substantive meaning *necessity*, with the present indicative ἐστὶ to be supplied. Elsewhere χρή unites with forms of the verb εἶμι.

Thus subj. χρῆν (χρή + ἦ), opt. χρεῖν (χρή + εἶν), inf. χρῆναι (χρή + εἶναι), part. indeclinable χρεών (χρή + ὄν); imperf. χρῆν (χρή + ἦν), and less commonly ἐχρῆν, fut. χρῆσται (χρή + ἔσται).

a. ἀπόχρη *it suffices* has pl. ἀποχρῶσι, part. ἀποχρῶν, -χρῶσα, -χρῶν, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

387. οἶδα (εἶδ-ε, οἶδ-, ἰδ, originally with *ϕ*; cp. *video*) *know*, a second perfect with the meaning of a present, is formed without reduplication. It is inflected as follows:

	SECOND PERFECT				SECOND PLUPERFECT	
	Indic.	Subj.	Opt.	Imv.	Indic.	
Sing. 1.	οἶδα	εἶδῶ	εἶδειν		ἦδη	OR ἦδειν
	οἶσθα	εἶδῆς	εἶδεις	ἴσθι	ἦδησθα	OR ἦδεις
	οἶδε	εἶδῆ	εἶδει	ἴστω	ἦδει(ν)	
Dual 2.	ἴστων	εἶδητων	εἶδειτων	ἴστων	ἦστων	
	ἴστων	εἶδητων	εἶδειτων	ἴστων	ἦστων	
Plur. 1.	ἴσμεν	εἶδῶμεν	εἶδειμεν OR εἶδειμεν		ἦσμεν	OR ἦδειμεν
	ἴσθε	εἶδητε	εἶδειτε	ἴσθε	ἦσθε	ἦδειτε
	ἴσσι	εἶδῶσι	εἶδειν	εἶδεισαν	ἴσων	ἦσαν ἦδεισαν

Infinitive: εἶδέναι; Participle: εἶδώς, εἶδύια, εἶδός (277); Verbal Adj.: ἴστος; Future: εἴσομαι.

388. In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

385 D. Hom. has ἦ, Doric ἦτι, Aeolic ἦσι.

386 D. Hdt. has χρή, χρῆν, χρῆναι, but ἀποχρηρῆ, ἀποχρῶν.

387 D. 1. Hom. has οἶδας a 337, ἴδμεν, ἴσσι (read ἴσσι for ἴσσι I 36); subj. εἶδῶ π 236 and εἶδῶ (? ε 235), εἶδομεν and εἶδετε with short thematic vowels; inf. εἶδμεναι, ἴδμεν; part. εἶδύια and ἴδύια. Plupf. ἦδεα, ἦδησθα τ 93, ἦδεις (-ης?) X 280 with η as augment (400), ἦδη, ἦδεε, ἦδει ε 206 (ἦειδη?), 3 pl. ἴσαν for ἴδ-σαν. Fut. εἴσομαι, inf. εἶδησόμεν and -σειν.

2. Hdt. has οἶδας, ἴδμεν and οἶδαμεν (rarely), οἶδῶσι, subj. εἶδῶ, plupf. ἦδεα, ἦδεε (? ἦδει?) -ἦδέατε, ἦδεσαν, fut. εἶδησω.

3. Dor. has ἴσᾶμι (pl. ἴσαμεν, ἴσαντι) and οἶδα. Aeolic has φοῖδημι and οἶδα.

389. Pluperfect ἤδαν, ἤδεις occur in Demosthenes, but are suspicious in earlier writers. ἤδισθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἤδης is incorrect, ἤδει rare. ἤστον, ἤστην are almost entirely poetic. In the plural ἤδεμεν, ἤδειτε, ἤδισαν are post-classical. ἤδεμεν, ἤδειτε occur rarely in the Attic poets.

390. οἶσθα is from οἶδ + θα; ἴστε from ἰδ + τε; ἴσθι from ἰδ + θι (89). ἴσμεν (older ἴδμεν) gets its σ from ἴστε (73). ἰσᾶσι is from ἰδ + σάντι, the σ of which is borrowed from (Hom.) ἴσαν = ἰδ-σαν with the ending -σαν (cp. εἰζᾶσι 541). ἦδη is for ἦ-εἰδη with η as augment (400).

ACCENT

391. Simple or compound verbs generally throw the accent as far back as the quantity of the last syllable permits (138).

λύω, λύομεν, ἐλύομην; παιδεύω, παιδεύουσι, ἐπαιδευέτην; ἀποβάλλω, ἀπόβαλλε; ἀπολύω, ἀπέλυον; ἀπειμι, σύνεσμεν, σύμφημι, πάρεσσι.

392. To this general rule there are exceptions.

a. Enclitics. — All the forms of the pres. indic. of φημί say, and εἰμί am, except φῆς and εἶ.

b. Imperatives. — (1) The imperatives εἰπέ say, ἐλθέ come, εὐρέ find, ἰδέ see, λαβέ take (plural: εἰπέτε, ἐλθέτε, etc.). Compounds of these words have recessive accent: κάταπε, ἀπέλθε, ἔφευρε, παράλαβε. (2) The 2 aor. mid. (2 sing.) in -ου from ω-verbs is perispomenon: λαβοῦ, παραβαλοῦ.

c. Contracted verbs are only apparent exceptions; as τῖμα for τῖμαί, δηλοῦσι for δηλόουσι, φιλεῖν for φιλείν. So in the subj., as λυθῶ for λυθέω, φανῶ for φανέω; the opt., as λυθείμεν from λυθέ-ι-μεν, διδοῖμεν from διδό-ι-μεν; the future, as φανῶ for φανέω, φανοῖμι for φανέοιμι, φανείν for φανείν, φανῶν for φανέων; the 2 aor. inf., as λιπέιν for λιπέεν (431 a); the pres. and 2 aor. act. and mid. subj. of most μι-verbs, as τιθῶ for τιθέω, ἰσθῶμαι, ἀποθῶμαι, perf. κεκτῶμαι. On διδοῦσι, see 425 d.

N. 1. — In optatives formed without the thematic vowel, the accent does not recede beyond the diphthong containing the mood sign -ι-; as ἰσταίμεν, ἰσταῖο, διδοῖσθε, ἰσταίμεν, εἰδίτε, λυθείεν.

N. 2. — δύνωμαι at able, ἐπίσταμαι understand, κρέμαμαι hang, δνίημι profit, and ἐπριάμην bought (500) have, by analogy to λύωμαι, λύσαιτο, recessive accent in the subj. and opt. (δύνωμαι, ἐπίστωμαι, δύναιτο, πριάσθε).

393. Infinitives, participles, and verbal adjectives are verbal nouns (325), and need not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all in -ναι, as λευκέναι, λυθῆναι, ἰσάναι, διαστήναι (except Epic -μεναι, as στήμεναι); in verbs in ω the 1 aor. act., as λύσαι, παιδεύσαι, the 2 aor. mid., as λιπέσθαι, the perf. mid. (pass.), as λελύσθαι, πεπαιδεύσθαι πεποιήσθαι.

The pres. inf. act. of contracted verbs and the 2 aor. act. inf. of ω -verbs are perispomena by 392 c.

b. **Participles.** — (1) Oxytone: the masc. and neut. sing. of the 2 aor. act., as *λιπών, λιπόν*, and of all participles of the 3 decl. ending in $-\varsigma$ in the masc. (except the 1 aor. act.), as *λυθείς λυθέν, λευκώς λευκός, ἐστώς ἐστός, τιθείς τιθέν, δίδους δίδόν, ιστάς ιστάν, δεικνύς δεικνύν* (but *λύσας, ποιήσας*). Also *ιών* going from *εἶμι*.

(2) Paroxytone: the perfect middle (passive): *λελυμένος*.

N. — Participles are accented like adjectives, not like verbs. The fem. and neut. nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits: *παιδεύων, παιδεύουσα, παιδεύον (not παιδεύον)*; *ποιήσας, ποιήσασα, ποιήσαν (not ποιήσαν)*; *φιλῶν, φιλοῦσα, φιλοῦν* (from *φιλέον*).

c. **Verbal Adjectives.** — The verbal adjective in $-\tauος$ is accented on the ultima (*λυτός*); that in $-\tauεος$ on the penult (*λυτός*).

N. — Prepositional compounds in $-\tauος$ denoting possibility generally accent the last syllable and have three endings (255), as *διαλυτός dissoluble, ἐξαιρετός removable*. Such compounds as have the force of a perf. pass. part. accent the antepenult and have two endings, as *διάλυτος dissolved, ἐξαιρετός chosen*. All other compounds in $-\tauος$ accent the antepenult and have two endings, as *ἄβατος impassable, χειροποίητος artificial*.

394. Exceptions to the Recessive Accent of Compound Verbs. — a. The accent cannot precede the augment or reduplication: *ἄπ-εμι am absent, ἄπ-ἦν was absent, εἰσ-ἦλθον they entered, ἄπ-ἦσαν they were absent, ἀφ-ἵκται has arrived*.

N. — This holds true even if the augment or reduplication falls on a long vowel or diphthong without producing any change in it: *ὑπ-εἶκω was yielding* (indic. *ὑπ-εἶκω*, imv. *ὑπ-εἶκε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθες put around, συνέκδος give up together*. Compounds of the 2 aor. act. imperatives *δος, ἔς, θές*, and *σχές* are thus paroxytone; *ἐπίθες set on, ἐπίσχες hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic 2 aor. mid. imperatives in $-οῦ$ from μ -verbs retain the circumflex: *προδοῦ betray, ἐνθοῦ put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *ἀπόδου sell, κατάθου put down* (cp. *ἀνάσχου* from *ἔχω*). The open forms always have recessive accent, as *ἐνθεο, κατάθεο*.

d. The accent of uncompounded aor. and perf. pass. inf. and part., and of the 2 aor. mid. imperative, 2 pers. sing. (but see 394 c) is retained in composition.

e. *ἔσται will be* in composition does not have recessive accent.

393 a. D. The 2 aor. mid. inf. in Hom. is recessive in *ἀγέρεσθαι (ἀγείρω assemble)*; so perf. *ἀλάλησθαι (ἀλάομαι wander), ἀκάχησθαι (ἀχνημαι am distressed)* unless they are athematic presents.

b (2). **D.** But Hom. has *ἀλαλήμενος (ἀλάομαι wander), ἀκαχήμενος* or *ἀκχημένος* (cp. 393 a. D.), *ἐσσύμενος (σεύω drive)*.

f. Compound subjunctives of some μ -verbs are differently accentuated in the Mss.: $\acute{\alpha}\pi\omicron\delta\omega\mu\alpha\iota$ and $\acute{\alpha}\pi\omicron\delta\omega\mu\alpha\iota$, $\acute{\epsilon}\pi\iota\theta\eta\tau\alpha\iota$ and $\acute{\epsilon}\pi\iota\theta\eta\tau\alpha\iota$, $\pi\rho\acute{\omicron}\omega\mu\alpha\iota$ and $\pi\rho\acute{\omicron}\omega\mu\alpha\iota$. $\acute{\alpha}\pi\acute{\epsilon}\chi\omega$ has $\acute{\alpha}\pi\acute{\omicron}\sigma\chi\omega\mu\alpha\iota$. The compound optatives retain the accent of the primitives: $\acute{\alpha}\pi\omicron\delta\omicron\iota\tau\omicron$, as $\delta\omicron\iota\tau\omicron$. For $\sigma\upsilon\nu\theta\omicron\iota\tau\omicron$, $\pi\rho\omicron\sigma\theta\omicron\iota\sigma\theta\epsilon$ (502) the Mss. occasionally have $\sigma\acute{\iota}\nu\theta\iota\tau\omicron$, $\pi\rho\acute{\omicron}\sigma\theta\iota\sigma\theta\epsilon$; and so $\pi\rho\acute{\omicron}\iota\tau\omicron$.

395. Final $-αι$ (as also $-οι$) is regarded as long in the optative (143), elsewhere as short. Hence distinguish the forms of the first aorist:

	3 Sing. Opt. Act.	Inf. Act.	2 Sing. Imp. Mid.
λύω	λύσαι	λύσαι	λύσαι
ἀπολύω	ἀπολύσαι	ἀπολύσαι	ἀπόλυσαι
παιδεύω	παιδεύσαι	παιδεύσαι	παιδεύσαι

AUGMENT

396. The augment (*increase*) denotes past time. It appears only in the past tenses of the indicative mood. The augment is of two kinds, the syllabic and the temporal.

397. Syllabic Augment. — Verbs beginning with a consonant prefix ϵ as the augment, which thus increases the word by one syllable. In the pluperfect ϵ is prefixed to the reduplication (407). Thus λύω *loose*, ἔ-λυον, ἔ-λύσα, ἔ-λελύκη; παιδεύω *educate*, ἐ-παίδεον, ἐ-παίδεσα, ἐ-πεπαιδέυκη.

a. Verbs beginning with ρ double the ρ after the augment: ῥίπτω *throw*, ἔ-ρριπτον, ἔ-ρρῆψα; ῥήγνυμι *break*, ἔ-ρρηξα, ἔ-ρράγην; ῥρ is here due to assimilation of $\rho\rho$. So $\sigma\rho$ in ἔ-ρρῦν from ῥέω *flow*. Cp. 66 a.

398. βούλομαι *wish*, δύναμαι *am able*, μέλλω *intend* augment with ϵ or with η (especially in later Attic): ἐβουλόμην and ἤβουλόμην, ἐδυνάμην and ἠδυνάμην, ἐδυνήθην and ἠδυνήθην. These double forms seem to be due to parallelism with ἤθελον (from ἐθέλω *wish*) and ἔθελον (from θέλω).

399. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant.

ἔγνυμι *break* (γάγγυμι), ἔαξα, aor. pass. ἔαγην.

ἄλίσκομαι *am captured* (γαλίσκομαι), imperf. ἠλίσκομην, aor. ἔαλων or ἦλων.

ἀν-οίγω *open* (φοίγγυμι), imperf. ἀν-έφγον.

ἔδω *permit* (σεφω), εἶων for ἐ-σεφασον, εἶασα, εἶαθην.

ἔζομαι *sit* (for σεδιομαι), εἰσάμην for ἐ-σεδισαμην.

397 a. D. Hom. has ἔλλαβε *took* (for ἐ-σλαβε), ἔννεον *swam* (for ἐ-σνεον), ἐσσειοντο *shook* (for ἐ-τσειοντο), ἔδδισε *feared* (for ἐ-δσεισε), ἔρρεξα (and ἔρεξα) *did* (for ἐ-φρεξα), ἐσσεύαντο *chased* (for ἐ-κειεσαντο). ἔμμαθε *learned* is due to analogy.

ἔθιζω *accustom* (σφεθίζω, cp. 106), εἴθιζον for ἐ-φειθίζον, εἴθισα, εἴθισθην.

εἶδον *saw*, 2 aor. of ὄράω, for ἐ-φιδον.

εἶλον *took*, 2 aor. of αἰρέω, for ἐ-ἔλον.

εἰλίττω *roll* (φελίττω), εἰλίττον for ἐ-φελίττον, εἰλίξα, εἰλίχθην.

ἔλκω or ἔλκνυ draw (σελκω), ἔλκον for ἐ-σελκον, ἔλκυσα, ἐλκύσθην.

ἐπομαι *follow* (σεπομαι), ἐπόμην for ἐ-σεπομην.

ἐργάζομαι *work* (φεργάζομαι), ἐργασάμην for ἐ-φεργασαμην.

ἔρπω *creep* (σερπω), ἔρπον for ἐ-σερπον.

ἐστιάω *entertain* (φρστιάω), ἐστίων for ἐ-φρστιαιον, ἐστιάσα, ἐστιάσθην.

ἔχω *hold* (σεχω), εἶχον for ἐ-σεχον.

ἔημι *send* (σισημι), aor. dual εἶτον for ἐ-σε-τον-, εἶθην for ἐ-σε-θην.

ἵστημι *set* (σιστημι), plupf. εἰστήκη for ἐ-σε-στηκη.

ὄράω *see* (φοράω), ἴρων.

ὠθέω *push* (φωθέω), ἔωθον, ἴωσα, ἔωσθην.

ὠνέομαι *buy* (φωνέομαι), ἔωνούμην, ἔωνήθην.

The augment always contracts with the initial vowel of the stem after the loss of σ and often after the loss of ϕ .

a. But some of the forms of some of the above verbs are augmented as if no consonant had preceded the first vowel, as ἤργαζόμεν (and εἰργαζόμεν).

400. ἄγνυμι, ἀλίσκομαι, (ἀν)οἶγνυμι, ὄράω, which began originally with ϕ , show forms that appear to have a double augment; as ἔαγην, ἔάλων, (ἀν)ἔφωγον (rarely ἤνοιγον), ἔωρων. These forms appear to be due to transference of quantity (29) from ἤ-φᾶγην, ἤ-φωιγον, ἤ-φωρων, where η is the augment. This augment appears in Hom. ἠ-εἶδεις (-ης?), Att. ἦδεις *you knew*.

401. **Temporal Augment.** — The temporal augment lengthens the first syllable of verbs beginning with a vowel or diphthong. It is so called because it usually increases the *time* required to speak the initial syllable.

α	becomes	η :	ἄγω <i>lead</i>	ἦγον		ἦχη
ε	“	η :	ἐλπίζω <i>hope</i>	ἤλπιζον	ἤλπισα	ἤλπικη
ι	“	ι :	ἱκετεύω <i>supplicate</i>	ἱκέτευον	ἱκέτευσα	ἱκετεύκη
ο	“	ω :	ὀρίζω <i>mark off</i>	ὤριζον	ὤρισα	ὀρίκη
υ	“	υ :	ὕβριζω <i>insult</i>	ὔβριζον	ὔβρισα	ὔβρικη
αι	“	η :	αἰρέω <i>seize</i>	ἤρουν		ἤρηκη
αυ	“	ηυ :	αὐλέω <i>play the flute</i>	ἠύλουν	ἠύλησα	ἠύληκη
ει	“	η :	εἰκάζω <i>liken</i>	ἤκαζον	ἤκασα	
ευ	“	ηυ :	εὐχόμαι <i>pray</i>	ἠύχόμεν	ἠέξαμην	ἠύγμην
οι	“	φ :	οἰκέω <i> dwell</i>	ῥέκουν	ῥέκησα	ῥέκηκη

399 D. Syllabic augment before a vowel appears in Ionic and poetic forms from εἶδον, εἶλω, εἶρω, εἶπω, ἔννυμι, ἔρω, οἶνοχοεῶ, etc. Hom. ἐήδανον (*φασδάνω*) is probably miswritten for ἐάνδανον.

401 D. α becomes ā in Doric and Aeolic; αι and αυ remain.

a. α becomes η: ἄδω *sing*, ἤδον. η, ι, υ, ω remain unchanged. ā usually becomes η: ἀριστάω *breakfast*, ἤριστῃσα. ἀνάλισκω and ἀνάλωω *expend* form ἀνάλωσα and ἀνήλωσα, ἀνάλωθην and ἀνηλώθην. αἶω *hear* makes αἶον.

b. Diphthongs are sometimes unaugmented: εἰ: εἰκαζον, ἦκαζον; εὔ: εὐρέθην and ἠρέθην from εὐρίσκω *find*, εὐξάμην and ἠξάμην from εὐχομαι *pray*. ου is never augmented.

402. Omission of the Augment. — a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts.

b. Homer and the lyric poets often omit both the syllabic and the temporal augment; as φάτο and ἔφατο, βῆν and ἔβην, ἔχον and εἶχον, ἄγον and ἤγον. Iteratives (450) in Homer generally have no augment (ἔχεσκον).

c. Herodotus omits the syllabic augment in pluperfects and in iteratives in σκον only; the temporal augment is generally kept, but it is always omitted in verbs beginning with αι, αυ, ει, ευ, οι, and in ἀγινέω, ἀεθλέω, ἀνώγω, ἔρδω, εἰάω, ὀρμέω; in others (as ἀγορεύω, ἄγω, ἔλκω, ὀρμάω) it is omitted only in some forms, and in still others (ἀγγέλλω, ἄπτω, ἄρχω, ἐπίσταμαι, ἀνέχομαι) it is variable. Hdt. omits the reduplication in the above verbs. In cases of Attic reduplication the augment is never added.

REDUPLICATION

403. Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses, in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

404. Verbs beginning with a simple consonant (except ρ, 405 b) place the initial consonant with ε before the stem: λύω *loose*, λέλυκα, λε-λυκέναι, λέ-λυμαι, λε-λύσομαι. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω *murder*, πε-φόνευκα; θύω *sacrifice*, τέ-θυκα; χορεύω *dance*, κε-χόρευκα.

405. In most other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω *lead*, ἤγα; ὀρθόω *set upright*, ὤρθωκα; ἀγγέλλω *announce*, ἤγγελκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid or nasal), a double consonant, or ρ, simply prefix ε. ρ is here doubled (cp. 397 a). Thus κτιζώ *found*, ἐ-κτικα; σπείρω *sow*, ἔ-σπαρμαι; στρατηγέω

403 D. Hom. generally keeps the reduplication. Exceptions: ἐρχαται and ἐρχατο from ἐργω *shut*, ἀνωγα *order*, ἔσται from ἐννύμι *clothe*. On δέχεται *await*, ἐδέγμην *was expecting* cp. 479 a.

405 b. D. Hom. has βε-ρυπωμένος (*βυπόω soil*), ἔμπορε (*μειρομαι obtain*), ἔσσυμαι (*σεύω*, see 397 a. D); Ionic has ἔκτημαι.

am general, ἐ-στρατήγηκα; ζητέω *seek*, ἐ-ζήτηκα; ψαύω *touch*, ἐ-ψαυκα; ῥίπτω *throw*, ἔ-ρριφα.

N. — Exceptions: κτάομαι *acquire*, κέ-κτημαι (also ἔ-κτημαι) *possess*; and cases where the perf. stem before reduplication begins with two consonants: μμνήσκω *remind*, μέ-μνημαι *remember*; πείπτω *fall*, πέ-πτωκα; πετάννυμι *spread*, πέ-πταμαι.

c. Before a stop and a liquid or nasal the reduplication generally has the full form: γράφω *write*, γέ-γραφα; κλίνω *incline*, κέ-κλικα; βλάπτω *injure*, βέ-βλαφα; πρίω *saw*, πέ-πρίσμαι. But γν- takes ε only (γνωρίζω *recognize*, ἐ-γνώρικα; γιγνώσκω *know*, ἔ-γνωκα); so γλ- generally, and βλ- rarely (γλύφω *carve*, ἔ-γλυφα; βλαστάνω *sprout*, ἐ-βλάστηκα, but usually βε-βλάστηκα).

406. Verbs which originally began with a ρ or σ (cp. 399), reduplicate regularly. When the reduplicated consonant disappeared only ε was left, and this often contracts with an initial vowel of the stem. Thus ἔαγα for ρε-ρᾶγα from ράγνυμι; ἔοικα *am like* for ρε-ροικα; ἔωσμαι for ρε-ρῶσμαι from ρωθέω; ἔστηκα for σε-στηκα from ἴστημι; εἶκα for σεσεκα from ἴημι (σι-σημι).

407. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect, if this begins with a consonant; if the perfect begins with a vowel or diphthong, the pluperfect has the same vowel or diphthong.

Perf. λέλυκα, λέλυμαι, plupf. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔσταλμαι, plupf. ἐ-στάλκη, ἐ-στάλμην from στέλλω *send*; perf. ἠγόρευκα, plupf. ἠγορεύκη from ἀγορεύω *harangue*; perf. ἤρηκα, plupf. ἠρήκη from αἰρέω *seize*. So the verbs whose stems once began with ρ or σ (399); as ἔαγη (ράγνυμι), ἐώσμην (ρωθέω), εἶμην (ἴημι), ἐρρώγη from (ρ)ρήγνυμι. ἴστημι forms εἰστήκη (= ἐ-(σ)εστηκη), but (without augment) also ἔστηκη (Ionic and poet., rare in Attic prose). ἔοικα *am like* forms ἐψήκη. See also 409.

408. Some verbs beginning with a liquid or μ take ει instead of the reduplication: λαμβάνω (λαβ-) *take*, εἰ-ληφα, εἰ-λήφη, εἰ-λημμαι; λαγχάνω (λαχ-) *obtain by lot*, εἰ-ληχα, εἰ-λήχη; λέγω *collect* (in composition) -εἰ-λοχα, -εἰ-λόχη, -εἰ-λεγμαι (rarely λέ-λεγμαι); μέρομαι *receive a share*, εἰ-μαρται it is *fated*, εἰ-μαρτο; also the stems ρ, ρη *say*, εἰ-ρηκα, εἰ-ρήκη.

a. εἰληφα is from σε-σληφα by 32 (cp. Hom. ἔλλαβον for ἐ-σλαβον). εἰμαρται from σε-σμαρται (cp. Hom. ἔμμορε). The other forms in 408 are due to analogy.

406 D. Hdt. has οἶκα (for ἔοικα), ἔωθα *am wont*, plupf. ἐώθεα; Hom. has εἴωθα and ἔωθα.

408 D. Hdt. has λελάβηκα and -λελαμμένος. λελημμαι occurs in tragedy. For Hom. δεῖδεκτο *greeted* we should read δῆδεκτο with η-reduplication (cp. 400). For δεῖδω, δεῖδοικα see 540 D.

409. Attic Reduplication. — Some verbs whose themes begin with *a*, *e*, or *o*, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening *a* and *e* to *η*, *ο* to *ω*.

ἀγείρω *collect*, ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω *awaken*, ἐγ-ήγερμαι; ἐλέγχω *confute*, ἐλ-ήλεγμαι; ὀρύττω *dig*, ὀρ-ώρυχα, ὀρ-ώρυγμαι; ὀμ-νύμι *swear*, ὀμ-ώμοκα; ὄλ-λῦμι *destroy*, 2 pf. ὄλ-ωλα; ἀκούω *hear*, ἀκ-ήκοα for ἀκ-ηκο(υ)α. The plupf. augments, except in the case of verbs with initial *ε*: ὤμ-ωμόκη, (ἀπ)ωλ-ώλη, ἤκ-ηκόη; but ἐλ-ηλύθη (ἔρχομαι), ἐν-ηνέγμην (ἐνεκ-, φέρω), ἐλ-ηλέγμην (ἐλέγχω).

410. Reduplication in the Present. — A few verbs reduplicate in the present system by prefixing the first consonant of the verb stem and *ι*, as γί-γνομαι, γι-γνώσκω, μι-μνήσκω, τί-κτω for τι-τ(ε)κω, πεί-πτω for πι-π(ε)τω, ἴ-στημι for σι-στημι, τί-θημι for θι-θημι (108 a), δίδ-δομι. πίμ-πλη-μι *fill* (πλη-, πλα-) and πίμπρημι *burn* (πρη-, πρα-) insert *μ* (458 N.). τε-τραίν-ω *bore* reduplicates with *ε*.

a. In some verbs the reduplication belongs to the verb stem: βιβάζω *make go* ἐβίβασα, διδάσκω *teach* ἐδίδαξα.

411. Reduplication in the Second Aorist. — ἄγω *lead* forms the 2 aorist ἤγ-αγον, φέρω *bear* forms ἤν-εγκα and ἤν-εγκον.

POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

412. In verbs compounded with a preposition, augment and reduplication regularly stand between the preposition and the verbal part; as ὑπερβαίνω *pass over*, ὑπερ-έβαινον, ὑπερ-βέ-βηκα.

a. Before *ε* (augment or reduplication) ἐκ regains its fuller form ἐξ (115 a), and ἐν and σύν reappear in the form with *ν* if they were modified in the present. Thus ἐκβάλλω *throw out*, ἐξ-έβαλλον, ἐκ-βέβληκα; ἐμβάλλω

409 D. In Hom. 'Attic' reduplication is even more frequent than in Attic; thus ἐσηδώς from ἔδω *eat*, ἐρήρικα *have fallen*, ἐρέριπτο (without lengthening) from ἐρείπω *overthrow*. Other poetical forms occur in the case of ἀγείρω, αἰρέω, ἀλάομαι, ἀραρίσκω, ἐρείδω, ἐρίζω, ἔχω, ὄζω, ὄραω, ὄρέγω, δρύνμι.

410 D. Poetic ἀραρίσκω (ἀρ-) *flit*, ἄπτω (φαί-φικ-ιω) *dart*, μαρμαίρω (μαρ-) *flash*, πορφύρω (φυρ-) *grows red*, παμφαίνω (φαν-) *shine brightly*, ποικνύω (πυν-) *ruff*.

411 D. Hom. has many reduplicated 2 aorists, as πέ-πιθον from πείθω (πιθ-) *persuade*, λε-λαθέσθαι from λανθάω (λαθ-) *escape the notice of*, ἤρ-αρον from ἀραρίσκω (ἀρ-) *join*, ὤρ-ορον from δρύνμι *arouse*. The indic. forms may take the syllabic augment, as in ἐ-πέ-φραδον from φράζω (φραδ-) *tell*. From ἐνίπτω *chide* and ἐρόκω *check* come ἠνίπαπον (and ἐνένιπον) and ἠρόκακον.

throw into, ἐν-έβαλλον; συλλέγω collect, συν-έλεγον, συν-είλοχα; συρρίπτω throw together, συν-έρριψα, συν-έρριφα; συσκευάζω pack together, συν-εσκευάζον, συν-εσκευάζθη.

b. Prepositions (except περί and πρό) drop their final vowel before ε: ἀποβάλλω θήρου away, ἀπ-έβαλλον; but περιβάλλω θήρου around, περι-έβαλλον, προβαίνω step forward, προ-έβην. But πρό may contract with the augment (προῦβην).

413. Some verbs, which in prose are not often used except as compounds, are treated like uncompounded verbs and take the augment before the preposition; as ἐκαθήμην sat from κάθημαι; ἐκάθιζον set, sat from καθίζω; ἡμφέεσα clothed from ἀμφιέννυμι; ἐκάθευδον (and καθήυδον) slept from καθεύδω; ἠπιστάμην, ἠπιστήθη from ἐπίσταμαι understand. From ἀφίημι come ἀφίην and ἡφίην.

414. Some verbs take two augments, one before and the other after the preposition; as ἦν-ειχόμεν, ἦν-εσχόμεν from ἀν-έχομαι endure, ἦν-ώχλων from ἐνοχλέω annoy.

415. Verbs derived from compound nouns generally take augment and reduplication at the beginning; as ἐμῦθολόγουν, μεμῦθολόγηκα from μῦθολόγῳ tell legends (μῦθολόγος teller of legends); φιλοδομοῦν, φιλοδόμηκα from οἰκοδομέω build (οἰκοδόμος house-builder). But verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορέω accuse (κατήγορος), κατηγοροῦν, κατηγορήκα; ἐνθύμειομαι ponder (ἐνθύμος), ἐνεθύμηθη, ἐνεθυμήσθαι. So ἐχειρίζω entrust (ἐν χειρί), ἐνεχειρίσα. A few verbs of this kind have two augments, by imitation of those in 414; as ἡμφεσβήτουν from ἀμφισβητέω dispute, ἦντ-εδέκει from ἀντιδικέω go to law.

416. ἐκκλησιάζω hold an assembly (ἐκκλησιά) makes ἡκ-κλησιάζον or ἐξ-εκλησιάζον. ἐγγνάω pledge makes ἐνεγύων, ἐνεγύησα and (better) ἡγγύων, ἡγγύησα.

417. Compounds with δυσ- ill and εὖ well. (1) δυστυχέω am unhappy, ἐ-δυσ-τύχουν, δε-δυσ-τύχηκα. (2) εὐεργετέω do good, εὐεργέτησαν, εὐεργέτηκα (inscrip.), εὐηργέτηκα (texts).

TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

418. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters or combinations of letters. No tense-suffixes are added (1) in the 2 aor. act. and mid. and 2 perf. and plupf. of μ-verbs; (2) in the perf. and plupf. mid. of verbs in -ω and -μ. The tense-suffixes are as follows:—

418 D. For the Doric future -σε%ε-, see 512. — For the Epic 1 aor. -σ%ε-, see 515 D. — For the doubling of σ in the future and 1 aor., see 507 b. D., 517 b. D.

1. Present system, $-\epsilon-$, $-\tau\epsilon-$, $-\iota\epsilon-$, $-\nu\epsilon-$, $-\alpha\nu\epsilon-$, $-\nu\epsilon\epsilon-$, $-\nu\alpha-$, $-\nu\nu-$, $-(\iota)\sigma\kappa\epsilon$; or none, as in $\phi\alpha-\mu\acute{\epsilon}\nu$.
 2. Future system, $-\sigma\epsilon-$.
 3. First aorist system, $-\sigma\alpha-$.
 4. Second aorist system, $-\epsilon-$; or none, as in $\xi-\sigma\tau\eta-\nu$.
 5. First perfect system, $-\kappa\alpha-$ (plupf. $-\kappa\eta-$ from $-\kappa\epsilon\alpha-$; $-\kappa\epsilon\iota-$ from $-\kappa\epsilon\epsilon-$; $-\kappa\epsilon-$).
 6. Second perfect system, $-\alpha-$ (plupf. $-\eta-$, $-\epsilon\iota-$, or $-\epsilon-$); or none, as in $\xi-\sigma\tau\alpha-\tau\epsilon$.
 7. Perfect middle system, none (future perfect $-\sigma\epsilon\epsilon-$).
 8. First passive system, $\theta\eta-$, $-\theta\epsilon-$ (future passive $-\theta\eta\sigma\epsilon-$).
 9. Second passive system, η , $-\epsilon-$ (future passive $-\eta\sigma\epsilon-$).
- N. — In 5 and 6 α is not the thematic vowel, but has been introduced from 3, where it is the relic of a personal ending (425 a, 426 a, 520).

419. Thematic Vowel. — The thematic, or variable, vowel appears at the end of the tense-stems in the pres., imperf., and 2 aor. act. and mid. of ω -verbs, and in all futures and fut. perfects. The thematic vowel in the indicative is σ before μ or ν (and in the optative of the tenses mentioned); elsewhere it is ϵ . Thus $\lambda\bar{\upsilon}\epsilon-$, $\acute{\epsilon}\lambda\bar{\upsilon}\epsilon-$, $\acute{\epsilon}\lambda\pi\epsilon-$, $\lambda\bar{\upsilon}\sigma\epsilon-$, $\lambda\upsilon\theta\eta\sigma\epsilon-$, $\lambda\epsilon\lambda\bar{\upsilon}\sigma\epsilon-$.

420. In the subjunctive of all verbs the thematic vowel is $-\omega/\eta-$. Thus $\lambda\bar{\upsilon}\omega-\mu\epsilon\nu$, $\lambda\bar{\upsilon}\eta-\tau\epsilon$, $\lambda\bar{\upsilon}\sigma\omega-\mu\epsilon\nu$, $\sigma\tau\epsilon\iota\lambda\eta-\tau\epsilon$, $\tau\iota\theta\bar{\omega}\mu\epsilon\nu$ from $\tau\iota\theta\acute{\epsilon}-\omega-\mu\epsilon\nu$, $\theta\bar{\omega}$ from $\theta\acute{\epsilon}-\omega$, $\tau\iota\theta\eta\tau\epsilon$ from $\tau\iota\theta\acute{\epsilon}-\eta-\tau\epsilon$, $\lambda\upsilon\theta\bar{\omega}$ from $\lambda\upsilon\theta\acute{\epsilon}-\omega$.

421. Mood-Suffixes of the Optative. — The optative adds the mood-suffix $-\bar{\iota}$, or $-\eta\eta$, which contracts with the final vowel of the tense-stem: $\lambda\bar{\upsilon}\sigma\bar{\iota}\mu\iota$ for $\lambda\bar{\upsilon}\sigma\bar{\iota}-\mu\iota$, $\phi\iota\lambda\epsilon\sigma\bar{\iota}\eta\eta$ for $\phi\iota\lambda\epsilon\sigma\bar{\iota}-\eta\eta$, $\lambda\bar{\upsilon}\sigma\alpha\bar{\iota}\mu\iota$ for $\lambda\bar{\upsilon}\sigma\alpha-\bar{\iota}-\mu\iota$. When the suffix is $-\eta\eta$, the 1 pers. sing. ends in $-\nu$; as $\tau\iota\mu\alpha\sigma\bar{\iota}\eta\eta$ = $\tau\iota\mu\acute{\omega}\eta\eta$; when it is $-\bar{\iota}$, the 1 pers. sing. ends in $-\mu\iota$, as $\tau\iota\mu\acute{\alpha}\sigma\bar{\iota}-\mu\iota$ = $\tau\iota\mu\acute{\omega}\mu\iota$.

422. $\eta\eta$ is used as follows (in all other cases $-\bar{\iota}$): —

a. In contracted verbs in the pres. act. sing., rarely in dual and plural. $-\bar{\iota}$ appears in dual and plural, rarely in the singular. So in liquid and nasal verbs in the future act. sing.: $\phi\alpha\nu\acute{\omega}\eta\eta-\nu$ for $\phi\alpha\nu\epsilon\sigma\bar{\iota}\eta\eta-\nu$. In dual and plural $-\bar{\iota}$: $\phi\alpha\nu\acute{\omega}\bar{\iota}\tau\omicron\nu$, $\phi\alpha\nu\acute{\omega}\bar{\iota}\mu\epsilon\nu$ for $\phi\alpha\nu\epsilon\sigma\bar{\iota}-\bar{\iota}-\tau\omicron\nu$, $\phi\alpha\nu\epsilon\sigma\bar{\iota}-\bar{\iota}-\mu\epsilon\nu$.

b. In the sing. of μ -verbs (pres. and 2 aor. act.), of 2 aorists inflected like those of μ -verbs, and of the aor. pass.: $\tau\iota\theta\acute{\epsilon}\bar{\iota}\eta\eta$ for $\tau\iota\theta\epsilon-\bar{\iota}\eta\eta-\nu$, $\delta\iota\delta\acute{\omega}\bar{\iota}\eta\eta$ for $\delta\iota\delta\acute{\omega}-\bar{\iota}\eta\eta-\nu$, $\theta\acute{\epsilon}\bar{\iota}\eta\eta$ for $\theta\epsilon-\bar{\iota}\eta\eta-\nu$, $\gamma\gamma\omega-\bar{\iota}\eta\eta$, $\lambda\upsilon\theta\epsilon\bar{\iota}\eta\eta$ for $\lambda\upsilon\theta\epsilon-\bar{\iota}\eta\eta-\nu$, $\phi\alpha\nu\acute{\epsilon}\bar{\iota}\eta\eta$ for $\phi\alpha\nu\epsilon-\bar{\iota}\eta\eta-\nu$. $-\bar{\iota}$ is more common in the dual and plural: $\tau\iota\theta\acute{\epsilon}\bar{\iota}-\mu\epsilon\nu$ for $\tau\iota\theta\acute{\epsilon}-\bar{\iota}-\mu\epsilon\nu$, $\delta\iota\delta\acute{\omega}\bar{\iota}-\mu\epsilon\nu$ for $\delta\iota\delta\acute{\omega}-\bar{\iota}-\mu\epsilon\nu$, $\theta\acute{\epsilon}\bar{\iota}\tau\epsilon$ for $\theta\acute{\epsilon}-\bar{\iota}-\tau\epsilon$, $\lambda\upsilon\theta\acute{\epsilon}\bar{\iota}\mu\epsilon\nu$ for $\lambda\upsilon\theta\acute{\epsilon}-\bar{\iota}-\mu\epsilon\nu$, $\phi\alpha\nu\acute{\epsilon}\bar{\iota}\tau\epsilon$ for $\phi\alpha\nu\acute{\epsilon}-\bar{\iota}-\tau\epsilon$. Verbs in $-\nu\bar{\iota}\mu\iota$ make the opt. like $\lambda\bar{\upsilon}\omega$.

420 D. Hom. has $-\epsilon-$ instead of $-\omega/\eta-$, especially in the 1 aor., 2 aor. of μ -verbs, and 2 aor. pass.; as $\acute{\epsilon}\rho\acute{\upsilon}\sigma\sigma\mu\epsilon\nu$, $\acute{\alpha}\lambda\gamma\eta\sigma\tau\epsilon$, $\mu\bar{\iota}\theta\eta\sigma\mu\alpha\iota$, $\acute{\epsilon}\phi\acute{\alpha}\psi\epsilon\alpha\iota$, $\delta\eta\lambda\eta\sigma\tau\epsilon\alpha\iota$; $\gamma\eta\gamma\omega\mu\epsilon\nu$, $\delta\acute{\omega}\mu\epsilon\nu$, $\beta\lambda\eta\tau\epsilon\alpha\iota$; $\tau\tau\alpha\pi\epsilon\lambda\omicron\mu\epsilon\nu$, $\delta\alpha\mu\epsilon\lambda\epsilon\tau\epsilon$; and also in $\iota\omicron\mu\epsilon\nu$, $\epsilon\iota\delta\omicron\mu\epsilon\nu$. Pind. has $\beta\acute{\alpha}\delta\sigma\mu\epsilon\nu$. These forms do not occur in the sing. or 3 pl. of the active. Verbs in ω rarely show this ϵ in the pres. Cp. 513 a.

422 D. $-\eta\eta$ is very rare in Hom. in the dual and plural.

c. In some 2 perfects, as *προεληλυθόης*, and in the 2 aor. *σχοίην* from *ἔχω* (but *-σχοίμι* in composition).

N.—In the 3 pl. *-ιε-* is regular before *-ν*: *λύο-ιε-ν*, *τιθε-ιε-ν*, *λυθε-ιε-ν*.

423. a. In the 1 aor. opt. act. the endings *-ειας*, *-ειε*, and *-ειαν* are more common than *-αις*, *-αι*, *-αιεν*.

b. In the aor. opt. pass. of all verbs, in the pres., 2 aor., and 2 perf. opt. act. of *μι*-verbs and in the pres. opt. act. of contracted verbs, *-ιτον*, *-ιτην*, *-ιμεν*, *-ιτε*, *-ιεν* are commoner than *-ιητον*, *-ιητην*, *-ιημεν*, *-ιητε*, *-ιησαν*. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contracted verbs *-ιητε* is very common in the 2 pl. and is sometimes the only form in the Mss., as *δοίητε*, *θείητε*, *γνοίητε*, *βαίητε*, *λυθείητε*, *φανείητε*; but as the forms in question occur only in prose writers their genuineness is unsupported by metrical evidence. Cp. 365 a.

ENDINGS OF THE VERB: PERSONAL ENDINGS

424. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 327. The personal endings of the four finite moods are given below. In many forms only the *μι*-verbs preserve distinct endings. The first person dual, when it is used, generally has the form of the first person plural. The first and second aorists passive have active endings.

	ACTIVE		MIDDLE	
	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)
	AND SUBJUNCTIVE	AND OPTATIVE	AND SUBJUNCTIVE	AND OPTATIVE
Sing. 1.	— or <i>-μι</i>	<i>-ν</i>	<i>-μαι</i>	<i>-μην</i>
2.	<i>-ς</i> (for <i>-σι</i>), <i>-θα</i> (<i>-σθα</i>)	<i>-ς</i> , <i>-σθα</i>	<i>-σαι</i>	<i>-σο</i>
3.	<i>-σι</i> (for <i>-τι</i>)	—	<i>-ται</i>	<i>-το</i>
Dual 2.	<i>-τον</i>	<i>-τον</i>	<i>-σθον</i>	<i>-σθον</i>
3.	<i>-τον</i>	<i>-την</i>	<i>-σθον</i>	<i>-σθην</i>
Plur. 1.	<i>-μεν</i>	<i>-μεν</i>	<i>-μεθα</i>	<i>-μεθα</i>
2.	<i>-τε</i>	<i>-τε</i>	<i>-σθε</i>	<i>-σθε</i>
3.	<i>-νσι</i> (for <i>-ντι</i>)	<i>-ν</i> , <i>-σαν</i>	<i>-νται</i>	<i>-ντο</i>

424 D. Doric has *-τι* for *-σι*, *-μες* for *-μεν*, *-ντι* in 3 pl., and *-τᾶν*, *-σθᾶν*, *-μᾶν* for *-την*, *-σθην*, *-μην*. *-τᾶν*, *-σθᾶν*, *-μᾶν* are also Aeolic.

	ACTIVE	MIDDLE
	IMPERATIVE	
Sing. 2.	—, -θι, -ς	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-ντων (-τωσαν)	-σθων (-σθωσαν)

425. PRIMARY ENDINGS OF THE ACTIVE (INDIC. AND SUBJ.)

a. 1 Sing. — μ is found in the pres. indic. of μ -verbs. ω -verbs have no personal ending in pres. and fut. indic. and in the subj., simply lengthening the thematic vowel. The perf. indic. has no personal ending, α taking the place of a thematic vowel.

b. 2 Sing. — (1) σ is found in Hom. *ἔσσι θου art* (Attic $\epsilon\lambda$ is derived from $\acute{\epsilon}\sigma$). The ending ς of forms like *λύει-ς* and *τίθη-ς* is probably the secondary ending ς . Subj. *λύη-ς* imitates the indic., but with long thematic vowel. *τιθή-ς* is for *τιθέ-ης*. In the perfect σ (not for σ) has been added.

(2) $\theta\alpha$ is a perfect ending, as in *οἶσθα knowest* for *οἶδ + θα* (69). From such perfects (σ) $\theta\alpha$ spread to the imperfect, as *ἦσθα wast*, *ἤουσθα wentest*, *ἔφησθα saidst*, and to *ἤδουσθα* or *ἤδεισθα knewest*. The perfect commonly has $\alpha\sigma$.

c. 3 Sing. — τ is found in the pres. indic. of μ -verbs: *ἔσ-τι*, *τίθησι* for *τίθη-τι* (Doric) for 100. *λύει* is obscure, but it is not from *λύε-σι* for *λύε-τι*. Subj. *λύη*, *τιθή* (for *τιθέη*) imitate *λύει*, but with long thematic vowel. In the perfect, ϵ with no personal ending.

d. 3 Pl. — Original $\nu\tau$ is retained in Doric (*λύοντι*, *ἐντί*), whence Attic σ (*λύουσι*, *εἰσί*, 100 a). Subj. *λύωσι* from *λύω-ντι*, *τιθῶσι* from *τιθέ-ωντι*, *ποιῶσι* from *ποιῶ-ντι* (Dor.). Many μ -forms are derived from $\alpha\nu\tau$, as *τιθέ-ασι* (*τιθέ-αντι*), *διδῶσι* (*διδό-αντι*), *ιστᾶσι* (from *ιστά-αντι*), whose accent was transferred to *τιθείσι* (501 D.) and *διδούσι*, the earlier forms of which are seen in Dor. *τιθε-ντι*, *δίδο-ντι*. $\alpha\tau$ from $\gamma\tau$ (30 b), properly the ending of the perfect in consonant stems, appears as $\alpha\sigma$ in Hom. *πεφύκασι*; but it has been replaced by $\alpha\sigma$ from $\alpha\nu\tau$, as in *τετράφ-ασι* and *λελύκ-ασι*.

425 a. D. Hom. subj. *ἐθέλωμι*, *τύχωμι*, *ἀγάγωμι*, are unoriginal formations for *ἐθέλω*, etc. Aeolic has *φίλημι*, *δοκίμωμι* (indic.), etc.

b. (1) $\epsilon\varsigma$ or $\epsilon\lambda\varsigma$ in Hom. and Hdt. is from $\epsilon\lambda + \varsigma$. For this form *ἔσσ(ι)* may be read in Hom. Theocr. has $\epsilon\varsigma$ for $\epsilon\upsilon\varsigma$ (*ἀμέλγες*); for *πεπόνθει* see 531 D. 2.

(2) $\sigma\theta\alpha$ in Hom. indic. *φήσθα*, *τίθησθα*, *ἤδησθα*; subj. *ἐθέλησθα*, also written *ἐθέλησθα*; opt. (rarely) *κλαίωσθα*, *βάλοισθα*. $\sigma\theta\alpha$ is rare in Doric and Aeolic.

c. Indic.: Aeolic *τίθη*, *ποίη*, *στεφάνοι*, but *ἦσι* says 385 D. Subj.: Hom. *ἐθέλησι* (also written *ἐθέλησι*), *φορέησι*, *θέησι*.

d. Aeolic *λοῖοισι*, *φίλεισι*, *τίμαισι*. Hom. $\alpha\sigma$ in *ταῖσι* they go, *ἔασι* they are, and in perf. *βεβάασι*, *γεγάασι*.

426. SECONDARY ENDINGS OF THE ACTIVE (INDIC. AND OPT.)

The optative generally has the endings of the secondary tenses of the indicative.

a. 1 Sing. — *-ν* stands for μ (18, 115), which, after a consonant, became α : $\xi\lambda\upsilon\sigma\alpha$ for $\xi\lambda\upsilon\sigma\mu$ (520 a). In the plupf. *-η* is from $\epsilon\alpha$ (429). *-ν* is found in the opt. when the mood-suffix is *-ιη-*; elsewhere the opt. has *-μ*.

b. 2 Sing. — On *-σθα* see 425 b (2).

c. 3 Sing. — *-τ* is dropped (115): $\xi\lambda\upsilon\epsilon$, $\acute{\epsilon}\tau\acute{\epsilon}\theta\eta$, $\lambda\upsilon\omicron\iota$, $\epsilon\dot{\iota}\eta$. $\xi\lambda\upsilon\sigma\epsilon$ has *-ε* from the perf. (cp. $\omicron\dot{\iota}\delta\epsilon$) and shows no personal ending. Cp. 520 a.

d. Dual. — *-την* for *-τον* in 2 dual is rare. Hom. $\acute{\epsilon}\tau\epsilon\upsilon\chi\epsilon\tau\omicron\nu$ as 3 dual.

e. 3 Pl. — *-ν* for *-ντ* by 115. *-σαν* (taken from the 1 aor.) is used (1) in the imperf. and 2 aor. of μ -verbs, as $\acute{\epsilon}\tau\acute{\iota}\theta\epsilon\text{-}\sigma\alpha\nu$, $\acute{\epsilon}\theta\epsilon\text{-}\sigma\alpha\nu$; (2) in the aor. pass., as $\acute{\epsilon}\lambda\upsilon\theta\eta\text{-}\sigma\alpha\nu$, $\acute{\epsilon}\phi\acute{\alpha}\nu\eta\text{-}\sigma\alpha\nu$; (3) in the plupf., as $\acute{\epsilon}\lambda\epsilon\lambda\upsilon\kappa\epsilon\text{-}\sigma\alpha\nu$; (4) in the opt. when *-ιη-* is the mood-suffix (422).

427. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — *-σαι* retains its σ in the perf. of all verbs ($\lambda\acute{\epsilon}\lambda\upsilon\text{-}\sigma\alpha\iota$) and in the pres. indic. of μ -verbs ($\tau\acute{\iota}\theta\epsilon\text{-}\sigma\alpha\iota$), by analogy with such perfect forms as $\gamma\acute{\epsilon}\gamma\tau\alpha\iota$, where σ is kept. Elsewhere σ is dropped between vowels.

N. 1. — η and *-ει* are found in the indic. pres. and fut. mid., fut. pass., and fut. perf. pass. $\epsilon\text{-}(\sigma)\alpha\iota$ yields η (written EI in the Old Attic alphabet, 2); η is usually given as the proper spelling in the texts of the tragic poets, whereas $\epsilon\iota$ is printed in the texts of prose and comedy. $\epsilon\iota$ was often written for η (η) after 400 B.C., since both had the sound of a close long e . It is often impossible to settle the spelling; but $\beta\omicron\upsilon\lambda\epsilon\iota$ *wishest*, $\omicron\acute{\iota}\epsilon\iota$ *thinkest*, and $\delta\psi\epsilon\iota$ *shalt see* have only the *-ει* forms.

N. 2. — $\delta\acute{\upsilon}\nu\alpha$ and $\delta\acute{\upsilon}\nu\eta$ for $\delta\acute{\upsilon}\nu\alpha\sigma\alpha\iota$ ($\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$ *am able*), $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha$ and $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\eta$ for $\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota$ ($\acute{\epsilon}\pi\acute{\iota}\sigma\tau\alpha\mu\alpha\iota$ *understand*), $\acute{\epsilon}\phi\acute{\epsilon}\iota$ for $\acute{\epsilon}\phi\acute{\epsilon}\iota\sigma\alpha\iota$ ($\acute{\epsilon}\phi\acute{\epsilon}\iota\mu\alpha\iota$ *command*), are poetic and dialectic or late.

b. 2 Sing. — *-σο* retains its σ in the plupf. of all verbs, and in the imperf. of μ -verbs. Elsewhere it loses its σ between vowels.

426 c. D. Doric $\eta\varsigma$ was for $\eta\sigma(\tau)$.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as $\xi\sigma\tau\acute{\alpha}\text{-}\nu$ ($\xi\sigma\tau\eta\text{-}\sigma\alpha\nu$), $\xi\delta\acute{\iota}\delta\omicron\text{-}\nu$ ($\acute{\epsilon}\delta\acute{\iota}\delta\omicron\text{-}\sigma\alpha\nu$), $\phi\acute{\iota}\lambda\eta\theta\epsilon\nu$ ($\acute{\epsilon}\phi\acute{\iota}\lambda\acute{\eta}\theta\eta\text{-}\sigma\alpha\nu$), $\tau\rho\acute{\alpha}\phi\epsilon\nu$ ($\acute{\epsilon}\tau\rho\acute{\alpha}\phi\eta\text{-}\sigma\alpha\nu$). *-εν* is from $\text{-}\eta\nu(\tau)$, an original long vowel before ν and a consonant being regularly shortened in primitive Greek. Cp. 570 D.

427 a. D. Hom. $\beta\omicron\upsilon\lambda\epsilon\alpha\iota$, perf. $\mu\acute{\epsilon}\mu\eta\eta\alpha\iota$, but pres. $\delta\acute{\upsilon}\nu\alpha\sigma\alpha\iota$, $\pi\alpha\rho\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota$; $\delta\psi\epsilon\iota$ is unique (for $\delta\psi\epsilon\alpha\iota$); subj. $\delta\acute{\upsilon}\nu\eta\alpha\iota$. Doric often contracts, as $\omicron\eta$ for $\omicron\epsilon\text{-}\alpha\iota$. Aeolic generally leaves $\epsilon\alpha\iota$ open ($\kappa\epsilon\acute{\iota}\sigma\epsilon\text{-}\alpha\iota$). Hdt. has open $\text{-}\epsilon\alpha\iota$, $\text{-}\eta\alpha\iota$.

b. Hom., Doric, and Aeolic generally have open forms. Hom. has $\acute{\epsilon}\mu\acute{\alpha}\rho\eta\alpha\omicron$ for Attic $\acute{\epsilon}\mu\acute{\alpha}\rho\eta\alpha\sigma\omicron$, and may drop σ even in the plupf. ($\xi\sigma\sigma\omicron$). When Doric contracts $\alpha\omicron$ we have $\bar{\alpha}$. In Hdt. $\alpha\omicron$, $\epsilon\omicron$ are open, but the writing $\epsilon\nu$ for $\epsilon\omicron$ is found.

f. Hom. has $\text{-}\alpha\tau\alpha\iota$, $\text{-}\alpha\tau\omicron$ regularly in the perf. and plupf. of consonant stems,

N. 1. — *ἔδύνω* or *ῥδύνω* and *ῥπίστω* are commoner than *ἔδύνασο* and *ῥπίστασο*.

N. 2. — After a long vowel or diphthong in the 2 aor. indic. mid. -*σο* is retained, as *ᾠήσο* (*δόννημι benefiti*), *εἶσο* (*ἴημι send*).

c. Dual. — *-μεθον* is very rarely used as the 1 dual ending (Hom. *περιδῶμεθον*, Soph. *λελείμεθον*). Hom. has *-σθον* for *-σθην* in *θωρήσσεσθον*.

d. 1 Pl. — In epic and dramatic poetry *-μεσθα* is often used for *-μεθα* for metrical reasons (*βουλόμεσθα*, *ἐπιστάμεσθα*).

e. 2 Pl. — On the loss of *σ* in *σθε* (*ἔσταλθε*), see 89.

f. 3 Pl. — After vowel stems *-νται*, *-ντο* are kept; after consonant stems they became *-ται*, *-ατο* (30 b), which endings were retained in prose till about 400 B.C. (*e.g.* *τετάχεται*, *ἔτετάχατο*).

428.

ENDINGS OF THE IMPERATIVE

1. Active. 2 Sing. — *λύε*, *λίπε*, *τίθει* (for *τίθε-ε*) have lost no ending. *-θι* is found in 2 aor. pass. as *φάνη-θι*; in some 2 aorists, as *στῆ-θι*, *γνώ-θι*, *πί-θι*, *τλή-θι*, in 2 perf. *ἔστα-θι*. Also in *ἴσ-θι be* or *ἴκνω*, *ἴθι go*, *φάθι* or *φαθί say*. In 1 aor. pass. imv. *-θι* becomes *-τι* after *-θη* (*λύθητι* for *λυθηθι*, 108 b).

a. *-ς* (not derived from *-θι*) occurs in *θίς*, *ἔς*, *δός*, *σχές*. *λύσ-ον* aor. act., *λύσ-αι* aor. mid., and similar forms, are obscure.

2. Middle. 2 Sing. — *-σο* retains its *σ* in the (rare) perf. of all verbs and in the pres. of *μ*-verbs (*τίθεισο*). Elsewhere *σ* is dropped.

3. 3 Pl. — For *-ντων* and *-σθων* we find *-τωσαν* and *-σθωσαν* in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C.

ENDINGS OF THE PLUPERFECT

429. Pluperfect *-η*, *-ης*, *-ει(ν)* are derived from *-ε(σ)α*, *-ε(σ)ας*, *-ε(σ)ε*. In later Greek *ει* spread from the 3 sing., and the endings are *-ειν*, *-εις*, *-ει(ν)*, *-ειτον*, *-ειτην*, *-ειμεν*, *-ειτε*, and (very late) *-εισαν*. The best Mss. of Demosthenes have *-ειν* in 1 sing.

as *τετράφαται*, *ἔται* for *ἔσ-νται*, *ἦατο* for *ἦσ-ντο* from *ἦμαι* (*ἦσμαι*); also in stems ending in *-ι*, as *ἐφθίατο*. *-ται*, *-ατο* were transferred to vowel stems, as Hom. *βεβλήαται*, *βεβλήατο*, Hdt. *δυνέαται*. Hom. has *-δ-αται* in *ἐληλάδαται* from *ελαύνω drive*. In the opt. *-ατο* always in Hom. and sometimes in Attic poetry (*γενόιατο* for *γένοιντο*). In Hdt. *η* before *-αται*, *-ατο* is shortened, as perf. *ἠγάται* for *ἠγήαται* = *ἠγγηται*, *ἔβεβλέατο* for *ἠατο*. For *κείνται*, Hom. has *κείαται* and *κέαται*, Hdt. *κέαται*. In the opt. Hdt. has *-ατο*: *βουλόιατο*, *δεξάιατο*. In Hdt. *-αται*, *-ατο* occur even in the present system, as *τιθέαται*, *δυνέαται*, *ιστέατο*.

428 D. 1. *-θι* is not rare in Hom., pres. *δίδωθι* = *δίδου*, *δρυνθι*, aor. *κλύθι*, perf. *τέτλαθι*. Aeolic *ἰσᾶ*, *φίλη*. *πείε*, *δέχοι*, *δίδοι* (Pindar) are very rare.

2. Hom. *βάλλε-ο* (rarely *βάλλευ*). *ἔρειο*, *σπείο* are from *-εο*.

3. Doric *-ντω*; Aeolic *-ντον*, as *φέροντον*. Doric *-σθω* (pl.) and *-σθων*.

429 D. Hom. has *-εα*, *-ης*, *-ει* or *ει-ν* (*-εε* only in *ἦδεε*), *-εσαν*; sing. also rarely *-ον*, *-εσ*, *-ε*; Hdt. has *-εα*, *-εας*, *-εε* (*-ει* ?), *-εατε*, *-εσαν*.

σθ IN ENDINGS

430. The σ of the endings -σθε, -σθω, -σθον, -σθων, -σθαι seems to have spread from forms like τετέλεσ-θε (357 N.), ἔζωσ-θε (ζώννυμι *girt*), etc., where a sigma-stem was followed by original -θε.

ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

431. Infinitives. — The following endings are added to the tense-stem :

- a. -εν : in pres. and 2 aor. act. of ω-verbs, all act. futures, as λύειν, τιμᾶν, λιπέειν, λύσειν, φανείν from λύε-εν, τιμᾶε-εν, λιπέ-εν, λύσε-εν, φανέε-εν.
- b. -αι : in 1 aor. act. as λύσαι, παιδεύσαι, δείξαι.
- c. -ναι : in (1) pres. and 2 perf. of μ-verbs, the two pass. aorists, as τιθέ-ναι, ἑστά-ναι, λυθῆ-ναι, φανῆ-ναι ; (2) perf. act., as λελυκέ-ναι and εἰδέ-ναι.
N. 1. — -ναι appears in the 2 aor. of μ-verbs, as δοῦναι from δό-ναι.
- d. -σθαι : in other cases.

432. Participles. — The following endings are added to the tense-stem :

- a. -ντ- : in all act. tenses except the perf., and in 1 and 2 aor. pass. (269).
- b. -σθ- : (for -σθ-) in the perf. act. ; masc. -ώς, fem. -υῖα, neut. -ός (269 c, d).
- c. -μενο- : in the middle, and in the pass. except in the aorist.

433. Verbal Adjectives. — Most verbal adjs. in -τός and -τέος are formed by adding these suffixes to the verb-stem as it appears in the 1 or 2 aor. pass. Thus φιλητός, -τέος (ἐ-φιλή-θην) ; πιστός, -τέος (ἐ-πίεισ-θην) ; σταλτός, -τέος (ἐ-στάλ-ην). See 393 c.

a. Some are derived from other stem-forms (pres. and fut.), as φερ-τός, ἰ-τέον, δυνα-τός ; μενετός (cp. fut. μενέ-ω, whence μενῶ).

FORMATION OF THE TENSE-SYSTEMS (Ω AND ΜΙ-VERBS)

CHANGES IN THE VERB-STEM

434. Variation in Quantity. — Many verbs of the First Class (453 ff.) show variation in the quantity of the last vowel of the

431 D. -μεναι in Hom. athematic pres. (ἔμμεναι), 2 aor. (σπήμεναι), 2 perf. (ἑστάμεναι), aor. pass. (μιγήμεναι, σαήμεναι) ; Hom. thematic pres. (αἰδέμεναι, καλήμεναι), fut. (ἀξέμεναι), 2 aor. (ἐλθέμεναι) ; and in Aeolic ἔμμεναι, δόμεναι.

-μεν in Hom. usually follows a short vowel and usually precedes a vowel : athematic pres. (ἔμμεν), 2 aor. (δόμεν), 2 perf. (ἑστάμεν), Hom. thematic pres. (φερέμεν), fut. (οἰσέμεν), 2 aor. (ἐλθέμεν) ; and in Dor. pres. ἤμεν (or εἶμεν), 2 aor. δόμεν, aor. pass. κριθήμεν.

-ν in Aeolic pres. ἀγην, κάλην, δίδων, fut. δώσην, 2 aor. πάθην, perf. τεθνάκην, aor. pass. ἐπιμελήθην. Dor. pres. ἀγεν, φαίην, ἐνοικέν, καλήν, 2 aor. ἐξελέν, μολήν, perf. δεδώκεν, δεδούκην, γεγάκειν = γεγονέται.

Hom. has ἰδέεν (miswritten ἰδέειν), but no case of -ναι (for ἰέναι write ἱμεναι). In Hom. -ναι follows a long vowel.

verb-stem, as *τρέψω τυβ*, *τρέψω*, *ἔτριψα*, *τέτριφα*, *τέτριμμαί*, *ἐτρέβην*.

435. Vowel Gradation (30, 31). — Many verbs of the First Class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the 2 aorist and 2 passive systems; the corresponding strong grades, *ει (οι)*, *ευ (ου)*, *η (ω)*, generally appear in the other systems (*οι, ου, ω*, in the 2 perfect). *a* is the weak grade of *e*, when *e* is preceded or followed by a liquid or a nasal.

a. *ε, ο, α* (cp. 437): *τρέπω τυρν*, *τρέψω*, *ἔτριψα*, 2 aor. mid. *ἐτραπόμην*, 2 perf. *τέτροφα*, *τέτραμμαί*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην* (usually intrans.).

b. *ει, οι, ι*: *λείπω leave*, *λείψω*, 2 perf. *λέλοιπα*, *λέλειμμαί*, *ελείφθην*, 2 aor. *ἔλιπον*; *ἀλείφω anoint*, 2 perf. *ἀλήλιφα*, *ἀλήλιμμαί*.

c. *ευ, ου, υ*: *ἐλεύ(θ)σομαι shall go*, 2 perf. *ἐλήλυθα* (Epic. *ἐλήλουθα*), 2 aor. (Epic. *ἤλυθον*); *φεύγω flee*, *φεύσομαι* or *φευξοῦμαι*, 2 perf. *πέφενγα*, 2 aor. *ἔφηνον*.

d. *η, ω, α*: *ρήγνυμι break*, *ρήξω*, *ἔρρηξα*, 2 perf. *ἔρρωγα*, 2 aor. pass. *ἔρράγην*; *τήκω melt*, *τήξω*, *ἔτηξα*, *τέτηκα*, *ἐτήχθην*, 2 aor. pass. *ἐτάκην*.

436. Expulsion of a short vowel between consonants produces a weak form of the stem of the same grade as *ι, υ, α* (31). Cp. *γί-γν-ο-μαι become* (aor. *ἔ-γεν-ό-μην*), *ἔ-πτ-ό-μην* (pres. *πέτ-ο-μαι fly*) with *ἔ-λπ-ο-ν*, *ἔ-φυγ-ο-ν*, *ἔ-τάκ-η-ν* (435 d). So *ἔ-σχ-ο-ν got* from *ἔχ-ω have (σεχ)*; cp. 108 e.

437. Many verbs whose verb-stems contain a liquid or a nasal show two or all of the gradations *ε, ο, α*; as follows: *ο* in the second perfect, *α* in the first perfect, perfect middle, second aorist passive (rarely in the first aorist active), and *e* in other tense-systems.

στρέφω τυρν, *ἔστροφα*, *ἔστραμμαί*, *ἐστράφην* (intrans.); *σπείρω (σπερ-ιω, 471) sow*, *ἔσπαρμαι*, *ἔσπάρην*; *στέλλω (σ텔-ιω) send*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τρέπ-ω τυρν*, *τέτροφα*, *τέτραμμαί*, *ἐτράπην*, *ἔτραπον* (poetic) (1 aor. pass. *ἐτρέφθην*); *τρέφ-ω nourish*, *τέτροφα*, *τέθραμμαί*, *ἐτράφην* (1 aor. pass. *ἐθρέφθην*); *φθείρω (φθερ-ιω) destroy*, *ἔφθαρκα*, *ἔφθορα*, *ἔφθαρμαι*, *ἔφθάρην*; *τεινώ (τεν-ιω) stretch*, *τέτακα*, *τέταμαι* (1 aor. pass. *ἐτάθην*). Cp. also *κτείνω (κτεν-ιω) kill*, *-έκτονα*, *έκτανον* (poetic); *κλέπ-τ-ω steal*, *κέκλοφα*, *έκλάπην*; *πλέκ-ω weave*, *πέπλοχα*, *έπλάκην*.

434 D. For Attic *λδω*, *δδω*, *δλδω*, *θδω* (usually), Hom. has *λδω* (usually), *δδω*, *δλδω*, *θδω* (usually). The *υ* of Attic is due to the influence of the fut. and aor. (*λδσω*, *ελδσα*).

a. The weak grade *a* comes from the sonant liquid or nasal (18): *τέτραμαι* for *τε-τρπ-μαι*, *τέταμαι* for *τε-τγ-μαι*, *ἐτάθην* for *ἐ-τγ-θην*. This *a* has intruded from the perf. mid. into the 1 perf., where we expect *o*.

b. In the perf. mid. or 2 aor. pass. of some verbs the grades *ε*, *η*, *ει*, *ευ*, have been introduced from the present, displacing the grades *α*, *ω*, *οι*, *ου*; as *κέκλεμμαι* (*κλέπτω steal*), *πέπεμμαι* (*πέμπω send*), *πέπλεγμαι* (*πλέκω weave*), *ῥρηγμαι* (*ῥήγνυμι break*), *πέπεισμαι* (*πείθω persuade*), *ἔζεγμαι* (*ζεῖγνυμι yoke*), *ἐλέγην* (*λέγω collect*).

438 a. The gradations *ε*, *ο*, *α*, *ω* appear in *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 aor. *ἔτραπον* (poetic), 2 perf. *τέτροφα*, *τέτραμμαι*, *ἔτρέφθην*, 2 aor. pass. *ἐτράπην*; frequentative *τρωπάω*.

b. The gradations *ε*, *ο*, *ω* appear in *πίτομαι fly*, *ποτέομαι* (poetic) and frequentative *πωτόομαι* (poetic) *fly about*.

439. In the second perfect *a* of the verb-stem is lengthened to *η* (*ā*): *θάλλω* (*θαλ-*) *bloom*, *τέθηλα*; *φαίνω* (*φαν-*) *show*, *πέφηνα*; *μαίνω* (*μαν-*) *madden*, *μέμηνα*; *ἀγνύμι* (*ἀγ-*) *break*, *ἔαγα*. Cp. 537.

440. Addition of *ε*. — a. To the verb-stem *ε* is rarely added to make the present stem, as in *δοκέω seem* (fut. *δόξω*, aor. *ἔδοξυ*), *γαμέω marry*, *ώθειώ push*.

b. In many verbs *ε* is added to the verb-stem to form all the tense-stems other than pres., 2 aor., and 2 perf., e.g. *μάχομαι* (*μαχ-*) *fight*, *μαχοῦμαι* (= *μαχε(σ)ομαι*), *ἐμαχεσάμην*, *μεμάχημαι*. So *βούλομαι wish*, *γίγνομαι become*, *δέω want*, (*ἐ*)*θέλω wish*, *μέλλω intend*, *μέλει is a care*, *οἶομαι think*.

c. In some verbs *ε* is added to form special tense-stems, as *μένω* (*μεν-*) *remain*, *μεμένηκα* (*μενε-*) to avoid *-ν-κα* in the perfect. So *νέμω distribute*, *ἔχω have*, *οἴχομαι am gone*.

d. Some verbs have alternative presents with or without *ε*. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic; or both are used in prose, as *ρίπτω* and *ῥιπτέω throw*.

441. Addition of *α* or *ο*. — *a* or *ο* is added to the verb-stem in some verbs: *υἰκίομαι bellow* (Epic 2 aor. *μύκον*), *ἐμῦκησάμην*; *ἀλίσκομαι* (*ἀλ-*) *am captured*, *ἀλώσομαι* from *ἀλο-*; *ὄμνυμι* (*ὄμ-*) *swear*, *ὤμοσα*, *ὀμώμοκα* from *ὄμο-*.

442. Lengthening of Short Final Vowel. — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here *a* (except after *ε*, *ι*, and *ρ*) and *ε* become *η*.

τιμά-ω (*τιμα-*) *honor*, *τιμή-σω*, *ἐτίμη-σα*, etc.; *θηρά-ω* (*θηρα-*) *hunt*, *θηρά-σω*, *ἐθήρά-σα*, etc.; *ποιέω* (*ποιε-*) *make*, *ποιή-σω*, *ἐποίη-σα*, *πεποίη-κα*, etc.; *δηλόω* (*δηλο-*) *manifest*, *δηλώ-σω*, *ἐδήλω-σα*, etc.; *εἰάω permit*, *εἶάσω*, etc.

a. Note *ἀκροάσομαι*, *ἠκροασάμην*, etc., from *ἀκροάομαι hear*; *χρήσω*, *ἔχρησα* from *χρῶ* (*χράω*) *give oracles*; *χρήσομαι*, *ἐχρησάμην* from *χρώμαι* (*χράομαι*) *use*.

b. Many verb-stems which add ϵ , some that add o (441), and stems apparently receiving a short final vowel by metathesis (111 a), likewise lengthen the short final vowel, as $\beta\acute{o}\upsilon\lambda\omicron\mu\alpha\iota$ ($\beta\omicron\upsilon\lambda-$) *wish*, $\beta\omicron\upsilon\lambda\eta-\sigma\omicron\mu\alpha\iota$ ($\beta\omicron\upsilon\lambda\epsilon-$, 440 b), $\kappa\acute{\alpha}\mu\omega$ ($\kappa\alpha\mu-$) *am weary*, $\kappa\acute{\epsilon}\kappa\mu\eta-\kappa\alpha$ ($\kappa\mu\alpha-$).

443. Retention of Short Final Vowel. — Many verb-stems ending in a short vowel retain the short vowel, contrary to 442, in some or all the tenses. These verbs must be learned by practice.

$\gamma\epsilon\lambda\acute{\alpha}-\omega$ *laugh*, $\gamma\epsilon\lambda\acute{\alpha}\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\gamma\epsilon\lambda\acute{\alpha}\sigma\alpha$, $\acute{\epsilon}\gamma\epsilon\lambda\acute{\alpha}\sigma\theta\eta\eta$; $\tau\epsilon\lambda\acute{\epsilon}\omega$ *finish*, fut. $\tau\epsilon\lambda\acute{\omega}$ from $\tau\epsilon\lambda\acute{\epsilon}-\omega$, $\acute{\epsilon}\tau\epsilon\lambda\epsilon\sigma\alpha$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\kappa\alpha$, $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\sigma\theta\eta\eta$.

a. The following retain the final short vowel in all tenses: $\alpha\iota\delta\acute{\epsilon}-\omicron\mu\alpha\iota$, $\acute{\alpha}\nu\acute{\upsilon}-\omega$, $\acute{\alpha}\rho\kappa\acute{\epsilon}-\omega$, $\acute{\alpha}\rho\acute{o}-\omega$, $\gamma\epsilon\lambda\acute{\alpha}-\omega$, $\acute{\epsilon}\lambda\alpha\acute{\upsilon}\omega$ ($\acute{\epsilon}\lambda\alpha-$), $\acute{\epsilon}\lambda\kappa-\omega$ (Epic also $\acute{\epsilon}\lambda\kappa-\epsilon-$), $\sigma\pi\acute{\alpha}-\omega$, $\tau\epsilon\lambda\acute{\epsilon}-\omega$, $\tau\rho\acute{\epsilon}-\omega$, $\phi\theta\acute{\iota}\omega$ ($\phi\theta\iota-$), etc. Also verbs in $-\alpha\eta\acute{\nu}\eta\mu$ and $-\epsilon\eta\acute{\nu}\eta\mu$ (except $\acute{\epsilon}\sigma\beta\eta\kappa\alpha$ from $\sigma\beta\acute{\epsilon}\nu\eta\mu$ *extinguish*), and $\delta\lambda\lambda\acute{\upsilon}\mu$ ($\delta\lambda-\epsilon-$), $\delta\mu\acute{\nu}\eta\mu$ ($\delta\mu-$, $\delta\mu\epsilon-$, $\delta\mu\omicron-$), $\sigma\tau\acute{o}\rho\eta\acute{\nu}\eta\mu$ ($\sigma\tau\omicron\rho-\epsilon$).

b. The following keep the final short vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: $\alpha\iota\acute{\nu}\acute{\epsilon}-\omega$, $\acute{\alpha}\chi\theta\omicron\mu\alpha\iota$ ($\acute{\alpha}\chi\theta-\epsilon-$), $\kappa\alpha\lambda\acute{\epsilon}-\omega$, $\mu\acute{\alpha}\chi\omicron\mu\alpha\iota$ ($\mu\alpha\chi-\epsilon$), $\pi\acute{\iota}\omega$ ($\pi\iota-$, $\pi\omicron-$), $\pi\omicron\theta\acute{\epsilon}-\omega$, $\pi\omicron\acute{\nu}\acute{\epsilon}-\omega$, etc.

c. The following keep the final short vowel in one or more tense-stems, but lengthen it in the future: $\alpha\iota\rho\acute{\epsilon}-\omega$, $\beta\alpha\acute{\iota}\omega$, $\delta\acute{\epsilon}-\omega$ *binai*, $\delta\acute{\iota}\delta\omega\mu\iota$, $\delta\acute{\upsilon}\omega$, $\acute{\epsilon}\upsilon\rho\acute{\iota}\sigma\kappa\omega$ ($\acute{\epsilon}\upsilon\rho-\epsilon-$), $\acute{\epsilon}\chi\omega$ ($\sigma\epsilon\chi-$, $\sigma\chi\epsilon-$), $\theta\acute{\upsilon}\omega$, $\acute{\iota}\eta\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$, $\lambda\acute{\upsilon}\omega$, $\tau\acute{\iota}\theta\eta\mu\iota$, $\tau\acute{\iota}\omega$, $\phi\acute{\upsilon}\omega$, etc.

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in σ ; as $\tau\epsilon\lambda\acute{\epsilon}\omega$ from $\tau\epsilon\lambda\epsilon\sigma-\iota\omega$ (cp. $\tau\acute{o}$ $\tau\acute{\epsilon}\lambda\omicron\varsigma$). By analogy to these, other verbs retain their short final vowel.

444. Insertion of σ . — In the perfect middle and first passive systems, verbs which retain a short final vowel and some others usually insert σ before the personal ending. These verbs must be learned by practice.

$\tau\epsilon\lambda\acute{\epsilon}\omega$ (443), $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\sigma\theta\eta\eta$; $\sigma\pi\acute{\alpha}\omega$ *draw*, $\acute{\epsilon}\sigma\pi\alpha\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\sigma\pi\acute{\alpha}\sigma\theta\eta\eta$; $\kappa\epsilon\lambda\acute{\epsilon}\omega$ *order*, $\kappa\epsilon\kappa\acute{\epsilon}\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\kappa\epsilon\lambda\acute{\epsilon}\upsilon\sigma\theta\eta\eta$; $\gamma\iota\gamma\acute{\nu}\omega\sigma\kappa\omega$ *know*, $\acute{\epsilon}\gamma\gamma\omega\sigma\omicron\mu\alpha\iota$, $\acute{\epsilon}\gamma\gamma\acute{\omega}\sigma\theta\eta\eta$.

a. If the aor. pass. ends in $-\theta\eta\eta$ and not in $-\sigma\theta\eta\eta$, the perf. mid. does not insert σ . Stems originally ending in σ properly show σ . If the aor. pass. ends in $-\sigma\theta\eta\eta$, the perf. mid. may or may not show σ . Verbs in $-\alpha\zeta\omega$ and $-\iota\zeta\omega$ (stems $-\alpha\delta$, $-\iota\delta$) regularly have σ by 69, 567.

b. The insertion of σ in the perf. mid. started in the 3 sing. and 2 pl. Before the endings $-\tau\alpha\iota$ and $-\sigma\theta\epsilon$, σ was retained in the case of verbs with stems originally ending in σ (as $\tau\epsilon\lambda\acute{\epsilon}\omega$), or where σ developed from τ , δ , θ (83), as $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$ from $\pi\epsilon\pi\epsilon\upsilon\theta\tau\alpha\iota$. See 357. Where the verb-stem did not originally end in σ , the sigma forms are due to analogy; as in $\kappa\epsilon\kappa\acute{\epsilon}\lambda\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ ($\kappa\epsilon\lambda\acute{\epsilon}\omega$), $\pi\acute{\epsilon}\pi\lambda\eta\sigma\omicron\mu\alpha\iota$ ($\pi\acute{\iota}\mu\pi\lambda\eta\mu\iota$), $\acute{\epsilon}\gamma\gamma\omega\sigma\omicron\mu\alpha\iota$ ($\gamma\iota\gamma\acute{\nu}\omega\sigma\kappa\omega$).

445. Addition of θ.—The present stems of some poetical verbs are made by the addition of θ; as νή-θ-ω *spin*, πλή-θ-ω *am full* (πίμ-πλη-μι). Cp. 585.

a. A few verbs make poetic forms by adding -θ%- to the pres. or the 2 aor. tense-stem, in which α or ε (υ once) takes the place of the thematic vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus ἐδιώκαθον (*διώκω pursue*), φλεγέθω (*φλέγω burn*), ἔσχεθον (*ἔχω have*), φθινύθω (*φθίνω decay*). The θ-forms are found in moods other than the indicative. Most of the indicative forms seem to be imperfects, but since some have the force of aorists, they are often regarded as 2 aorists, and inf. and part. are accented (against the Mss.) on the ultima (*διωκαθεῖν, εικαθών*).

446. Omission of ν.—A few verbs in -νω do not show the ν of the verb-stem in the first perfect, perfect middle, and first passive systems.

So κρίνω (*κριν-*) *judge*, κέκρι-κα, κέκρι-μαι, ἐκρί-θην. On the verb-stems κτεν-, κτα-(*κτείνω kill*) and τεν-, τα-(*τείνω stretch*), see 437 a.

447. Metathesis.—The verb-stem may show real or apparent metathesis (111).

In the present: θνήσκω *die* (475 b), 2 aor. ἔθανον, perf. τέθνηκα. In other tenses: βάλλω *throw* (βαλ-), perf. βέβληκα, aor. pass. ἐβλήθην (βλη-); δέγκομαι (*δερκ-*) *see*, 2 aor. ἔδρακον.

448. Syncope.—The verb-stem may show syncope (38 b, 436).

Pres.: πίπτω *fall* for πι-πετ-ω, ἵσχω *hold* for (σ)ι-σεχ-ω (108 e), μίμνω *stay* for μι-μεν-ω; fut.: πτήσομαι from πέτομαι *fly*; 2 aorist: ἔσχον for ἐ-σεχ-ον from ἔχω (ἐχ- for σεχ-, 108 e) *have*; perf.: πέ-πα-μαι *have expanded* from πετά-ννυμι.

449. Reduplication.—The verb-stem may be reduplicated to form the present (410), second aorist (411), and perfect (403) systems.

450. Iterative Tenses in -σκον-.—Homer and Herodotus have iterative imperfects and aorists in -σκον and -σκομην denoting a customary or repeated past action. Homer has iterative forms in the imperf. and 1 and 2 aor. act. and middle. Herodotus has a few in the 2 aor.; and only from ω-verbs. -ω verbs have -αα-σκον or -α-σκον; -εω verbs -εε-σκον, in Hom. also -ε-σκον. -α-σκον is rare in other verbs than those in -αω: Thus, imperf.: ἔχε-σκον (*ἔχω have*), γοδα-σκε (*γοάω bewail*), κρύπτα-σκε (*κρύπτω hide*), καλέε-σκον (*καλέω call*), ζωννύσκετο (*ζώννυμι gird*); 1 aor.: ἀπο-τρέψα-σκε (*ἀποτρέπω turn away*); 2 aor.: φύγε-σκε *fled*, στά-σκε *stood*. See 402 b and c.

VERB-STEM AND PRESENT STEM

451. From the verb-stem the present stem is formed in several ways (cp. 418, 1). Verbs are classified according to the method of forming the present stem from the verb-stem.

I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE))

452. The present stem is sometimes identical with the verb-stem, but generally the verb-stem is modified to form the present stem. Since there are five different ways of forming the present stem, there are five regular classes of verbs. A sixth (mixed) class consists of verbs whose complete inflection involves two or more essentially different verb-stems.

FIRST OR SIMPLE CLASS

453. Presents of the First Class are formed from the verb-stem with or without the thematic vowel.

454. A. Presents with the Thematic Vowel (ω -verbs). The present stem is made by adding the thematic vowel $-\omega$ to the verb-stem; as the primitives (333) $\lambda\acute{\upsilon}\text{-}\omega$, $\text{πα}\acute{\upsilon}\text{-}\omega$, $\text{μ}\acute{\epsilon}\nu\text{-}\omega$, $\text{πει}\theta\text{-}\omega$, $\text{φ}\acute{\epsilon}\upsilon\gamma\text{-}\omega$, and the denominatives $\text{τι}\acute{\mu}\acute{\alpha}\text{-}\omega$, $\text{φι}\lambda\acute{\epsilon}\text{-}\omega$, $\text{βασιλευ}\text{-}\omega$.

455. Verb-stems having the weak grades a, i, v , show the strong grades η, ϵ, υ in the present; as $\text{τή}\kappa\text{-}\omega$ ($\text{τ}\acute{\alpha}\kappa\text{-}$) *mell*, $\text{λεί}\pi\omega$ ($\text{λι}\pi\text{-}$) *leave*, $\text{φ}\acute{\epsilon}\upsilon\gamma\omega$ ($\text{φ}\upsilon\gamma\text{-}$) *flee*.

456. The strong grade $\epsilon\upsilon$ before the thematic vowel becomes ϵ (17 b, 37) in $\text{θ}\acute{\epsilon}\omega$ *run*, fut. $\text{θ}\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$; $\text{ν}\acute{\epsilon}\omega$ *swim*, aor. $\acute{\epsilon}\nu\epsilon\upsilon\sigma\alpha$; $\text{π}\acute{\lambda}\acute{\epsilon}\omega$ *sail*, aor. $\acute{\epsilon}\pi\lambda\epsilon\upsilon\sigma\alpha$; $\text{π}\acute{\nu}\acute{\epsilon}\omega$ *breathe*, aor. $\acute{\epsilon}\pi\nu\epsilon\upsilon\sigma\alpha$; $\text{ῥ}\acute{\epsilon}\omega$ *flow*, fut. $\text{ῥ}\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$; $\text{χ}\acute{\epsilon}\omega$ *pour* (cp. $\text{κ}\acute{\epsilon}\chi\upsilon\kappa\alpha$, $\text{κ}\acute{\epsilon}\chi\upsilon\mu\alpha\iota$, $\text{ἐ}\chi\acute{\upsilon}\theta\eta\eta$, with the weak grade v ; see 507 a).

457. In the First Class are placed for convenience those vowel verbs which added $-\omega$ to the verb-stem (473). The verb-stem may end in a, ϵ, o ($\text{τι}\acute{\mu}\alpha\text{-}\omega$, $\text{φι}\lambda\epsilon\text{-}\omega$, $\text{δη}\lambda\omicron\text{-}\omega$), in a vowel originally followed by σ or ρ ($\text{τε}\lambda\epsilon\sigma\text{-}\omega$ = $\text{τε}\lambda\acute{\epsilon}\omega$ *finish*, $\text{κα}\rho\text{-}\omega$ = $\text{κα}\acute{\iota}\omega$ *burn*), or in a long vowel ($\text{δ}\rho\acute{\alpha}\text{-}\omega$ = $\text{δ}\rho\acute{\alpha}\omega$ *do*). Also are included denominatives from stems in i, v, ω , as $\text{μ}\eta\eta\eta\text{-}\omega$ = $\text{μ}\eta\eta\acute{\iota}\omega$ *am wroth*, $\text{φ}\acute{\iota}\tau\upsilon\text{-}\omega$ = $\text{φ}\acute{\iota}\tau\acute{\upsilon}\omega$ *beget*, $\text{βασιλευ}\text{-}\omega$ = $\text{βασιλευ}\text{-}\omega$ *am king*.

458. B. Presents without the Thematic Vowel ($\mu\iota$ -verbs). The personal ending is added directly to the verb-stem. Here belong

a. Unreduplicated presents and deponents: εἰμί (ἐσ-) *am*, εἶμι (εἰ-, ἰ-) *go*, ἤμαι (ἦσ-) *sit*, ἤμι *say* (ἦ *said*, 3 sing.), κείμαι (κει-) *lie*, φημί (φη-, φα-) *say*, χροῖ *it is necessary* (but cp. 386); and poet. ἄημι (ἄη-) *blow*. Deponents: δύνα-μαι *am able*, ἐπί-στα-μαι *understand*, κρέμα-μαι *hang* (intrans.), ὄνο-μαι *insult*, 2 aor. ἐπριά-μην *bought*.

b. Reduplicated presents: δίδωμι (δω-, δο-) *give*, ἔημι (ἦ-, ἐ-) *send*, ἴσθημι (σθη-, στα-) *set*, κίχρημι (χρη-, χρα-) *lend*, ὀνίνημι (ὄνη-, ὄνα-) *benefit*, πίμπλημι (πλη-, πλα-) *fill*, πίμπρημι (πρη-, πρα-) *burn*, τίθημι (θη-, θε-) *place*.

N.— Verbs in -μι that reduplicate in the present, reduplicate with ι. See 360, 410. πί-μ-πλημι and πί-μ-πρημι may lose the inserted nasal in compounds of ἐν, but only when ἐν- takes the form ἐμ-; as ἐμπίπλημι, but ἐνεπίμπλασαν. In ὀ-νί-νη-μι the reduplication takes place after a vowel.

459. Verbs of the root class (360) show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The opt. act. and most mid. forms have the weak grade.

- a. η strong (= original and Doric \bar{a}), α weak: φημί φαμέν, ἔφην ἔφαμεν; ἴσθημι ἴσταμεν, ἴστην ἴσταμεν; δάμνημι δάμναμεν.
 b. η strong, ε weak: τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἔημι ἔεμεν.
 c. ω strong, ο weak: δίδωμι δίδομεν.
 d. ει strong, ι weak (cp. λείπω ἔλιπον): εἶμι shall go, ἴμεν. The grades ει, οι, ι appear in εἶδω, subjunctive of οἶδα, know, pl. ἴσμεν for ἰδμεν (390).

All other μ-verbs belong to the Fourth Class (474).

SECOND OR TAU CLASS (VERBS IN -πτω)

460. The present stem of a verb of the Tau Class is formed by adding -τ%- to the verb-stem, which ends in π, β, or φ. The verb-stem is found in the second aorist (if there is one) or in a word from the same root.

κόπτω <i>cut</i> ,	verb-stem κοπ-	in 2 aor. pass. ἐ-κόπ-ην.
βλάπτω <i>injure</i> ,	“ “ βλαβ-	“ “ “ ἐ-βλάβ-ην.
καλύπτω <i>cover</i> ,	“ “ καλυβ-	in καλύβ-η <i>hut</i> .
ρίπτω <i>throw</i> ,	“ “ ρίφ-, ρίφ-	“ 2 aor. pass. ἐ-ρρίφ-ην.

THIRD OR IOTA CLASS

461. The present stem of a verb of the Iota Class is formed by adding -ι%- to the verb-stem and making the necessary euphonic changes (95–101).

I. PRESENTS IN -ζω

462. Verb-stems in δ unite with ζ to form presents in -ζω (101); as φράζω *tell* (φραδ-ζω), ἐλπίζω *hope* (ἐλπίδ-), κομίζω *carry* (κομιδ-ή *a carrying*), καθέζομαι *seat myself* (ἔδ-ος *seat*).

463. Some verbs in -ζω are derived from stems in γ preceded by a vowel; as ἀρπάζω *seize* for ἀρπαγ-ζω (cp. ἀρπαγ-ή *seizure*), κράζω *cry out* (2 aor. ἔκραγον). See 101.

a. νίζω *wash* makes its tenses other than the present from the verb-stem νίβ- (fut. νίψω, cp. Hom. νίπτομαι). From βεγγω, ἐργω come βίζω (poetic) and ἔρω (Ionic and poetic). See 101.

464. A few verbs with stems in γγ lose one γ and have presents in -ζω; as κλάζω *scream* (κλαγγ-ή), fut. κλάγξω; σαλπίζω *sound the trumpet*, aor. ἐσάλπιγξα.

465. Most verbs in -ζω are not formed from stems in δ or γ, but are due to analogy. See 468, 614. 6.

a. σώζω *save* (for σω-ίζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σωκ-. See List of Verbs.

II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 64 b)

466. Stems ending in κ or χ unite with τ to form presents in -ττω (-σσω); as φυλάττω *guard* from φυλακ-ιω (φυλακ-ή *guard* (97)); κηρύττω *proclaim* from κηρῦκ-ιω (κήρυξ, κήρῦκ-ος *herald*); ταραττω *disturb* from ταραχ-ιω (ταραχ-ή *confusion*).

a. In several verbs γ seems to unite with τ to form presents in -ττω (-σσω). Thus ἀλλάττω *change* and πλήττω *strike* (with the 2 aorists pass. ἡλλάγ-ην, ἐπλήγ-ην), πράττω *do* (2 perf. πέπράγα), τάττω *arrange* (τᾶγ-ός *commander*).

467. Some presents in -ττω (-σσω) are formed from stems in τ or θ by imitation of those from stems in κ or χ; as poet. ἐρέσσω *row* (ἐρέτ-ης *rower*), aor. ἤρεσα; poet. κορύσσω *arm* (κόρυς, κόρυθ-ος *helmet*).

468. As γ + ι and δ + ι unite to form ζ (101), none of the verbs in -ττω can be derived from -γιω or -διω. Since the future and aorist of verbs in -ζω

468 D. Homer has many cases of this confusion; as πολεμίζω (πολεμιδ-), fut. πολεμιζω. In Doric the ξ forms from -ζω verbs are especially common.

with stems in γ or δ might often seem to be derived from stems in κ , χ , or τ , θ , uncertainty arose as to these tenses: thus futures like $\sigma\phi\acute{\alpha}\xi\omega$ ($\sigma\phi\alpha\gamma\text{-}\sigma\omega$) from Epic $\sigma\phi\acute{\alpha}\zeta\omega$ *slay* ($\sigma\phi\alpha\gamma\text{-}\iota\omega$) were confused in formation with $\phi\upsilon\lambda\acute{\alpha}\xi\omega$ ($\phi\upsilon\lambda\alpha\kappa\text{-}\sigma\omega$), and a present $\sigma\phi\acute{\alpha}\tau\tau\omega$ was constructed, like $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$. Similarly, $\acute{\alpha}\rho\pi\acute{\alpha}\zeta\omega$ ($\acute{\alpha}\rho\pi\alpha\gamma\text{-}$) has, in Attic, fut. $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$ $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omicron\mu\alpha\iota$ (Epic $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$) by imitation of verbs like $\phi\rho\acute{\alpha}\zeta\omega$ ($\phi\rho\alpha\delta\text{-}$) $\phi\rho\acute{\alpha}\sigma\omega$.

III. LIQUID AND NASAL STEMS

469. (I) Presents in $\text{-}\lambda\lambda\omega$ are formed from verb-stems in λ , to which ι is assimilated (95); as $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ *announce* ($\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\iota\omega$).

470. (II) Presents in $\text{-}\alpha\iota\upsilon\omega$ and $\text{-}\alpha\iota\rho\omega$ are formed from verb-stems in $\text{-}\alpha\nu$ and $\text{-}\alpha\rho$, the ι being thrown back to unite with the vowel of the verb-stem (96); as $\phi\alpha\iota\upsilon\omega$ *show* ($\phi\alpha\nu\text{-}\iota\omega$), $\chi\alpha\iota\rho\omega$ *rejoice* ($\chi\alpha\rho\text{-}\iota\omega$).

a. The ending $\text{-}\alpha\iota\upsilon\omega$ has been attached by analogy in many verbs; as $\theta\epsilon\rho\mu\alpha\iota\upsilon\omega$ *make hot* ($\theta\epsilon\rho\mu\acute{\omicron}\text{-}\varsigma$).

471. (III) Presents in $\text{-}\epsilon\iota\upsilon\omega$, $\text{-}\epsilon\iota\rho\omega$, $\text{-}\iota\upsilon\omega$, $\text{-}\iota\bar{\rho}\omega$, $\text{-}\bar{\upsilon}\nu\omega$, and $\text{-}\bar{\upsilon}\rho\omega$ are formed from stems in $\epsilon\nu$, $\epsilon\rho$, $\iota\nu$, $\iota\rho$, $\bar{\upsilon}\nu$, $\bar{\upsilon}\rho$ with $\text{-}\% \epsilon$ added. Here ι disappears and the vowel preceding ν or ρ is lengthened by compensation (ϵ to $\epsilon\iota$; ι to $\bar{\iota}$; υ to $\bar{\upsilon}$). See 32 a, 96. Thus $\tau\epsilon\iota\upsilon\omega$ *stretch* ($\tau\epsilon\nu\text{-}\iota\omega$), $\phi\theta\epsilon\iota\rho\omega$ *destroy* ($\phi\theta\epsilon\rho\text{-}$), $\kappa\rho\acute{\iota}\nu\omega$ *judge* ($\kappa\rho\iota\nu\text{-}$), $\omicron\iota\kappa\tau\acute{\iota}\rho\omega$ *pitiful* ($\omicron\iota\kappa\tau\iota\rho\text{-}$), generally written $\omicron\iota\kappa\tau\epsilon\iota\rho\omega$, $\acute{\alpha}\mu\bar{\upsilon}\nu\omega$ *ward off* ($\acute{\alpha}\mu\upsilon\nu\text{-}$), $\mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\mu\alpha\iota$ *call to witness* ($\mu\alpha\rho\tau\upsilon\rho\text{-}$).

a. $\acute{\omicron}\phi\epsilon\iota\lambda\omega$ ($\acute{\omicron}\phi\epsilon\lambda\text{-}$) *owe, am obliged* is formed like $\tau\epsilon\iota\upsilon\omega$ to distinguish it from $\acute{\omicron}\phi\acute{\epsilon}\lambda\lambda\omega$ ($\acute{\omicron}\phi\acute{\epsilon}\lambda\text{-}$) *increase*, formed regularly. Hom. has usually Aeolic $\acute{\omicron}\phi\acute{\epsilon}\lambda\lambda\omega$ in the sense of $\acute{\omicron}\phi\acute{\epsilon}\lambda\omega$. $\delta\epsilon\iota\rho\omega$ *slay* ($\delta\epsilon\rho\text{-}\iota\omega$) is parallel to $\delta\acute{\epsilon}\rho\text{-}\omega$ (454).

472. Two verbs with verb-stems in $\text{-}\alpha\nu$ have presents in $\text{-}\alpha\iota\omega$ from $\text{-}\alpha\iota\phi\omega$ from $\text{-}\alpha\phi\text{-}\iota\omega$ (33): $\kappa\alpha\iota\omega$ *burn* ($\kappa\alpha\nu\text{-}$, $\kappa\alpha\phi\text{-}$), fut. $\kappa\alpha\upsilon\text{-}\sigma\omega$; and $\kappa\lambda\alpha\iota\omega$ *weep* ($\kappa\lambda\alpha\nu\text{-}$, $\kappa\lambda\alpha\phi\text{-}$), fut. $\kappa\lambda\alpha\upsilon\text{-}\sigma\omicron\mu\alpha\iota$. Attic prose often has $\kappa\acute{\alpha}\omega$ and $\kappa\lambda\acute{\alpha}\omega$. See 457.

473. The verbs of 457 which for convenience have been treated under the First Class, properly belong here, ι (y) having been lost between vowels. So with stems in long vowels: $\delta\rho\acute{\omega}$ *do* from $\delta\rho\acute{\alpha}\text{-}\iota\omega$, $\zeta\acute{\omega}$ *live* from $\zeta\eta\text{-}\iota\omega$ (cp. $\zeta\eta\theta\iota$), $\chi\rho\acute{\omega}$ *give oracles* from $\chi\rho\eta\text{-}\iota\omega$ (2 pers. $\chi\rho\eta\acute{\varsigma}$, 346).

FOURTH OR NU CLASS

474. The present stem of a verb of the Nu Class is formed from the verb-stem by the addition of a suffix containing ν .

471 D. Aeolic has $\text{-}\epsilon\nu\nu\omega$, $\text{-}\epsilon\rho\rho\omega$, $\text{-}\iota\nu\nu\omega$, $\text{-}\iota\rho\rho\omega$, $\text{-}\bar{\upsilon}\nu\nu\omega$, $\text{-}\bar{\upsilon}\rho\rho\omega$ (32 D. 3).

a. $-v\%$ - is added: δάκ-νω *bite*, τέμ-νω *cut*, πί-νω *drink*.

b. $-av\%$ - is added: αἰσθ-άν-ομαι *perceive*, ἀμαρτ-άν-ω *err*, ἀπεχθ-άν-ομαι *be hateful to*.

c. $-av\%$ - is added and a sympathetic nasal (μ with a labial, ν with a dental, γ -nasal with a palatal) inserted in the verb-stem if its last syllable is short: λα-μ-β-άν-ω *take* (λαβ-), λα-ν-θ-άν-ω *escape notice* (λαθ-), τυ-γ-χ-άν-ω *happen* (τυχ-). So ἀνδάνω *please* (ἀδ-), θιγγάνω *touch* (θιγ-), λαγγάνω *obtain by lot* (λαχ-), μανθάνω *learn* (μαθ-), πυνθάνομαι *inquire* (πυνθ-).

d. $-ve\%$ - is added: ἰκ-νέ-ο-μαι *come* (cp. ἴκω), ἀμπ-ισχ-νέ-ο-μαι *have on*, ὑπ-ισχ-νέ-ο-μαι *promise* (cp. ἴσχω *take, hold*).

e. $-un\%$ - is added: ἐλαύνω *drive* for ἐλα-νν-ω.

f. $-nu$ ($-n\bar{u}$), after a vowel $-n\nu$ ($-n\bar{n}\bar{u}$), is added: δείκ-νῦ-μι *show* (δεικ-), ζεύγ-νῦ-μι *yoke* (ζευγ-), ὀλλῦμι *destroy* (for ὀλ-νῦμι, 80); κερά-ννῦ-μι *mix* (κερα-), σκεδά-ννῦ-μι *scatter* (σκεδα-).

N. 1. — The forms in $-n\bar{n}\bar{u}$ spread from verbs like ἔννῦμι *clothe*, σβέννῦμι *extinguish*, derived from ἔσ-νῦμι, σβεσ-νῦμι.

N. 2. — Some verbs in $-νω$ are formed from $-v\%$ - for $-v\chi\%$ -; as Hom. τίνω, φθίνω, φθάνω, ἰκάνω from τι-νϕ-ω, etc. (32 D. 1). Attic τίνω, etc. dropped the ϕ .

g. $-v\eta$, $-va$ - are added: (poetic) δάμ-νῆ-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), σκιδ-νῆ-μι (rare in prose) for σκεδάννῦμι *scatter*.

In two further divisions there is a transition to the Iota Class. See 470.

h. $-iv\%$ - for $-i\chi\%$ - is added: βαίνω *go* (βα-ν-ιω), κερδαίνω *gain* (κερδα-ν-ιω), τετραίνω *bore* (τετρα-ν-ιω). For the added ν , cp. δάκ-ν-ω (474 a).

i. $-ain\%$ - for $-an\chi\%$ - is added: ὀσφραίνομαι *smell* (ὀσφραν-ομαι).

FIFTH CLASS (VERBS IN $-σκω$)

475. The present stem of a verb of the Fifth Class is formed by adding the suffix $-σκ\%$ - to the verb-stem if it ends in a vowel; $-ισκ\%$ if it ends in a consonant. Thus ἀρέ-σκω *please*, εὗρ-ίσκω *find*.

a. This class is sometimes called *inceptive* (or *inchoative*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (Lat. *-sco*); as γηράσκω *grow old*. But very few verbs have this meaning.

b. In θνήσκω *die*, μμνήσκω *remind*, $-ισκω$ was added to verb-stems ending in a vowel. θνήσκω, μμνήσκω are the older forms.

c. The verb-stem is often reduplicated in the present (410); as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *fit* has the form of Attic reduplication. μίσγω may stand for μ-(μ)σγω.

d. A stop consonant is dropped before $-σκω$ (84); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός). πάσχω *suffer* is for πα(θ)-σκω (109).

475 c. D. Hom. has ἐσχω *liken* for ϕεϕι(κ)-σκω, also ἴσχω from φι(κ)-σκω, τιτύ(κ)-σκομαι *prepare*, δε-δι(κ)-σκομαι *welcome*.

SIXTH OR MIXED CLASS

476. This class consists of verbs containing, in one or more tense-stems, a verb-stem (or verb-stems) essentially different from the verb-stem of the present, as Eng. *am, was, be*. For the full list of forms see the List of Verbs.

1. *αἰρέω* (*αἰρε-, ἐλ-*) *take, αἰρήσω, ἤρηκα*, etc., 2 aor. *εἶλον*.
2. *εἶδον* (*φειδ-, φοιδ-, φιδ-*) *saw, vidi*, 2 aor. (with no pres. act.); 2 perf. *οἶδα κνωω* (387). Middle *εἶδομαι* (poetic). *εἶδον* is used as 2 aor. of *ὀράω* (see below).
3. *εἶπον* (*εἶπ-, ἐρ-, ῥε-*) *spoke*, 2 aor. (no pres.); fut. (*ἐρέω*) *ἐρώ*, perf. *εἶρηκα, εἶρημαι*, aor. pass. *ἐρρήθην*. The stem *ἐρ-* is for *φερ-*, seen in Lat. *ver-bum*. (Cp. 447.) *ῥε-* is for *φρε*, hence *εἶρημαι* for *φε-φρημαι*.
4. *ἔρχομαι* (*ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-*) *go*. Fut. *ελεύσομαι* (usually poet.), 2 perf. *ἐλήλυθα*, 2 aor. *ἦλθον*. The Attic fut. is *εἶμι shall go* (370). The imperf. and the moods of the present other than the indic. use the forms of *εἶμι*.
5. *ἐσθίω* (*ἐσθ-, ἐδ-, φαγ-*) *eat*, fut. *ἔδομαι* (513), perf. *ἐδήδοκα, -εδήδεσμαι, ἠδέσθην*, 2 aor. *ἔφαγον*.
6. *ὀράω* (*ὄρα-, ὄπ-, φιδ-*) *see*, fut. *ὄρωμαι*, perf. *εἰώρακα* or *εἰόρακα*, perf. mid. *εἰώραμαι* or *ὠμαμαι* (*ὠπ-μαι*), *ὠφθην*. See *εἶδον*, above.
7. *πάσχω* (*πενθ-, πονθ-, παθ-*) *suffer*, fut. *πέσομαι* for *πενθ-σομαι* (85), 2 perf. *πέπονθα*, 2 aor. *ἔπαθον*. (See 475 d.)
8. *πίνω* (*πι-, πο-*) *drink*, i.e. *πί-ν-ω* (474 a), fut. *πίομαι* (513), perf. *πέπωκα*, 2 aor. *ἔπιον*, imv. *πίθι* (428. 1, 524 b).
9. *τρέχω* (*τρεχ-* for *θρεχ-* (108 g), *δραμ-, δραμε-*) *run*, fut. *δραμοῦμαι*, perf. *δεδράμηκα*, 2 aor. *ἔδραμον*.
10. *φέρω* (*φερ-, οἰ-, ἐνεκ-*, by reduplication and syncope *ἐν-ενεκ* and *ἐνεγκ-*) *bear*; fut. *οἴσω*, aor. *ἤνεγκα*, perf. *ἐν-ήνοχα* (409, 437), *ἐν-ήνεγ-μαι*, aor. pass. *ἠνέχθην*.
11. *ὠνόμωμαι* (*ὠνε-, πρια-*) *buy*, fut. *ὠνήσομαι*, perf. *ἠώνημαι*, aor. pass. *ἠωνήθην*. For *ἠωνησάμενη* the form *ἐπριάμενη* is used.

477. Apart from the irregularities of Class VI, some verbs may, by the formation of the present stem from the verb-stem, belong to more than one class, as *βαίνω* (III, IV), *ὀσφραίνομαι* (III, IV), *ὀφλισκάνω* (IV, V).

478. Many verbs have alternative forms, often of different classes, as *κυδάνω* *κυδαίνω* *honor* (IV), *ἔκω* *ικάνω* *come* (I, IV), *κλάζω* (*κλαγγ-*) *κλαγγάνω* *scream* (III, IV), *σφάζω* *σφάττω* *slay* (468), *ἀνύω* *ἀνύτω* *accomplish* (I).

INFLECTION OF PRESENT AND IMPERFECT OF Ω-VERBS

479. For the paradigms, see 342, 344; for the explanation of the forms, see 418-423, 424-428, 452-478.

a. A few ω -verbs show forms from the athematic conjugation. These are usually Epic; as $\xi\delta\omega$ eat in inf. $\xi\delta\mu\epsilon\nu\alpha\iota$, $\phi\acute{\epsilon}\rho\omega$ bear in imv. $\phi\acute{\epsilon}\rho\tau\epsilon$, $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$ await in 3 pl. $\delta\acute{\epsilon}\chi\alpha\tau\alpha\iota$ for $\delta\epsilon\chi\eta\tau\alpha\iota$, part. $\delta\acute{\epsilon}\gamma\mu\epsilon\nu\omicron\varsigma$, imperf. $\acute{\epsilon}\delta\acute{\epsilon}\gamma\mu\eta\nu$ (but these are often regarded as perf. and plupf. without reduplication; $\acute{\epsilon}\delta\acute{\epsilon}\gamma\mu\eta\nu$ is sometimes 2 aor.). $\alpha\iota\mu\iota$ think is probably a perf. to $\alpha\iota\omicron\mu\alpha\iota$ ($\alpha\iota\text{-}\alpha$).

CONTRACTED VERBS

480. Verbs in $-\alpha\omega$, $-\epsilon\omega$, $-\omicron\omega$ contract the final α , ϵ , \omicron of the verb-stem with the thematic vowel $-\% \acute{\epsilon}$ ($-\omega/\eta$). For the rules of contraction, see 42 ff.; for the paradigms, 344-349.

481. Several contracted verbs have stems in $-\bar{\alpha}$, as $\delta\rho\bar{\omega}$ do from $\delta\rho\bar{\alpha}\text{-}\omega$ (457). For stems in η see 346.

CONTRACTED VERBS IN THE DIALECTS

482. $-\alpha\omega$ Verbs in Homer.—Hom. sometimes leaves $-\alpha\omega$ verbs open. When contracted, $-\alpha\omega$ verbs have the Attic forms.

483. When uncontracted, verbs in $-\alpha\omega$ often show in the Mss. of Hom. not the original open forms, but forms in which the concurrent vowels, or vowel and diphthong, are "assimilated," $\alpha\epsilon$, $\alpha\epsilon\iota$, $\alpha\eta$, $\alpha\eta$ giving a double α sound by α prevailing over the ϵ sound; $\alpha\omicron$, $\alpha\omega$, $\alpha\omicron\iota$, $\alpha\omicron\upsilon$ giving a double \omicron sound by the \omicron sound prevailing over the α . One of the vowels is commonly lengthened, rarely both.

$\alpha\epsilon$ = (1) $\alpha\alpha$: $\acute{\omicron}\rho\acute{\alpha}\epsilon\sigma\theta\alpha\iota$ = $\acute{\omicron}\rho\acute{\alpha}\alpha\sigma\theta\alpha\iota$, $\acute{\alpha}\gamma\acute{\alpha}\epsilon\sigma\theta\epsilon$ = $\acute{\alpha}\gamma\acute{\alpha}\alpha\sigma\theta\epsilon$.	= (2) $\omega\omega$: $\mu\epsilon\nu\omicron\iota\acute{\alpha}\omega$ = $\mu\epsilon\nu\omicron\iota\acute{\omega}\omega$.
= (2) $\bar{\alpha}\alpha$: $\mu\acute{\nu}\acute{\alpha}\epsilon\sigma\theta\alpha\iota$ = $\mu\acute{\nu}\acute{\alpha}\alpha\sigma\theta\alpha\iota$, $\acute{\eta}\gamma\acute{\alpha}\epsilon\sigma\theta\epsilon$ = $\acute{\eta}\gamma\acute{\alpha}\alpha\sigma\theta\epsilon$.	$\alpha\omicron\iota$ = (1) $\omicron\phi$: $\acute{\omicron}\rho\acute{\alpha}\omicron\iota\tau\epsilon$ = $\acute{\omicron}\rho\acute{\omicron}\phi\tau\epsilon$.
$\alpha\epsilon\iota$ = (1) $\alpha\epsilon$: $\acute{\omicron}\rho\acute{\alpha}\epsilon\iota\varsigma$ = $\acute{\omicron}\rho\acute{\alpha}\alpha\varsigma$, $\acute{\epsilon}\acute{\alpha}\epsilon\iota$ = $\acute{\epsilon}\acute{\alpha}\alpha$.	= (2) $\omega\omicron\iota$: $\acute{\eta}\beta\acute{\alpha}\omicron\iota\mu$ = $\acute{\eta}\beta\acute{\omega}\omicron\iota\mu$.
= (2) $\bar{\alpha}\epsilon$: $\mu\epsilon\nu\omicron\iota\acute{\alpha}\epsilon\iota$ = $\mu\epsilon\nu\omicron\iota\acute{\alpha}\alpha$.	$\alpha\omicron\upsilon$ = (1) $\omicron\omega$: $\acute{\omicron}\rho\acute{\alpha}\omicron\upsilon\sigma\alpha$ = $\acute{\omicron}\rho\acute{\omicron}\omega\sigma\alpha$, $\acute{\omicron}\rho\acute{\alpha}\omicron\upsilon\sigma\iota$ = $\acute{\omicron}\rho\acute{\omicron}\omega\sigma\iota$, $\acute{\alpha}\lambda\acute{\alpha}\omicron\upsilon$ (from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$ imv. of $\acute{\alpha}\lambda\acute{\alpha}\omicron\mu\alpha\iota$) = $\acute{\alpha}\lambda\acute{\omega}$.
$\alpha\eta$ = (1) $\alpha\epsilon$: $\acute{\epsilon}\acute{\alpha}\eta\varsigma$ = $\acute{\epsilon}\acute{\alpha}\alpha\varsigma$.	= (2) $\omega\omega$: $\acute{\eta}\beta\acute{\alpha}\omicron\upsilon\sigma\alpha$ = $\acute{\eta}\beta\acute{\omega}\omicron\upsilon\sigma\alpha$, $\delta\rho\acute{\alpha}\omicron\upsilon\sigma\iota$ = $\delta\rho\acute{\omicron}\omega\upsilon\sigma\iota$.
= (2) $\bar{\alpha}\epsilon$: $\mu\acute{\nu}\acute{\alpha}\eta$ 2 sing. mid. = $\mu\acute{\nu}\acute{\alpha}\alpha$.	$\omicron\upsilon$ here is a spurious diphthong (δ) either derived from $-\omicron\upsilon\tau$: $\acute{\omicron}\rho\alpha\text{-}\omicron\upsilon\tau\text{-}\mu\alpha$, $\acute{\eta}\beta\alpha\omicron\upsilon\tau\text{-}\mu\alpha$, $\delta\rho\acute{\alpha}\omicron\upsilon\tau\iota$; or due to contraction, as in $\acute{\alpha}\lambda\acute{\alpha}\omicron\upsilon$ from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$.
$\alpha\omicron$ = (1) $\omicron\omega$: $\acute{\omicron}\rho\acute{\alpha}\omicron\omicron\tau\epsilon\varsigma$ = $\acute{\omicron}\rho\acute{\omicron}\omega\tau\epsilon\varsigma$.	
= (2) $\omega\omicron$: $\acute{\eta}\beta\acute{\alpha}\omicron\omicron\tau\epsilon\varsigma$ = $\acute{\eta}\beta\acute{\omega}\omicron\omicron\tau\epsilon\varsigma$, $\mu\acute{\nu}\acute{\alpha}\omicron\omicron\tau\omicron$ = $\mu\acute{\nu}\acute{\omega}\omicron\omicron\tau\omicron$.	
$\alpha\omega$ = (1) $\omicron\omega$: $\acute{\omicron}\rho\acute{\alpha}\omega$ = $\acute{\omicron}\rho\acute{\omicron}\omega$, $\beta\omicron\acute{\alpha}\omega\nu$ = $\beta\omicron\acute{\omicron}\omega\nu$.	

484. Assimilated forms appear in the ("Attic") future in $-\alpha\omega$ from $-\alpha\omega\upsilon$ (511 b, c, d); as Hom. $\acute{\epsilon}\lambda\acute{\omega}\omicron\upsilon\sigma\iota$ (= $\acute{\epsilon}\lambda\acute{\alpha}\omicron\upsilon\sigma\iota$), $\kappa\rho\epsilon\mu\acute{\omega}\omega$, $\delta\alpha\mu\acute{\alpha}\rho$, $\delta\alpha\mu\acute{\omicron}\omega\upsilon\sigma\iota$. In the imperfect contraction is common, assimilation rare.

485. The assimilated forms are used only when the second syllable (in the unchanged form) was long either by nature or by position. Hence *δρόωμεν, δράατε, δράατο*, do not occur for *δράομεν*, etc. (*μνωόμενος* for *μναόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ἡβῶντες* for *ἡβάντες* _ υ _ υ. Thus two long vowels do not occur in succession, except to fit the form to the verse, as *μεινιώω* for *μεινιάω*; but *ἡβῶομι*, not *ἡβῶφι*. When the first vowel is metrically lengthened, the second vowel, if short, is not lengthened; but the second sound may remain long either as a final syllable (as in *μεινιάα*) or when it represents the spurious diphthong *ου* from *-οντ-* (as in *ἡβῶωσα, δρώωσι* for *ἡβῶωσα, δράωσι* from *ἡβαοντα, δραοντι*).

486. The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus *δράς, βοῶντες*, the spoken forms which had taken the place of original *δράεις, βοῶντες*, in the text, were expanded into *δράας, βοῶντες*, by doubling the *a* and *o* sounds. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by scholars who regard *δρόω* as intermediate between *δράω* and *δρῶ*.

487. Some verbs show *εο* for *αο* in Hom., as *ἤντεον, τρόπεον, μεινίεον, ποτέοντα*. Cp. 488, 493 a. These can come only from the unassimilated forms.

488. *-αω* verbs in Herodotus. — Hdt. contracts *-αω* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *α* (*τολμῆεω, δρέων, ἐφοίτεον*). This *ε* is never found in *all* the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-ῶην, -ῶμην*, in the optative.

489. *-εω* verbs in Homer. — *a.* Hom. rarely contracts *εω* and *εο* (except in the participle). In a few cases *ευ* appears for *εο*, as *ποιεύμην*; rarely for *εου*, as *τελευσι*. When the metre allows either *-εε* or *-ει, -εει* or *-ει*, the open forms are slightly more common. *ει* is often necessary to admit a word into the verse (as *ἡγείσθαι, ἐφίλει*), and is often found at the verse-end. *-έαι, -έο*, in the 2 sing. mid. may become *-έαι, -έιο*, or, by the expulsion of one *ε*, *-έαι, -έο*; as *μῦθῆαι* or *μῦθῆαι sayest, αἰδέιο show regard*.

b. *νεκίω, τελίω*, etc., from *-εσ-ιω (νεκεσ-, τελεσ-)* are older than *νεκῶ, τελῶ*, etc. See 443 d. *θείω, πλείω, πνέω* show metrical lengthening (24 D.).

490. *-εω* verbs in Herodotus. — Hdt. generally leaves *εο, εω, εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *εο* (*ἀγνοεύντες*). In the 3 pl. *-έουσι* is kept except in *ποιεῦσι*. For *-έεο* in the 2 sing. mid. we find *έο*, as in *αἰτέο*. *εε, εει* in stems of more than one syllable should

appear contracted. In the optative Hdt. has *-έοι* after a consonant, as *καλέοι*, but *-οι* after a vowel, as *ποιῶμι, ποιῶι*.

491. Verbs in *-οω* in Hom. always show the contracted forms except in the case of such as resemble the assimilated forms of *-αω* verbs.

$\text{οο} = (1) \text{οω} : \text{δηϊόοντο} = \text{δηϊόωντο.}$	$\text{οοι} = \text{οφ} : \text{δηϊόοιεν} = \text{δηϊόοφεν.}$
$(2) \text{ωο} : \text{ὑπνόοντας} = \text{ὑπνώοντας.}$	$\text{οου} = \text{οω} : \text{ἀρούοσι} = \text{ἀρώοσι.}$

492. Hdt. contracts *-οω* verbs like Attic. *ευ* for *ου*, as in *δικαιεῦσι* for *-οῦσι*, is incorrect.

493. Doric. — a. In *-αω* verbs Doric (49 D.) contracts *αε* and *αη* to *η*; *αι* and *αη* to *η*; *αο, αω*, to *ā* except in final syllables: *τίμῶ, τίμῆς, τίμη, τίμᾶμες, τίμητε, τίμᾶντι, τίμη, τίμην*. Monosyllabic stems have *ω* from *α + ο* or *α + ω*. Some verbs in *-αω* have alternative forms in *-εω*, as *ῥέω, τίμέω*.

b. *-εω* verbs show various forms: *φιλέω, φιλῶ, φιλίω; φιλεῖς, φιλές (?) ; φιλεῖ; φιλέομες, φιλιόμες, φιλίωμες, φιλῶμες, φιλοῦμες, φιλεῦμες; φιλεῖτε, φιλήτε; φιλέοντι, φιλιόντι, φιλόντι, φιλοῦντι, φιλεῦντι*.

c. *-οω* verbs contract *οο* and *οε* to *ω* (and *ου*).

494. Aeolic. — In Aeolic contracted verbs commonly pass into the athematic conjugation: *τίμαιμι, -αις, -αι, τίμᾶμεν, τίμᾶτε, τίμαισι*, imperf. *ἐτίμᾶν, ἐτίμᾶς, ἐτίμᾶ*, etc., inf. *τίμᾶν*, part. *τίμᾶις, -αντος*, mid. *τίμᾶμαι*, inf. *τιμᾶμενα*. So *φίλημι, φίλημεν, φίλητε, φίλεισι, ἐφίλην*, inf. *φίλην*, part. *φίλεις, -εντος*. Thus *ῥρημι* (from *ῥρέω* = Att. *ῥράω*), *κάλημι, αἴνημι*. So also *δήλωμι*, 3 pl. *δήλοισι*, inf. *δήλων*. Besides these forms we find a few examples of the earlier inflection in *-αω, -εω, -οω*, but these forms usually contract except in a few cases where *ε* is followed by an *ο* sound (*ποτιόνται*). From other tenses, e.g. the fut. in *-ησω, η* has been transferred to the present in *ἀδικῶ, ποθῶ*, etc.

495. Hom. has several cases of contracted verbs inflected without any thematic vowel in the 3 dual: *σῦλή-την* (*σῦλάω spoil*), *προσανδή-την* (*προσανδάω speak to*), *ἀπειλή-την* (*ἀπειλέω threaten*), *δμαρτή-την* (*δμαρτέω meet*); also *σάω* 3 sing. imperf. (*σαῶω keep safe*). In the inf. *-ημεναι*, as *γοήμεναι* (*γοάω wail*), *πεινήμεναι* *be hungry* (*πεινάω*, 481), *φορήμεναι* and *φορήναι* (*φορέω wear*). But *ἀγινέω* *lead* has *ἀγινέμεναι*.

INFLECTION OF THE PRESENT AND IMPERFECT OF MI-VERBS

496. For the paradigms, see 362 ff.; for the explanation of the forms, see 418–423, 424–428, 458–459.

497. *Mi*-verbs show certain forms of the thematic inflection (498–505).

498. Verbs in *-νῦμ* frequently show forms of the present and imperfect active from a present in *-νύω*; as *δείκνυμι* (less often *δεικνύω*), *δεικνύεις*, *-είς*, *-ύουσι*, *δείκνυε*, *δεικνύειν*, *δεικνύων*, *ἐδείκνυον*. In the present subjunctive and optative the thematic inflection is regular.

499. In the present subjunctive *μ*-verbs pass into the thematic inflection, the thematic vowel being contracted with the final vowel of the stem: *τιθῶ* from *τιθέω*, *τιθῶμαι* from *τιθέωμαι*.

a. *ιστῶμαι* (*στα-*) may be contracted from *ιστέωμαι* (cp. Hom. *στέωμεν* formed from *στήομεν* by 29).

500. The deponents *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, *ἄγαμαι admire*, put *ω/η* in place of the final vowel of the stem so that there is no contraction: *δύνωμαι*, *δύνη*, *δύνηται*, *δυνόμεθα*, are formed and accented like *λύωμαι*, etc. (392 N. 2). The above-named verbs keep, however, in the optative, the final vowel of the stem, as *δύναο*, *δύναιτο*. Cp. 528, 529.

501. *τίθημι*, *δίδωμι*, *ἔημι*, etc., show some thematic forms in the indicative; as pres. *εἶς*, imv. *τιθεῖ*, *δίδου*, *ἔει*, imperf. *ἐτίθεις*, *ἐδίδους*, *ἔεις*. The forms *τιθέω*, *διδῶ*, *λέω* do not occur in the 1 sing. pres. indic. On the ending *-ᾶσι* in the 3 pl. see 425 d.

502. In the pres. and aor. opt. of *τίθημι* and *ἔημι* there is a transition to the thematic inflection, but not in the 1 and 2 sing. The accent is differ-

498 D. Old Comedy rarely, New Comedy often, has the thematic forms. Plato generally has *-νᾶσι* 3 pl.; in the opt. he has *πηγνύτο*.

Hom. has the athematic forms *ῥηγνῦσι* indic. 3 pl. for *ῥηγνυ-ντι*, *ζεύγνυσαν* imperf., *δαινῶτο* and *δαινῶτο* opt., *δμνυθι*, *δρυνθι* imv.; but thematic forms in *ζεύγνυον*, *ῶρυνον*, *ῶμνυε*, *ῶμνέτω*, etc.

Hdt. usually keeps the athematic inflection, but has some thematic forms in 2, 3 sing. and 3 pl. pres. indic., 1 sing. and 3 pl. imperf., and participle.

Doric generally has the thematic forms; Aeolic has *ζεύγνῦ*, and *δμνῶν* infinitive.

499 D. Hdt. has *ἐνίστηται*. Dor. *τιθέω*, *τιθέωμεν*, *διδῶντι* and *τίθηντι*, *ιστᾶται*.

500 D. Hom. has *μάρνωμαι* (cp. *ἐμάρναο*, 427 b. D). Hdt. has *δυνέωνται*, *ἐπιστέωνται*. Dor. has *δύνᾶμαι*. Cp. 501 D.

501 D. Indicative: Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδοῖς* and *διδόσθα*, *δίδωσι* (usually) and *διδοί*, *διδούσι*. On *ἴστασκε* see 450.

Hdt. has *τιθεῖ* *τιθεῖσι*; *ιστᾶ* is doubtful; *διδοῖς*, *διδοί*, *διδούσι*; *-νῦσι* and *-νύουσι*. Middle: *-αται* and *-ατο* (imperf.) for *-νται*, *-ντο* in *τιθέαται* *ἐπιθέατο*, *ιστέαται* *ἴστέατο*, *δυνέαται* *ἔδυνέατο*. *-αται*, *-ατο* have been transferred from the perf. and plupf. of consonant stems, such as *γεγράφαται*, *εγγεγράφατο* (427 f).

Pind. has *τιθεῖς*. Dor. has *ιστᾶμι*; 3 sing. *τίθητι*; 3 pl. *τίθεντι*, *δίδοντι*.

Aeolic has *τίθης*, *τίθη*, 3 pl. *τίθεισι*; *ιστᾶς*, *ιστᾶ*; *δίδως*, *δίδω*; 2 sing. *δάμᾶς*.

Imperfect: Hom. has *ἐτίθει*, *ἐδίδους* *ἐδίδου*. — Hdt. has *ὑπερτίθεια* 1 sing., *ἐδίδουν*, *ἐδίδου*, *ἴσᾶ* and *ἄνιστη* (both in Mss.). — In poetry *-ν* occurs for *-σαν* as *τίθεν*, *ιστᾶν*, *ἔδειον* (426 e. D.).

Imperative: Hom. has *ἴστη* and *καθίστᾶ*, *δίδωθι*, *ἐμπίπληθι*, *ἴστασο* and *ἴσταο*. Pind. has *δίδοι* (active).

ently reported: (1) as if the presents were *τιθέω, τίω*; (2) as if the presents were *τίθω, τίω*. Thus *active*: ἀφίετε for ἀφίετε, ἀφίειν for ἀφίειν; *middle*: τιθοῖτο, ἐπιθοίμεθα, συνθοῖτο, ἐπιθοῖντο (also accented τίθοιτο, ἐπίθουντο); προοῖτο, προοῖσθε, προοῖντο (also accented πρόοιτο, πρόοιντο). Hdt. has -θέοιτο and -θείτο.

503. In the Mss. the accent varies in the pres. and 2 aor. subj. mid., as *τιθῶμαι* and *τίθωμαι* (like *λύωμαι*), *ἀποθῶμαι* and *ἀπόθωμαι* (394 f).

504. In the drama we find the imv. mid. *τίθου, ἴστω* for *τίθεσο, ἴστασο*.

505. Some other *μ*-verbs show alternative thematic forms, as *πιμπλάω, -έω* (*πίμπλημι*), *πιπράω* (*πίμπρημι*). So often with verbs in *-νημι* (474 g), as *δαμνῆ* and *δάμνησι*.

II. FUTURE SYSTEM

(FUTURE ACTIVE AND MIDDLE)

506. The future stem is formed by adding the tense-suffix *-σ%-* (*-εσ%-* in liquid and nasal stems, 508) to the verb-stem: *λύ-σω shall* (or *will*) *loose, λύσομαι*; *θή-σω* from *τί-θη-μι place*; *δείξω* from *δείκ-νύ-μι show*.

a. In verbs showing strong and weak grades (435) the ending is added to the strong stem: *λείπω* *λείψω, τήκω* *τήξω, δίδωμι* *δώσω*.

507. Vowel Verbs. — Verb-stems ending in a short vowel lengthen the vowel before the tense-suffix (*a* to *η* except after *ε, ι, ρ*): *τιμάω, τῆμήσω*; *εάω, εἶάσω*; *φιλέω, φιλήσω*. Cp. 442.

a. Verb-stems in *ευ* that lose *υ* in the present (456) generally retain *ευ* in the future and aorist: *πνέω breathe, πνεύσομαι, ἔπνευσα*; but *χέω pour, fut. χέω, aor. ἔχεα* (Epic ἔχεα).

b. For verbs retaining a short final vowel, see 443.

508. Liquid and Nasal Verbs. — Verb-stems ending in *λ, μ, ν, ρ*, add *-εσ%-*; then *σ* drops and *ε* contracts with the following vowel.

507 D. Doric and Aeolic always lengthen *a* to *ā* (*τιμάσω*).

b. From stems originally ending in *-σ* Hom. often has *σσ* in the future: *ἀνόσσεισθαι, τελέω* *τελέσω*; by analogy *θλύμι* *θλέσω* (and *θλέσω*, mid. *θλείται*).

508 D. These futures are often uncontracted in Homer (*βαλέω, κτενέεις, ἀγγελέουσι*); regularly in Aeolic; in Hdt. properly only when *ε* precedes *ο* or *ω*. *σ* is retained in the poetic futures *κέλω* (*κέλλω land, κελ-*), *κύρω* (*κῆρω meet, κυρ-*), *δρω* (*δρῆμι rouse, δρ-*). So also in the aorists of these verbs.

φαίνω (φαν-) *show*, φανῶ, φανείς from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (στέλ-) *send*, στελούμεν, στελείτε from στελ-έ(σ)ομεν, στελ-έ(σ)ετε. See 351.

509. Stop Verbs. — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (83).

κόπτ-ω (κοπ-) *cut*, κόψω; βλάπτ-ω (βλαβ-) *injure*, βλάψω; γράφ-ω *write*, γράψω; πλέκ-ω *weave*, πλέξω; λέγ-ω *say*, λέξω; ταράττω (ταραχ-) *disturb*, ταραξώ; φράζω (φραδ-) *say*, φράσω; πείθω (πιθ-, ποιθ-, πιθ-) *persuade*, πείσω; πάσχω (πενθ-, πονθ-, παθ-) *suffer*, πείσομαι.

a. An ε or ο added to the verb-stem is lengthened to η or ω (442 b).

510. Attic Future. — Certain formations of the future in which σ is dropped after ᾶ or ε are called *Attic* because they occur especially in that dialect in contrast to the later language; but they occur also in Homer and Herodotus. The name *Attic future* is often restricted to the form described in 511 e.

511. These futures usually occur when σ of the tense-sign is preceded by ᾶ or ε after a short syllable. Here σ is dropped and -άω and -έω are contracted to -ῶ.

a. καλέω *call*, τελέω *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι, and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ἐλαίνω (ἐλα-) *drive* has Hom. ἐλάω, Attic ἐλῶ. — καθέξομαι (καθεδ-) *sit* has Attic καθεδοῦμαι as if from the stem καθεδ-ε. — μάχομαι (μαχ-ε) *fight* has Hom. μαχέ(σ)ομαι (and μαχήσομαι), Attic μαχοῦμαι. — δαλύμι (δολ-ε) *destroy* has Hom. δλέσω, Attic δλῶ.

c. All verbs in -αννῦμι have futures in -ά(σ)ω, -ῶ; as σκεδάννυμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννῦμι: ἀμφιέννυμι (ἀμφιε-) *clothe*, Epic ἀμφιέσω, Attic ἀμφιῶ. So στορνῦμι (στορ-ε) *spread*, late στορέσω, Attic στορῶ.

d. A few futures of verbs in -άζω contract. βιβάζω (βιβαδ-) *cause to go* usually has βιβῶ from βιβάσω. So ἐξετῶμεν = ἐξετάσομεν (ἐξετάζω *examine*).

e. Verbs in -ίζω of more than two syllables drop σ of the future and insert ε, thus making -ι(σ)έω, -ι(σ)έομαι, which contract to -ιῶ and -ιούμαι, as in the Doric future (512). So νομίζω (νομιδ-) *consider* makes νομῶ, νομοῦμαι.

N. All these forms from stems in δ (νομῶ, -εῖς, etc.) imitate liquid and nasal verbs.

511 D. Hom. has ἀεικῶ, κομῶ; and also τελέω, καλέω, ἐλάω, ἀντίω, δαμβῶσι (484), ἀνώ, ἐρύουσι, τανούουσι. Hdt. always uses the -ιῶ and -ιούμαι forms. Homeric futures in -εω have a liquid or nasal before ε, and imitate the futures of liquid and nasal verbs.

512. Doric Future. — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding *-σε%*, and contracting *-σέομαι* to *-σοῦμαι*. This formation is called the Doric future because it is a common form of the future in the Doric dialect. Such verbs (except *πίπτω*) have also the regular Attic future in *-σομαι*.

κλαίω (*κλαν-*, 472) *weep κλανσοῦμαι*, *πλέω* (*πλευ-*, *πλυ-*) *sail πλευσοῦμαι*, *πνέω* (*πνευ-*, *πνυ-*) *breathe πνευσοῦμαι*, *πίπτω* (*πετ-*) *fall πεσοῦμαι*, *πίνθανομαι* (*πευθ-*, *πυθ-*) *πενσοῦμαι* (rare), *φεύγω* (*φευγ-*, *φυγ-*) *φενξοῦμαι*.

a. *πεσοῦμαι* (Hom. *πεσέομαι*) from *πίπτω* *fall* is from *πετεομαι*. Attic 2 aor. *ἔπεσον* is from *ἔπετον* (Dor. and Aeol.) under the influence of *πεσοῦμαι*.

513. Futures with Present Forms. — The following futures have no future suffix, and thus have the form of presents: *ἔδομαι* (*ἐδ-*) *shall eat* from *ἐσθίω*, *πίομαι* (*πι-*) *shall drink* from *πίνω*, *χέω* (*χευ*, *χυ-*) and *χέομαι* *shall pour* from *χέω*. See 476. 5, 8.

a. These are probably old subjunctives, with short mood-sign (420 D), which have retained their future meaning. Hom. has *βέομαι* or *βείομαι* *shall live*, *δήω* *shall find*, *κῆω* (written *κείω*) *shall lie*, *ἐξανύω* *shall finish*, *ἐρύω* *shall draw*, *τανύω* *shall stretch*, and *ἀλέυεται* *shall avoid*. *νέομαι* *shall go* is for *νεσομαι*.

514. Inflection of Future Active and Middle. — *μι*-verbs inflect the future active and middle like *λύσω*, *λύσομαι*.

III. FIRST AORIST SYSTEM

(FIRST AORIST ACTIVE AND MIDDLE)

515. The first aorist stem is formed by adding the tense-suffix *-σα* to the verb-stem: *ἔ-λυ-σα* *I loosed*; *ἔ-δειξα* *I showed*, from *δείκ-νῦ-μι*.

a. In verbs showing strong and weak grades (435), the strong stem is used: *πέιθω* *ἔπεισα*, *τήκω* *ἔτηξα*, *πνέω* *ἔπνευσα* (456), *ἴστημι* *ἔστησα*.

512 D. Hom. has *ἔσσειται* (and *ἔσσειται*, *ἔσειται*, *ἔσται*). In Doric there are three forms: (1) *-σέω* (and *-σῶ*), *-σέομαι* (and *-σοῦμαι*); and often with *ευ* from *eo* as *-εὔντι*, *-εὔμες*; (2) *-σίω* with *ι* from *ε* before *ο* and *ω*; (3) the Attic forms. Doric generally inflects the future as follows: *λύσῶ*, *λύσεις*, *λύσει*, *λύσοῦμες*, *λύσειτε*, *λύσοῦντι*, *λύσῶν*, *λύσειν*; *λύσομαι*, *λύσῃ*, *λύσειται*, *λύσοῦμεθα*, *λύσεισθε*, *λύσοῦνται*, *λύσοῦμενος*, *λύσεισθαι*.

515 D. Mixed Aorists. — Hom. has some forms of the 1 aor. with the thematic vowel (%) of the 2 aor.; as *ἄξετε*, *ἄξεσθε* (*ἄγω* *lead*), *ἐβήσετο*, *ἰμν. βήσεο* (*βαίω* *go*), *ἔδδθετο* (*δύω* *set*), *ἴξον* (*ἴκω* *come*), *οἶσε*, *οἶσατε*, *οἶσέμεν*, *οἶσέμεναι* (*φέρω* *bring*), *ἰμν. ὄρσεο* *rise* (*δρνῦμι* *rouse*).

516. The verbs *τίθημι*, *ἵημι*, *δίδωμι* form the sing. act. of the 1 aor. indic. in *-κ-α* (*ἔθηκα*, *ἔδωκα*, *ἤκα*). The forms of the 2 aor. (527 a) are generally used in the dual and plural indic. and in the other moods. The forms with *κ* rarely appear outside of the sing.: chiefly in the 3 pl., as *ἔδωκαν* (= *ἔδοσαν*), less frequently in the 1 and 2 pl., as *ἔδώκαμεν*, *-ατε*.

a. That *κ* was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *ἔθηκα* and perf. *τέθηκα* with *fēc-* in *fēci*.

517. Vowel Verbs.— Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*a* to *η* except after *ε*, *ι*, *ρ*). Thus *τιμάω ἐτίμησα*, *εἰάω εἰᾶσα* (442), *φιλέω ἐφίλησα*.

a. *χέω* (*χευ-*, *χεφ-*, *χυν-*) *pour* has the aorists *ἔχεα*, *ἐχεάμην* (Epic *ἔχεα*, *ἐχεάμην*) from *ἔχευσα*, *ἐχευσαμην*. Cp. 456.

b. For verbs retaining a short final vowel see 443.

518. Liquid and Nasal Verbs.— Verb-stems ending in *λ*, *μ*, *ν*, *ρ* lose *σ* and lengthen their vowel by compensation (32): *a* to *η* (after *ι* or *ρ* to *ᾶ*), *ε* to *ει*, *ι* to *ῖ*, *υ* to *ῦ*.

φαίνω (*φαν-*) *show*, *ἔφηνα* for *ἐφανσα*; *περαίνω* (*περαν-*) *finish*, *ἐπεράνα* for *ἐπερανσα*; *στέλλω* (*στελ-*) *send*, *ἔστειλα* for *ἔστελσα*; *κρίνω* (*κριν-*) *judge*, *ἔκρινα* for *ἐκρινσα*; *ἄλλομαι* (*ἄλ-*) *leap*, *ἤλάμην* for *ἤλαμην*.

a. Some verbs in *-αίνω* have *-ᾶνα* instead of *-ηνα*; as *κερδαίνω gain* (25 a).

b. *αἴρω* (*ἄρ-*) *raise* is treated as if its verb-stem were *ἄρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἤρα*, *ἄρω*, etc., and *ἤράμην*, *ἄρωμαι*, etc.

519. Stop Verbs.— Labial (*π*, *β*, *φ*) and palatal (*κ*, *γ*, *χ*) stops at the end of the verb-stem unite with *σ* to form *ψ* or *ξ*. Dentals (*τ*, *δ*, *θ*) are lost before *σ* (cp. 83).

πέμπ-ω send *ἔπεμψα*; *βλάπτω* (*βλαβ-*) *injure* *ἔβλαψα*; *γράφ-ω write* *ἔγραψα*; *πλέκ-ω weave* *ἔπλεξα*; *λέγ-ω say* *ἔλεξα*; *ταράττω* (*ταραχ-*) *disturb* *ἐτάραξα*; *φράζω* (*φραδ-*) *tell* *ἔφρασα*; *πειθ-ω* (*πειθ-*, *ποιθ-*, *πιθ-*) *persuade* *ἔπεισα*.

a. On forms in *σα* from stems in *γ* (as *ἤρπασα*) see 468.

516 D. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκαντο*.

517 a. D. Homeric *ἤλευάμην* and *ἤλεάμην* avoided, *ἔκηκα* *burned* (Att. *ἔκαυσα*), *ἔσσενα* *drove*, also have lost *σ*.

b. Hom. often has original *σ* in the verbs of 443 a, as *γελάω ἐγέλασσα*, *τελέω ἐτέλεσσα*; in others by analogy, as *δλλῦμι δλεσσα*, *δμῶμι δμοσσα*, *καλέω κάλεσσα*.

518 D. Hom. has Ionic *-ηνα* for *-ᾶνα* after *ι* and *ρ*. Aeolic assimilates *σ* to a liquid or nasal; as *ἔκριννα*, *ἀπέστελλα*, *ἐνέμματο*, *συνέρραισα* (= *συνειράσα*). The poetic verbs retaining *σ* in the future (508 D.) retain it also in the aorist.

519 D. Hom. often has *σ* from dental stems, as *ἐκόμισσα* (*κομίξω*). Doric has *-ξα* from most verbs in *-ζω*; Hom. also shows this *ξ* (*ἤρπαξε*). See 468 D.

520. Inflection of First Aorist Active and Middle. — ω -verbs and μ -verbs are inflected alike in the first aorist.

a. The secondary endings of the indic. act. were originally added to the stem with the tense-sign σ -; thus $\acute{\epsilon}\lambda\upsilon\sigma\mu$, $\acute{\epsilon}\lambda\upsilon\sigma\text{-}\sigma$, $\acute{\epsilon}\lambda\upsilon\sigma\text{-}\tau$, $\acute{\epsilon}\lambda\upsilon\sigma\text{-}\mu\epsilon\upsilon$, $\acute{\epsilon}\lambda\upsilon\sigma\text{-}\tau\epsilon$, $\acute{\epsilon}\lambda\upsilon\sigma\text{-}\gamma\tau$. From $\acute{\epsilon}\lambda\upsilon\sigma\mu$ came $\acute{\epsilon}\lambda\upsilon\sigma\alpha$ (by 18), the α of which spread to the other forms except the 3 sing., where ϵ was borrowed from the perfect. In the subj. the long thematic vowel $\text{-}\omega/\eta\text{-}$ is substituted for the α of the indic., and the tense is inflected like the pres. subj.: $\lambda\acute{\upsilon}\sigma\omega$ $\lambda\acute{\upsilon}\sigma\omega\mu\alpha\iota$, $\phi\acute{\eta}\nu\omega$ $\phi\acute{\eta}\nu\omega\mu\alpha\iota$. For the optative, see 421-423. In the indic. mid. Hom. shows the original form without α ($\lambda\acute{\epsilon}\kappa\tau\omicron$ *lay down* for $\lambda\acute{\epsilon}\kappa\text{-}\sigma\text{-}\tau\omicron$).

IV. SECOND AORIST SYSTEM

(SECOND AORIST ACTIVE AND MIDDLE)

521. The second aorist is formed without any tense-suffix and only from the simple verb-stem.

522. Ω -Verbs. — Ω -verbs make the second aorist by adding $\% \text{-}$ ($\omega/\eta\text{-}$ in the subjunctive) to the verb-stem, which commonly ends in a consonant. Verbs showing vowel gradations (435) use the weak stem (and thus avoid confusion with the imperfect).

$\lambda\acute{\epsilon}\iota\pi\omega$ ($\lambda\epsilon\iota\pi\text{-}$, $\lambda\omicron\upsilon\pi\text{-}$, $\lambda\iota\pi\text{-}$) *leave* $\acute{\epsilon}\lambda\iota\pi\omicron\upsilon$, $\text{-}\acute{\epsilon}\lambda\iota\pi\acute{\omicron}\mu\eta\eta$; $\phi\acute{\epsilon}\nu\gamma\omega$ ($\phi\epsilon\upsilon\gamma\text{-}$, $\phi\upsilon\eta\gamma\text{-}$) *flee* $\acute{\epsilon}\phi\upsilon\eta\gamma\omicron\upsilon$; $\acute{\pi}\acute{\epsilon}\tau\omicron\mu\alpha\iota$ ($\pi\epsilon\tau\text{-}$) *fly* $\acute{\epsilon}\pi\acute{\tau}\acute{\omicron}\mu\eta\eta$ (436); $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$ ($\lambda\alpha\beta\text{-}$) *take* $\acute{\epsilon}\lambda\alpha\beta\omicron\upsilon$.

523. Verbs of the First Class (453) forming the present stem by adding the thematic vowel to the verb-stem form the 2 aor. in various ways, as (1) by using the weak stem, when there are vowel gradations; (2) by reduplication (411), as $\acute{\alpha}\gamma\omega$ *lead* $\acute{\eta}\gamma\alpha\gamma\omicron\upsilon$, and $\acute{\epsilon}\lambda\iota\pi\omicron\upsilon$ probably for $\acute{\epsilon}\text{-}\tau\epsilon\text{-}\tau\epsilon\pi\omicron\upsilon$; (3) by syncope (448), as $\acute{\pi}\acute{\epsilon}\tau\omicron\mu\alpha\iota$ *fly* $\acute{\epsilon}\pi\acute{\tau}\acute{\omicron}\mu\eta\eta$, $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$ ($\acute{\epsilon}\gamma\epsilon\tau\text{-}$) *rouse* $\acute{\eta}\gamma\gamma\acute{\rho}\mu\eta\eta$, $\acute{\epsilon}\pi\omicron\mu\alpha\iota$ ($\sigma\epsilon\pi\text{-}$) *follow* $\acute{\epsilon}\sigma\acute{\rho}\mu\eta\eta$, $\acute{\epsilon}\chi\omega$ ($\sigma\epsilon\chi\text{-}$) *have* $\acute{\epsilon}\sigma\chi\omicron\upsilon$; (4) by using α for ϵ (437) in poetic forms, as $\tau\acute{\rho}\acute{\epsilon}\pi\omega$ *turn* $\acute{\epsilon}\tau\tau\alpha\pi\omicron\upsilon$; (5) by metathesis (447), as poet. $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$ *see* $\acute{\epsilon}\delta\tau\alpha\kappa\omicron\upsilon$; (6) by adopting the thematic inflection (524 b).

524. a. Only a few vowel verbs have second aorists with $\% \text{-}$, as $\alpha\acute{\iota}\rho\acute{\epsilon}\omega$ *seize* ($\acute{\epsilon}\lambda\lambda\omicron\upsilon$, 476), $\acute{\epsilon}\sigma\theta\acute{\iota}\omega$ *eat* ($\acute{\epsilon}\phi\alpha\gamma\omicron\upsilon$), $\acute{\omicron}\rho\acute{\alpha}\omega$ ($\acute{\epsilon}\lambda\delta\omicron\upsilon$). Cp. 476. In prose the only 2 aor. formed from a vowel stem and having thematic inflection is $\acute{\epsilon}\pi\iota\omicron\upsilon$ from $\pi\acute{\epsilon}\nu\omega$ *drink*.

521 D. Some derivative verbs have Homeric 2 aorists classed under them for convenience only, as $\kappa\upsilon\tau\upsilon\acute{\epsilon}\omega$ *sound* $\acute{\epsilon}\kappa\tau\upsilon\pi\omicron\upsilon$; $\mu\acute{\upsilon}\kappa\acute{\omicron}\mu\alpha\iota$ *roar* $\acute{\epsilon}\mu\kappa\omicron\upsilon$; $\sigma\tau\upsilon\gamma\acute{\epsilon}\omega$ *hate* $\acute{\epsilon}\sigma\tau\upsilon\gamma\omicron\upsilon$. These aorists are derived directly from the verb-stem (440, 441).

523 D. (2) Hom. has ($\acute{\epsilon}$) $\acute{\kappa}\acute{\epsilon}\kappa\lambda\epsilon\tau\omicron$ ($\acute{\kappa}\acute{\epsilon}\lambda\omicron\text{-}\mu\alpha\iota$ *command*), etc., 411 D. (3) $\acute{\epsilon}\text{-}\pi\lambda\acute{\omicron}\text{-}\delta\mu\eta\eta$ ($\pi\acute{\epsilon}\lambda\omicron\text{-}\mu\alpha\iota$ *am, come*, $\pi\epsilon\lambda\text{-}$). (4) $\acute{\epsilon}\pi\tau\alpha\theta\omicron\upsilon$ ($\pi\acute{\epsilon}\rho\theta\text{-}\omega$ *sack*), $\acute{\epsilon}\tau\alpha\mu\omicron\upsilon$ ($\tau\acute{\epsilon}\mu\text{-}\nu\text{-}\omega$ *cut*). (5) $\beta\lambda\acute{\eta}\tau\omicron$ ($\beta\acute{\alpha}\lambda\lambda\omega$ *hit*, 111 a). (6) See 524 D.

b. Some ω -verbs with verb-stems ending in a vowel have second aorists formed, like those of μ -verbs, without any thematic vowel. The commonest are

άλισκομαι (άλ-ο-) *am captured*, *ἔάλων* or *ἤλων* (άλῶ, ἀλοίην, ἀλώναι, ἄλους).

βαίνω (βα-) *go*, *ἔβην* (βῶ, βαίην, βῆθι and also -βᾶ in comp., βῆναι, βᾶς).

βίω (βιο-) *live*, *ἔβίων* (βιῶ, βιώην, βιώναι, βιούς). Hom. *βιώτω* *imv.*

γιγνάσκω (γγρα-) *grow old*, *γηράναι* *poet.*, *γηράς* *Hom.*

γινώσκω (γνω-, γνο-) *know*, *ἔγνων* (γνῶ, γνοίην, γνώθι, γνῶναι, γνοός).

-διδράσκω (δρα-) *run*, only in comp., *-έδραῖν* (-δρῶ, -δραίην, -δραῖναι, -δράς).

δύω (δύ-) *enter*, *ἔδυν* *entered*, inflected 364 (*δύω*, opt. Hom. *δύη* and *ἐκδύμεν* for *δύ-ιή*. -δύ-ι-μεν; *δύθι*, *δύναι*, *δύς*).

ἔχω (σεχ-, σχε-) *have*, *σχές* *imv.*

κτείνω (κτεν-, κτα-) *kill*, *ἔκταν*, *ἐκτᾶς*, *ἐκτᾶ*, *ἐκτᾶμεν*, 3 pl. *ἐκτᾶν* 524 D., subj.

κτέωμεν, inf. *κτάμεναι* *κτάμεν*, part. *κτάς*; *ἐκτάμην* *was killed* (*κτάσθαι*, *κτάμενος*); all poetic forms.

πέτομαι (πετ-, πτε-, πτα-) *fly*, *poet.* *ἔπτην* (*πταίην*, *πτάς*), middle *ἐπτάμην* (*πτάσθαι*, *πτάμενος*). *πτῶ*, *πτῆθι*, *πτῆναι* are late.

πίνω (πι-) *drink*, *πίθι* *imv.*

τλα- *endure*, *τλήσομαι*, poetic *ἔτλην* (*τλῶ*, *τλαίην*, *τλήθι*, *τλήναι*, *τλᾶς*).

φθάνω (φθα-) *anticipate*, *ἔφθην* (*φθῶ*, *φθαίην*, *φθῆναι*, *φθᾶς*).

φύω (φύ-) *produce*, *ἔφυν* *was produced*, *am* (*φύω* subj., *φύναι*, *φύς* 276).

N. — Strictly we expect the strong form of the stem in the sing. indic., the weak forms in the dual and plural; thus *ἔβην*, *ἔβης*, *ἔβη*, *ἔβᾶτον*, *ἔβᾶμεν*, etc. The strong form has, however, forced its way into dual and plural (cp. 527 a). The earlier system survives in Hom. *ἔβάτην*, *ἔχουα*, etc.

525. Verbs with Two Aorists. — In the same voice both the 1 and the 2 aor. (or perf.) are rare, as *ἔφθασα*, *ἔφθην* (*φθάνω* *anticipate*). When both occur, the 1 aor. (or perf.) is often transitive, the 2 aor. (or perf.) is intransitive, as *ἔστησα* *I erected*, i.e. *made stand*, *ἔστην* *I stood*. In other cases one aor. is used in prose, the other in poetry: *ἔπεισα*, *poet.* *ἔπιθον* (*πειθῶ* *persuade*); or they occur in different dialects, as Attic *ἐτάφην*, Ionic *ἐθάφθην* (*θάπτω* *bury*); or one is much later than the other, as *ἔλειψα*, late for *ἔλιπον*.

INFLECTION OF SECOND AORIST ACTIVE AND MIDDLE

526. Ω-Verbs. — Second aorists of ω -verbs (except those mentioned in 524) are inflected like the imperfect of ω -verbs in the indicative, and like the present in the other moods. The accent is, however, different in imperative, infinitive, and participle.

524 D. Hom. has *ἔδυν*, *ἔτλαν*, *ἔκταν*, *ἔτλαν* (Pind. *ἔφυν*); *βᾶτην* and *βῆτην*; *βλήεται*, *ἀλειται*. — Subj.: *γνώω*, *ἀλώω*; *γνώης*, *γνώς*; *γνώη*, *γνώφ*, *ἐμβήη*, *ἀναβῆη*; *γνώτον*; *γνώομεν*, *γνώμεν*, *-βῆομεν*, *φθέωμεν*; *γνώωσι*, *γνώσιν*, *βῶσιν*, *φθέωσιν*. Inf.: *γνώμεναι*, *δῶμεναι*, *κτάμεναι*, and *-κτάμεν*. Hom. *οὔτα* 3 sing., inf. *οὔτάμεναι*, *οὔτάμεν*.

527. Mi-Verbs. — The stem of the second aorist indicative of μ -verbs is the verb-stem without any thematic vowel.

a. The second aorists of *τίθημι*, *δίδωμι*, *ἔημι* use the weak stem-forms in dual and pl. indic. act.; in the sing. the κ -forms (516). The middle regularly has the weak stem-forms. In the act. dual and plural of *ἕστην* the weak stem has been displaced by the strong stem, which forced its way in from the sing. (cp. 524, N.).

528. Subjunctive. — All the forms of the 2 aor. subj. show the thematic vowel contracted with the weak stem-vowel. Thus $\theta\hat{\omega}$, $\theta\hat{\eta}\varsigma$, $\theta\hat{\omega}\muαι$, $\theta\hat{\eta}$, from $\theta\acute{\epsilon}\omega$, $\theta\acute{\epsilon}\eta\varsigma$, $\theta\acute{\epsilon}\omega\muαι$, $\theta\acute{\epsilon}\eta(\sigma)\alpha\iota$; $\hat{\omega}$ from $\acute{\epsilon}\omega$, etc.; $\sigma\hat{\omega}$ from $\sigma\acute{\tau}\acute{\epsilon}\omega$, with ϵ from η before a vowel. *ἐπριάμην* has *πρίωμαι* with ω/η in place of the final vowel of the stem (392, N. 2, cp. 500). On the accent in compound forms, see 503.

529. Optative. — The forms of the 2 aor. opt. are inflected like those of the present. *Active*: *θείην* ($\theta\epsilon\text{-}\acute{\iota}\eta\text{-}\nu$), *σταίην* ($\sigma\tau\alpha\text{-}\acute{\iota}\eta\text{-}\nu$), *δοίμεν* ($\delta\acute{o}\text{-}\acute{\iota}\text{-}\mu\epsilon\text{-}\nu$), *δοίεν* ($\delta\acute{o}\text{-}\acute{\iota}\text{-}\epsilon\text{-}\nu$); *middle*: *θείμην* ($\theta\epsilon\text{-}\acute{\iota}\text{-}\mu\eta\text{-}\nu$), *δοίμην* ($\delta\acute{o}\text{-}\acute{\iota}\text{-}\mu\eta\text{-}\nu$), *-είμην* ($\acute{\epsilon}\text{-}\acute{\iota}\text{-}\mu\eta\text{-}\nu$). For *θοίμεθα* see 502. For the accent of *πρίω* see 392, N. 2.

530. Imperative. — On $\theta\acute{\epsilon}\text{-}\varsigma$, $\delta\acute{o}\text{-}\varsigma$, $\acute{\epsilon}\text{-}\varsigma$, see 428. 1. a. These verbs show the weak form of the stem ($\theta\acute{\epsilon}\text{-}\tau\omega$, $\theta\acute{\epsilon}\text{-}\nu\tau\omega\text{-}\nu$). *ἵστημι* and *σβέννυμι* have $-\theta\iota$ in *στῆ\text{-}\theta\iota* (but *στά\text{-}\nu\tau\omega\text{-}\nu*), *σβῆ\text{-}\theta\iota*. For *στῆ\text{-}\theta\iota* the poets may use $-\sigma\tau\acute{\alpha}$ in composition, as *ἀπόστᾶ* stand off. The middle adds $-\sigma\omicron$, which loses its σ after a short vowel, as in *θοῦ* for $\theta\acute{\epsilon}\text{-}\sigma\omicron$, *δοῦ* for $\delta\acute{o}\text{-}\sigma\omicron$, *πρίω* (poet. *πρία\text{-}\sigma\omicron*). For *ἄνησο*, *εἶσο* see 427 b, N. 2.

V. FIRST (K) PERFECT SYSTEM

(FIRST PERFECT AND PLUPERFECT ACTIVE)

531. The stem of the first perfect is formed by adding $-\kappa\alpha$ to the reduplicated verb-stem; as *λέ\text{-}\lambda\upsilon\text{-}\kappa\alpha* *I have loosed*, plupf.

527 a. D. Hom. has 3 pl. *ἕστᾶν* (and *ἕστησαν*). Doric has *ἕθεν*, *ἕστᾶν*, *ἕδον*. Hom. has *ἕθηκαν*, *ἕδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκατο*, Pind. *θηκάμενος*.

528 D. The subj. shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήω*, *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Hom.: *θήομεν*, *σθήομεν*, $-\sigma\tau\acute{\eta}\epsilon\tau\omicron\text{-}\nu$, *κίχθομεν*, *δώομεν*, *ἀποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *σθήης*, *σθήη*, *ἀνήη*, *δώη* or *δώησι*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφέη*, *θέωμεν*, *στέωμεν*. Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*. Aeolic *θέω*.

4. From 3 are derived the contracted forms $\theta\hat{\omega}$, $\theta\hat{\eta}\varsigma$, $\epsilon\hat{\eta}$, etc. Hom. *ἀναστῆ*, $\delta\hat{\omega}\varsigma$, $\delta\hat{\omega}$ or $\delta\hat{\omega}\varsigma\iota$, $\delta\hat{\omega}\mu\epsilon\text{-}\nu$; Dor. $\delta\hat{\omega}\nu\tau\iota$; Hdt. $-\theta\hat{\eta}$, $-\theta\hat{\eta}\tau\alpha\iota$; $\delta\hat{\omega}\mu\epsilon\text{-}\nu$, $-\delta\hat{\omega}\tau\epsilon$, $\delta\hat{\omega}\varsigma\iota$.

N. — In Hom. the Mss. often have $\epsilon\iota$ for η , as *θειω*, *βειω*, *θειομεν*, *κιχλειομεν*.

529 D. Hom. has *σταίησαν* P 733, the only case of $-\eta\text{-}$ outside of the sing.; $\delta\hat{\omega}\eta$ (for $\delta\upsilon\text{-}\acute{\iota}\eta$), $\acute{\epsilon}\kappa\delta\hat{\omega}\mu\epsilon\text{-}\nu$ (for $-\delta\acute{\upsilon}\text{-}\acute{\iota}\text{-}\mu\epsilon\text{-}\nu$), and $\phi\hat{\beta}\acute{\iota}\tau\omicron$ (for $\phi\beta\iota\text{-}\acute{\iota}\text{-}\tau\omicron$) from $\phi\beta\iota\text{-}\nu\omega$ perish.

530 D. Hom. has *θέο* and *ἔνθεο*.

ἐ-λε-λύκη *I had loosed*. The first perfect is formed from verb-stems ending in a vowel, a liquid, a nasal, or a dental stop.

a. Verbs showing the gradations ε, α, ι (435 b) have ε from the present; as πείθω (πειθ-, ποιθ-, πιθ-) *persuade* πέπεικα (534). But δίδω *fear* has perf. δέδοκα (cp. 540 D).

b. The perf. of τίθημι is τέθηκα. A later form τέθεικα, due to the analogy of εἶκα, still appears in some texts.

532. Vowel Verbs. — Vowel verbs lengthen (cp. 517) the final vowel of the stem (if short) before -κα, as τιμά-ω *honor* τε-τίμη-κα, ἐά-ω *permit* εἶᾱ-κα, ποιέ-ω *make* πε-ποίη-κα, δηλό-ω *manifest* δε-δήλω-κα, τίθημι (θη-, θε-) *place* τέ-θη-κα, δίδωμι (δω-, δο-) *give* δέ-δω-κα.

533. Liquid and Nasal Verbs. — Many liquid and nasal verbs have no perfect, or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show* πέφαγκα, ἀγγέλλω (ἀγγελ-) *announce* ἤγγελκα.

a. Some verbs drop ν (446); as κέκρικα, from κρίνω (κριν-) *judge*. τείνω (τεν-) *stretch* has τέτακα by 437 a.

b. Monosyllabic stems change ε of the pres. to α (437); as ἕσταλα, ἔφθαρκα from στέλλω (στέλ-) *send*, φθείρω (φθερ-) *corrupt*.

c. Stems in μ and many others add ε (440); as νέμω (νεμ-ε-) *distribute* νενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε) *happen* τετύχηκα, μάχομαι (μαχ-ε) *fight* μεμάχημαι.

d. Many liquid and nasal verbs show metathesis (447) and thus get the form of vowel verbs: θνήσκω (θαν-) *die* τέθνηκα; κάμνω (καμ-) *am weary* κέκμηκα; καλέω (καλε-) *call* κέκληκα; βάλλω (βαλ-) *throw* βέβληκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα.

534. Stop Verbs. — Dental stems drop τ, δ, θ before -κα (70); as πείθω *persuade* (πειθ-, ποιθ-, πιθ-) πέπεικα, κομίζω *carry* (κομιδ-) κεκόμικα.

531 D. 1. Hom. has the κ-perf. only in verbs with vowel verb-stems. Of these some have the 2 perf. in -α, particularly in participles. Thus πεφύκασι and πεφύᾱσι (φύω *produce*), κεκμηῶς, Attic κεκμηκῶς (κάμ-ν-ω *am weary*, cp. 535 D), κεκορηῶς (κορέ-ννῆμι *satiated*).

2. A present was sometimes derived from the 1 or 2 perf. stem, as Hom. ἀνώγω, Theocr. δεδοίκα, πεπόνθω, Aeol. τεκνάκην (inf.), Pind. πεφρίκων (φρίττω *shudder*), Hom. κεκλήγοντες (κλάζω *scream*).

VI. SECOND PERFECT SYSTEM

(SECOND PERFECT AND PLUPERFECT ACTIVE)

535. The stem of the second perfect is formed by adding *a* to the reduplicated verb-stem: *γέ-γραφ-α* *I have written*, plupf. *ἐ-γε-γράφ-η* *I had written*. But *οἶδα* *know* has no reduplication.

536. Ω-Verbs. — The second perfect is almost always formed from stems ending in a liquid, a nasal, or a stop consonant, and not from vowel stems.

537. Verb-stems showing variation between short and long vowels (435) have long vowels in the 2 perfect. Thus *τήκω* (*τηκ-, τακ-*) *melt* *τέττηκα*; *φαίνω* (*φαν-*) *show* *πέφνηκα* *have appeared* (but 1 perf. *πέφαγκα* *have shown*); *ρήγνυμι* (*ρήγ-, ῥωγ-, ῥαγ-*, 435 d) *break* *ἔρρωγα*. The gradations *σφίθ-, σφωθ-, σφεθ-* appear in *ἦθος* *disposition* (cp. Lat. *consuetus*), perf. *εἶωθα* *am accustomed* = *σε-σφωθ-α*, *ἔθος* *custom*.

538. The 2 perf. has *o* when the verb-stem varies between *ε*, *ο*, *α* (435 a); and has *οι*, when it varies between *ει*, *οι*, *ι* (435 b): *τρέφ-ω* (*τρεφ-, τροφ-, τραφ-*) *nourish* *τέτροφα*; *λείπ-ω* (*λειπ-, λοιπ-, λιπ-*) *leave* *λέλοιπα*; *πείθ-ω* (*πειθ-, ποιθ-, πιθ-*) *persuade*, *πέποιθα* *trust*. Verbs with the stem-variation *ευ*, *ου*, *υ* should have *ου*; but this occurs only in Epic *εἰλήλουθα* (= Att. *ἐλήλυθα*); cp. *ἐλείψ(θ)-σομαι*. Other verbs have *ευ*, as *φεύγω* *flee*, *πέφευγα*. In *δεδίδαχα* (*διδάσκω* *teach*) the pres. stem is carried to the perfect.

539. Aspirated Second Perfects. — In many stems final *π* or *β* changes to *φ*; final *κ* or *γ* to *χ*; as *κόπτω* (*κοπ-*) *cut* *κέκοφα*, *πέμπω* *send* *πέπομφα*, *βλάπτω* (*βλαβ-*) *injure* *βέβλαφα*, *τρίβω* (*τρίβ-*) *rub* *τέτριφα*, *φυλάττω* (*φυλακ-*) *guard* *πεφύλαχα*.

540. A few *ω*-verbs form their second perfects and pluperfects in the dual and plural without *a* by adding the endings directly to the stem. In the singular *a* is used. Instead of

535 D. Hom. has several non-Attic forms: *δέδουπα* (*δουπ-έ-ω* *sound*), *ἔωπα* (*ἔλπ-ω* *hope*), *ἔοργα* (*ῥέζω* *work*), *προ-βέβουλα* (*βούλωμαι* *wish*), *μέμηλα* (*μέλω* *care for*). In the part. Hom. sometimes has *-ῶτ-ος* for *-οτ-ος*; as *κεκμηώς*, *-ῶτος* (*κάμνω* *am weary*). For Epic *ἀραρυῖα* (*ἀραρίσκω* *fit*) and *ἀρηρυῖα* see 544. See also 531 D.

539 D. The aspirated perfect is unknown until the fifth century B.C. (*πέπομφα* Thuc., Hdt.; *τέτροφα* once in tragedy).

540 D. The verb-stem of *δέδι-α* is *δρι-*, of which the strong forms are *δρι-*, *δφοι-*. Hom. has *δριε*, *διον* *feared*, *ῥεδ*; for *δέδοικα*, *δέδια* he has *δειδοικα*, *δειδια*, etc. (once *δεδιάσι*). Here *ει* is due to metrical lengthening after *ρ* was no longer written. *δειδω*, a present in form, is really a perf. for *δε-δφο(ι)-α*.

forms of the 2 perfect of *δέδια* I fear forms of 1 perfect *δέδοικα* are generally used in the singular, less frequently in the plural.

Perfect		Pluperfect		Subjunctive
δέδοικα	or δέδια	ἔδεδοικη	or ἔδεδίνη	δέδω (rare)
δέδοικας	or δέδιαις	ἔδεδοικης	or ἔδεδίνης	Optative
δέδοικε	or δέδιε	ἔδεδοίκει	or ἔδεδίει	δέδειεν (rare)
δέδιτον		ἔδεδιτον		Imperative
δέδιτον		ἔδεδίτην		δέδιθι. (poet.)
δέδιμεν	or δεδοίκαμεν	ἔδεδιμεν		Infinitive
δέδιτε	or δεδοίκατε	ἔδεδιτε		δέδειναι or δεδοικέναι
δέδιασι	or δεδοίκασι	ἔδεδισαν	or ἔδεδοίκεσαν	Participle
				δέδιως, -υία, -ός or δεδοικώς, -υία, -ός

541. Other common 2 perfects inflected in general like *δέδια* are:

βαίνω (βα-) *go*, 1 perf. *βέβηκα* have gone, stand fast regular; 2 perf. 3 pl. *βέβᾱσι* (poet.), subj. 3 pl. *βεβῶσι*, inf. *βεβάναι* (poet. and Ion.), part. *βεβῶς* (contracted from *βεβῶως*), *βεβῶσα*, gen. *βεβῶτος*.

γίγνομαι (γεν-, γον-, γα-) *become*, 2 perf. *γέγονα* am regular; 2 perf. part. poet. *γεγῶς* (contracted from *γεγῶως*), *γεγῶσα*, gen. *γεγῶτος*.

ἔοικα (εἰ-φοικ-) *am like, appear* (εἰκ-, ἰκ-) has the thematic forms *ἔοικεν* (poet.), *εἰξᾱσι* for *εοικ-σ-ᾱσι* (poet. and in Plato). *ἔοικα* (ἐφῆκη plupf.) has also the following forms: *εοίκω*, *εοίκοιμι*, *εοικέναι* (*εικέναι* poet.), *εοικῶς* (*εικῶς* also in Plato).

θνήσκω (θνα-, θαν-) *die*, 1 perf. *τέθνηκα* am dead regular; 2 perf. du. *τέθνατον*, pl. *τέθναμεν*, *τέθνατε*, *τεθνᾶσι*, 2 plupf. 3 pl. *ἐτέθνασαν*, 2 perf. opt. *τεθναίην*, inv. *τεθνάτω*, inf. *τεθνάσαι*, part. *τεθνεώς*, -εῶσα, -εός, gen. -εῶτος.

κράζω (κραγ-) *cry out*, 2 perf. *κέκράγα* as present, inv. *κέκράχθι* and *κεκράγετε*, a thematic form (both in Aristoph.).

542. **Μι-Verbs.** — From *μι*-verbs second perfects and pluperfects are rare. For periphrastic forms see 573.

The dual and pl. of *ἴστημι* (363) are formed without *κ*: *ἴστατον*, *ἴσταμεν* (without augment in the plupf.), *ἴστᾱσι* from *ἔ-στά-αντι*, plupf. *ἴστασαν*.

541 D. Hom. 3 pl. *βεβάᾱσι*, inf. *βεβάμεν*, part. *βεβῶς*, *βεβανία*, gen. *βεβῶτος*; 2 plupf. *βέβασαν*. — *γεγάτε* and *γεγάσι*, inf. *γεγάμεν*, part. *γεγαῶς*, *γεγαῖα*; 2 plupf. *ἐκεγάτην*. — Imperf. *εἰκε*, 2 perf. 3 du. *εἰκτον*, 2 plupf. *ἐφκει*, *ἐκτην*, *εοικεσαν*, part. *εοικῶς* (*εἰκῶς* Φ 264), *εἰκνία* and *εἰκνία* (*εοικνία* Σ 418); mid. *ἤκτο*, *ἔκτο*. Hdt. *οἰκα*, *οἰκῶς*. — *τέθναθι*, *τεθνάμεναι* and *τεθνάμεν*, *τεθνηῶς* -ἠῶτος and -ἠῶτος, fem. *τεθνηύης*. — Other forms, chiefly Homeric: *ἀνωχθι*, *βεβρῶτες*, *ἐγρήγορα*, *εἰληλυθμεν*, *δεδαῶς*, *μεμαῶς*, *ἐπέπιθμεν*, *πεπτῶς*, *τέτλαμεν*, etc.

The sing. is supplied by the 1 perf. *ἕστηκα* I stand, 1 plupf. *εἰστήκη* and *ἕστηκη* (407). Subj. *ἔστω* occurs in prose and poetry, opt. *ἕσταιην* is poetic (1 perf. *ἕστηκοιμι* in composition appears in prose), inv. *ἕσταθι* is poetic; *ἕσταναι* and *ἕστώς* are much more common than *ἕστηκέναι* and *ἕστηκώς*.

INFLECTION OF THE PERFECT AND PLUPERFECT

543. All vowel and consonant verbs in *-ω* inflect the first perfect alike. Some verbs in *-ω* inflect the second perfect according to the thematic conjugation, others (541) inflect it according to the athematic conjugation.

544. Stem Gradation.—Originally the 2 perf. was inflected throughout in the indic. without any thematic vowel (cp. the perf. mid.), but with stem-gradation: strong forms in the sing., weak forms in dual and plural. *-a* was introduced in part from the aor. and spread from the 1 sing. to other persons. Corresponding to the inflection of *οἶδα* (387) we expect *πέποιθα*, *πέποισθα*, *πέποιθε*, *πέπιστον*, *πέπιθμεν*, *πέπιστε*, *πεπιθατι* (from *πεπιθγι*). Traces of this ancient mode of inflection are Hom. *γεγάτην* (from *γεγγτην*, 30 b), *γέγαμεν* from *γέγονα*; *ἔικτον*, *ἔικτην*, *εἰκώς* from *ἔοικα*; *ἐπέπιθμεν*; *μέμαμεν* from *μέμονα*; *πέπασθε* (for *πεπαθτε* = *πεπηθτε*) from *πέπονθα*. So the masc. and neut. participles have the strong forms, the fem. has the weak forms (Hom. *μεμηκώς*, *μεμακνῖα* as Hom. *εἰδώς*, *ιδνῖα*).

545. In the perfect indicative active the periphrastic forms (573) occur, and are common in the subjunctive and optative and in the imperative.

546. Of the rare simple (non-periphrastic) subjunctive form Attic prose has instances from *βαίνω*, *δεῖδω* (*δέδια*), *εγείρω*, *θνήσκω*, *ἴστημι*, *λαμβάνω*, *λανθάνω*, *οἶδα*, *πάσχω*, *ποιῶ*, *φύω*; of the optative, from *ἀποχωρῶ*, *εἰσβάλλω*, *ἐμπίπτω*, *ἐξαπατῶ*, *ἔοικα*, *θνήσκω*, *ἴστημι* (in comp.), *καταλείπω*, *λανθάνω*, *παραδίδωμι*, *πάσχω*, *ποιῶ*, *προέρχομαι*, *ὑπηρετῶ*, *φύω*.

547. The 1 perf. inv. act. in the simple form probably does not occur in classical Greek. The simple form of the 2 perf. inv. act. occurs only in the case of verbs whose perfects have a present meaning. From active verbs of the thematic conjugation there occur *κεχῆνυτε γαρε* (*χάσκω*, *χαν-*) and *κεκράγετε* *screech* (*κράζω*). Most 2 perf. imvs. are athematic (cp. 541).

FUTURE PERFECT ACTIVE

548. Instead of the simple forms, the periphrastic combination is generally used (574). Of the simple forms the only

case from an ω -verb is $\tau\epsilon\theta\eta\acute{\nu}\xi\omega$ *I shall be dead* ($\tau\epsilon\theta\eta\eta\kappa\alpha$ *I am dead*) from ($\acute{\alpha}\pi\omicron$ -) $\theta\eta\eta\sigma\kappa\omega$ *die*; and the only case from a μ -verb is $\acute{\epsilon}\sigma\tau\acute{\eta}\xi\omega$ *I shall stand* ($\acute{\epsilon}\sigma\tau\eta\kappa\alpha$ *I stand*) from $\zeta\sigma\tau\eta\mu$ *set*.

VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

549. The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached. $\lambda\acute{\epsilon}\lambda\upsilon$ - $\mu\alpha\iota$ *I have loosed myself or have been loosed*, $\acute{\epsilon}$ - $\lambda\epsilon\lambda\acute{\upsilon}$ - $\mu\eta\eta$; $\delta\acute{\epsilon}\delta\omicron$ - $\mu\alpha\iota$, $\acute{\epsilon}$ - $\delta\epsilon\delta\acute{\omicron}$ - $\mu\eta\eta$ ($\delta\acute{\iota}$ - $\delta\omega$ - μ *give*); $\delta\acute{\epsilon}\delta\epsilon\upsilon$ - $\mu\alpha\iota$, $\acute{\epsilon}$ - $\delta\epsilon\delta\epsilon\iota\gamma$ - $\mu\eta\eta$ ($\delta\epsilon\iota\kappa$ - $\nu\bar{\upsilon}$ - μ *show*).

550. The stem of the perfect middle is in general the same as that of the first perfect active as regards its final vowel (532), the retention or expulsion of ν (533 a), and metathesis (533 d). Cp. 437.

$\tau\acute{\iota}\mu\acute{\alpha}$ - ω *honor* $\tau\epsilon\tau\acute{\iota}\mu\eta$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\tau\epsilon\tau\acute{\iota}\mu\acute{\eta}$ - $\mu\eta\eta$; $\pi\omicron\acute{\iota}\acute{\epsilon}$ - ω *make* $\pi\epsilon\pi\omicron\acute{\iota}\eta$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\pi\epsilon\pi\omicron\acute{\iota}\eta$ - $\mu\eta\eta$; $\gamma\rho\acute{\alpha}\phi$ - ω *write* $\gamma\acute{\epsilon}\gamma\rho\alpha\mu$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\gamma\epsilon\gamma\rho\acute{\alpha}\mu$ - $\mu\eta\eta$; $\kappa\rho\acute{\iota}\nu\omega$ ($\kappa\rho\iota\nu$ -) *judge* $\kappa\acute{\epsilon}\kappa\rho\iota$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\kappa\epsilon\kappa\rho\acute{\iota}$ - $\mu\eta\eta$; $\tau\acute{\epsilon}\iota\nu\omega$ ($\tau\epsilon\nu$ -) *stretch* $\tau\acute{\epsilon}\tau\alpha$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\tau\epsilon\tau\acute{\alpha}$ - $\mu\eta\eta$; $\phi\theta\epsilon\acute{\iota}\rho\omega$ ($\phi\theta\epsilon\rho$ -) *cut* $\acute{\epsilon}\phi\theta\alpha\rho$ - $\mu\alpha\iota$ $\acute{\epsilon}\phi\theta\acute{\alpha}\rho$ - $\mu\eta\eta$; $\beta\acute{\alpha}\lambda\lambda\omega$ ($\beta\alpha\lambda$ -) *throw* $\beta\acute{\epsilon}\beta\lambda\eta$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\beta\epsilon\beta\lambda\acute{\eta}$ - $\mu\eta\eta$; $\pi\acute{\epsilon}\iota\theta\omega$ ($\pi\epsilon\iota\theta$ -, $\pi\omicron\iota\theta$ -, $\pi\iota\theta$ -) *persuade* $\pi\acute{\epsilon}\pi\epsilon\iota\omega$ - $\mu\alpha\iota$ $\acute{\epsilon}$ - $\pi\epsilon\pi\epsilon\acute{\iota}\omega$ - $\mu\eta\eta$.

551. The vowel of the stem should show the weak form when there is gradation between ϵ , o , a ; $\epsilon\iota$, $\omicron\iota$, ι ; $\epsilon\nu$, $\omicron\nu$, υ . The weak form a appears regularly when the verb-stem contains a liquid or nasal (437); υ appears e.g. in $\pi\acute{\epsilon}\pi\upsilon\sigma\mu\alpha\iota$ from $\pi\upsilon\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$ ($\pi\epsilon\nu\theta$ -, $\pi\upsilon\theta$ -) *learn*.

552. The strong grade appearing in the present has often displaced the weak grade (437 b).

553. ν is retained in endings not beginning with μ , as $\phi\acute{\alpha}\iota\nu\omega$ ($\phi\alpha\nu$ -) *show*, $\pi\acute{\epsilon}\phi\alpha\nu\tau\alpha\iota$, $\pi\acute{\epsilon}\phi\alpha\nu\theta\epsilon$. Before $-\mu\alpha\iota$, ν becomes μ in $\acute{\omega}\xi\upsilon\nu\mu\alpha\iota$ from $\acute{\omicron}\xi\acute{\epsilon}\nu\omega$ ($\acute{\omicron}\xi\omicron\nu$ -) *sharpen*, but usually it is replaced by σ (79 a). Stems in ν avoid $-\nu$ - $\sigma\alpha\iota$, $-\nu$ - $\sigma\omicron$; thus, from $\phi\acute{\alpha}\iota\nu\omega$, instead of $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$, $\acute{\epsilon}\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$, $\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$ (imv.), the periphrastic $\pi\epsilon\phi\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$ $\epsilon\iota$, $\eta\sigma\theta\alpha$, $\acute{\iota}\sigma\theta\iota$ were probably used. On the insertion of σ , see 444.

548 D. Hom. has $\kappa\epsilon\chi\alpha\rho\eta\sigma\omega$ and $\kappa\epsilon\chi\alpha\rho\eta\sigma\omicron\mu\alpha\iota$ from $\chi\alpha\acute{\iota}\rho\omega$ ($\chi\alpha\rho$ -) *rejoice*.

549 D. A thematic vowel precedes the ending in Hom. $\mu\acute{\epsilon}\mu\beta\lambda\epsilon\tau\alpha\iota$ ($\mu\acute{\epsilon}\lambda\omega$ *care for*), $\delta\rho\acute{\omega}\rho\epsilon\tau\alpha\iota$ ($\delta\rho\eta\bar{\upsilon}\mu$ *rouse*).

INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE
(PASSIVE)

554. The perfect and pluperfect middle (passive) is formed without any thematic vowel.

555. Indicative.—The perf. mid. is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the μ -conjugation. The plupf. adds the secondary middle endings. In vowel verbs the formation is simple, as in λέλυ-μαι, ἐλελύ-μην. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 357. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (573 d).

556. Subjunctive.—The perf. mid. subj. is commonly formed by the perf. mid. part. with $\acute{\omega}$, $\eta\acute{\varsigma}$, $\eta\acute{\iota}$, etc. Cp. 573 c.

557. From two verbs, whose perfect stems end in η (α -), simple forms are constructed. κτάομαι (κτα-) acquire, perf. κέκτημαι possess, forms its subj. by adding the thematic vowel $^{-\omega/\eta}$ to κε-κτα; thus κε-κτά-ω-μαι = κεκτώμαι, κε-κτά-η-σαι = κεκτῆ, κε-κτά-η-ται = κεκτῆται, etc. — μμνήσκω (μνα-) remind, perf. μέμνημαι remember; με-μνά-ω-μαι = μεμνώμαι, μεμνη-ώ-μεθα = μεμνώμεθα. The periphrastic κεκτημένος $\acute{\omega}$, μεμνημένος $\acute{\omega}$ occur.

558. Optative.—The perf. mid. opt. is commonly formed by the perf. mid. part. with εἶην, εἶης, εἶη, etc. Cp. 573 c.

559. Some verbs add $^{-\acute{\iota}-μην}$, $^{-\omicron\acute{\iota}-μην}$ to the tense-stem (cp. 557). —

a. κτάομαι (κτα-) acquire, perf. κέκτημαι possess; opt. κεκτηῖ-μην = κεκτῆ-μην, κεκτῆ-ῖ-σο = κεκτῆσο, κεκτῆ-ῖ-το = κεκτῆτο. Less frequent, and doubtful, are κεκτώμην, $^{-\acute{\omega}\omicron}$, $^{-\acute{\omega}\tau\omicron}$, $^{-\acute{\omega}\mu\epsilon\theta\alpha}$ from κεκτη- $\omicron\acute{\iota}$ -μην, etc.

b. μμνήσκω (μνα-) remind, perf. μέμνημαι remember; opt. μεμνηῖ-μην = μεμνήμην, μεμνή-ῖ-σο = μεμνήσο, μεμνή-ῖ-το = μεμνήτο, etc. The forms μεμνώμην, $^{-\acute{\omega}\omicron}$, $^{-\acute{\omega}\tau\omicron}$, etc., from μεμνη- $\omicron\acute{\iota}$ -μην, etc., are uncommon and suspected.

c. καλέω (καλε-, κλη-) call, perf. κέκλημαι am called; opt. κεκληῖ-μην, etc. = κεκλήμην, κεκλήσο, κεκλήτο, κεκλήμεθα.

d. βάλω (βαλ-, βλη-) throw, perf. διαβέβλημαι, opt. διαβεβλήσθε.

N.—The forms in $^{-\eta\muην}$, etc., have athematic inflection; the doubtful $^{-\acute{\omega}\muην}$, etc., have thematic inflection.

560. Imperative.—In the 3 sing. the perf. meaning is regularly retained, as εἰρήσθω let it have been said. The 2 sing. and pl. are generally found only

557 D. Hdt. has μεμνεώμεθα, and this form may be read in ξ 168.

559 D. Hom. has λελύτο σ 238 = λελύ-ῖ-το (cp. δαινύτο). Pind. has μεμναίατο. μέμνοιο in Xen. is from μέμνομαι.

in the case of perfects with a present meaning, as *μὲμνησθε remember!* *μὴ πεφόβησθε do not be afraid!* *πέπαυστο stop!* See 547. The dual and 3 pl. are apparently wanting.

a. Instead of the simple forms of the imv. we often find the periphrastic use of the perf. part. and *ἴσθι, ἔστω*, etc. (573 e).

FUTURE PERFECT PASSIVE

561. The stem of the future perfect passive is formed by adding *-σ%-* to the stem of the perfect middle. A vowel immediately preceding *-σ%-* is always long, though it may have been short in the perfect middle. The future perfect passive is inflected like the future middle.

λύ-ω loose, *λελύ-σομαι I shall have been loosed* (perf. mid. *λέλυ-μαι*), *δέ-ω bind*, *δεδή-σομαι* (perf. mid. *δέδε-μαι*), *καλέω call*, *κεκλή-σομαι* (perf. mid. *κέκλη-μαι*).

562. The future perfect usually has passive force. The active meaning is found in a few cases where the perf. mid. or active has an act. meaning:

κεκτήσομαι shall possess (*κέκτημαι possess*), *κεκράξομαι shall cry out* (*κέκράγα cry out*), *κεκλάγξομαι shall scream* (*κέκλαγγα scream*), *μεμνήσομαι shall remember* (*μὲμνημαι remember*), *πεπαύσομαι shall have ceased* (*πέπαυμαι have ceased*).

563. Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: *διαπεπολεμησόμενον*, Thuc. 7. 25, is the only sure example of the participle in classical Greek. The infinitive *μεμνήσεσθαι* occurs in Hom. and Attic prose.

564. The perf. mid. (pass.) participle with *ἔσομαι* (575) may be used for the future perfect.

VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE)

(FIRST AORIST AND FIRST FUTURE PASSIVE)

FIRST AORIST PASSIVE

565. The stem of the first aorist passive is formed by adding *-θη-* (or *-θε-*) directly to the verb-stem: *ἐ-λύ-θη-ν I was loosed*, *ἐ-φάν-θη-ν I was shoun* (*φαίνω, φαν-*), *ἐ-τέ-θη-ν I was placed* for *ἐ-θε-θη-ν* 108 c (*τίθημι place, θη-, θε-*).

561 D. Hom. has *δεδέξομαι, μεμνήσομαι, κекλήση, κεχολώσεται; κεκαδήσομαι, πεφιδήσεται* are from reduplicated aorists.

565 D. For *-θησαν, -θεν* occurs in Hom.; as *διέκριθεν*. Cp. 426 e. D.

566. The form of the verb-stem agrees with that appearing in the perfect middle in the following respects :

a. Vowel verbs generally lengthen the final vowel of the verb-stem, as *τε-τέμῃ-μαι, ἐ-τίμῃ-θην*. Exceptions 443.

b. Stems of one syllable containing a liquid or a nasal have *a* for *ε*, as *τέ-τα-μαι, ἐ-τά-θην* (*τείνω stretch, τευ-*). But *στρέφω turn, τρέπω turn* have *ἔστρέφθην, ἐτρέφθην*, though the perfect middles are *ἔστραμμαι, τέτραμμαι*.

c. Verbs having the graded stem-vowels *ε, ο, α*; *ει, οι, ι*; *ευ, ου, υ* have a strong form, as *ἐλείφθην* from *λείπω (λειπ-, λοιπ-, λιπ-) leave, ἐπλεύσθην* from *πλέω (πλευ-, πλυ-) sail*.

d. Verbs showing the graded stem-vowels *η, ε* and *ω, ο* have, in the 1 aor. pass., the short vowel; as *δίδωμι (δω-, δο-) ἐδόθην* (perf. mid. *δέ-δο-μαι*).

e. Final *ν* is dropped in some verbs: *κρίνω κέ-κρι-μαι, ἐκρίθην (κρίνω)*. See 446.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι, ἐ-βλή-θην (βάλλω)*. See 447.

g. Sigma is often added: *κε-κέλευσ-μαι, ἐ-κελεύσ-θην*. See 444.

567. Before *θ* of the suffix, *π* and *β* become *φ*; *κ* and *γ* become *χ* (68 c); *τ, δ, θ* become *σ* (69). *φ* and *χ* remain.

λείπω ἐλείφ-θην, βλάπτω (βλαβ-) ἐβλάφ-θην; φυλάττω (φυλακ-) ἐφυλάχ-θην, ἄγω ἤχ-θην; κομίζω (κομιδ-) ἐκομίσ-θην, πείθω ἐπείσ-θην; γράφω ἐγράφ-θην, ταραττώ (ταραχ-) ἐταράχ-θην.

568. The first (and second) aorist passive takes the secondary active endings and is inflected like *ἐτίθην, τιθῶ, τιθείην*, etc. The subjunctive contracts *ω/η* with the *ε* of the passive suffix. For *ιη* and *ῑ* in the optative, see 421, 422.

FIRST FUTURE PASSIVE

569. The stem of the first future passive is formed by adding *-σ%* to the stem of the first aorist passive: *παιδευθή-σομαι I shall be educated (ἐ-παιδεύθην-ν), λυθή-σομαι I shall be loosed (ἐ-λύθην-ν)*. The inflection is like that of the future middle.

τιμάω, ἐτίμηθην τιμηθήσομαι; εἰάω, εἰάθην εἰθήσομαι; λείπω, ἐλείφθην λειφθήσομαι; πείθω, ἐπείσθην πεισθήσομαι; τείνω, ἐτάθην ταθήσομαι; τάττω, ἐτάχθην ταχθήσομαι; τίθημι, ἐτέθην τεθήσομαι; δίδωμι, ἐδόθην δοθήσομαι; δείκνυμι, εἰδείχθην δειχθήσομαι.

566 b. D. *ἐστράφθην* is Ion. and Dor.; Hom. and Hdt. *ἐτράφθην (τρέπω)*; Hom. *ἐτάρφθην* and *ἐτέρφθην (τέρπω gladden)*.

e. Hom. *ἐκλινθην* and *ἐκλίθην, ἐκρίνθην* and *ἐκρίθην, ἰδρόνθην = Att. ἰδρόθην (ἰδρῦν erect), ἀμπνύνθην (ἀναπνέω take breath)*.

569 D. Hom. does not use the 1 fut. pass.; instead he has the fut. mid. (1046 a).

IX. SECOND PASSIVE SYSTEM (H PASSIVE)

(SECOND AORIST AND SECOND FUTURE PASSIVE)

SECOND AORIST PASSIVE

570. The stem of the second aorist passive is formed by adding *-η-* (or *-ε-*) directly to the verb-stem: *ἐ-βλάβη-ν* *I was injured* from *βλάπτω* (*βλαβ-*). The inflection is like that of the first aorist passive.

a. Verbs showing in their stems the grades *ε*, *ο*, *α* generally have *α*, as *πλέκ-ω* *weave* *ἐπλάκην*, *κλέπ-τ-ω* *steal* *ἐκλάπην*, *φθείρω* (*φθερ-*) *corrupt* *ἐφθάρην*, *στέλλω* (*στελ-*) *send* *ἐστάλην*. Cp. 437.

b. Verbs showing in their stems the gradations *η*, *ω*, *α* have *α*; as *τῆκω* (*τηκ-*, *τακ-*) *melt* *ἐτάκην*, *ῥήγνυμι* (*ρηγ-*, *ρωγ-*, *ραγ-*) *break* *ἐράγγην*. But *πλήττω* (*πληγ-*, *πλαγ-*) *strike* has *ἐπλάγην* only in composition, as *ἐξεπλάγην*; otherwise *ἐπλήγην*.

571. Only those verbs which have no 2 aor. act. show the 2 aor. pass.; except *τρέπω*, which has all the aorists.

SECOND FUTURE PASSIVE

572. The stem of the second future passive is formed by adding *-σ%-* to the stem of the second aorist passive: *βλαβήσομαι* *I shall be injured* from *βλάπτω* (*βλαβ-*) *ἐ-βλάβη-ν*. The inflection is like that of the first future passive.

κόπ-τ-ω, *ἐκόπη* *κοπήσομαι*; *γράφω*, *ἐγράφη* *γραφήσομαι*; *φαίνω*, *ἐφάνη* *ἠφανήσομαι*; *φανήσομαι*; *φθείρω*, *ἐφθάρην* *φθαρήσομαι*; *πήγνυμι* *fix*, *ἐπάγη* *παγήσομαι*.

PERIPHRASTIC FORMS

573. Perfect and Pluperfect. — For the simple perfect and pluperfect a combination of the participle with a form of *εἰμί* is often used.

a. For the perf. or plupf. act. indic. the forms of the perf. act. part. and *εἰμί* or *ἦν* may be used; as *λελυκώς εἰμι* for *λέλυκα*, *λελυκώς ἦν* for *ἐλελύκη*, *εἰμί τεθηκώς* for *τέθηκα* *I have placed*, *γεγραφώς ἦν* for *ἐγεγράφη* *I had written*, *πεπονθώς ἦν* *I had suffered*, *βεβοηθηκότες ἦσαν* for *ἐβεβοηθήκεσαν* (*βοηθῶ* *come to aid*). Such forms are more common in the pluperfect than in the perfect.

570 D. For *-ησαν* we generally find *-εν* (426 e) in Hom.; also in Doric.

572 D. Hom. has only *δαήσεται* (*ἐδάην* *learned*), *μυγήσεται* (*μειγνῆμι* *mix*).

b. For the perf. act. a periphrasis consisting of the aor. part. and ἔχω is sometimes used, especially when a perf. act. form with transitive meaning is not in use; as στήσῃς ἔχω *I have set* (ἔστηκα intrans.; ἔστακα trans. is rare and late), ἐρασθεὶς ἔχω *I have loved*. So often because the aspirated perf. is not used, as ἔχεις παραζῆσθαι *thou hast stirred up*, the form τετάραχα not being used.

c. In the perf. act. subj. and opt. usually (see 546); as λελυκώς (λελοιπώς) ὦ, εἶην. ἐστήκῃς ὦ, τεθηκώς εἶης, ἀφεστῶτες εἶεν occur in good Attic prose. Other forms than 3 sing. and 3 pl. are rare. In the subj. and opt. mid. (pass.) commonly: λελυμένος ὦ, εἶην. See 556-559.

d. In the perf. or plupf. indic. pass. (often); as γεγραμμένον ἐστί *it stands written*, παρηγγελμένον ἦν *orders had been given*. Regularly, except in Old Attic, in the 3 pl. when a stem ending in a consonant would collide with -νται, -ντο. See 356, 427 f.

e. In the perf. inv. (often); as γεγονὼς ἔστω *let him be (born)*, εἰρημένον ἔστω *let it have been said*. In the perf. inf. act. (rarely): τεθνηκότα εἶναι *to be dead*.

574. Future Perfect Active. — The future perfect active (cp. 544) of most verbs is formed by combining the perfect active participle with ἔσομαι *shall be*; as γεγραφὼς ἔσομαι *I shall have written*, ἐσόμεθα ἐγνωκότες *we shall have determined*.

575. Future Perfect Passive. — The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι *shall be*; as ἐψευσμένοι ἔσεσθε *you will have been deceived*.

PART III

FORMATION OF WORDS

576. Inflected words generally consist of two distinct parts: a stem and an inflectional ending (158):

δῶρο-ν gift, stem *δωρο-*, inflectional ending *ν*;
λύο-μεν we loose, stem *λύο-*, inflectional ending *μεν*.

577. Roots. — The fundamental part which remains after a word has been analyzed into all its component parts, and all formative elements, prefixes and suffixes, have been removed, is called a *root*. A root contains the mere *idea* of a word in its vaguest and most abstract form.

578. Some roots are also stems (*root-stems*), to which only an inflectional ending needs to be added to form the complete word; as *βού-ς ox, cow, ναῦ-ς ship, ὄψ (gen. ὄπ-ός) voice*. Sometimes the same *root-stem* shows different vowels; as *φλόξ flame, gen. φλογ-ός (φλέγ-ω burn)*.

579. Most stems are derived from roots by the addition of one or more suffixes, prefixes, or both.

<i>δῶ-ρο-ν gift,</i>	stem <i>δωρο-</i> ,	root <i>δω</i>	suffix <i>ρο-</i>
		(<i>δί-δω-μι give</i>),	
<i>γραμ-ματ-εύ-ς</i>	stem <i>γραμματεν-</i> ,	root <i>γραφ</i>	suffixes <i>ματ</i> and <i>εν</i> .
<i>scribe,</i>		(<i>γράφ-ω write</i>),	
<i>ἐ-γράφο-μεν</i>	stem <i>γραφο-</i> ,	root <i>γραφ</i> ,	prefix <i>ἐ</i> , suffix <i>ο</i> , inflec-
<i>we wrote,</i>			tional ending <i>μεν</i> .

580. Words containing a single stem are called *simple* words, as *λόγο-ς speech*; words containing two or more stems united are called *compound* words, as *λογο-γράφο-ς speech-writer*.

581. Primary words are formed by adding a suffix directly to the root.

Root *γραφ*: *γράφ-ω write, γραφ-ή writing, γραφ-εύ-ς writer, γράμ-μα something written, γραμ-μή line*. The root may appear as a verb-stem; as *γεν-* in *ἐ-γεν-ό-μην*, or *γεν-ε* (440) in *γένε-σι-ς origin* (cp. *γενέ-σθαι become*).

582. Secondary (or Denominative) words are formed by adding a suffix to a substantive or adjective stem or to an adverb.

γραμ-ματ-εύς *writer* (from stem γραμματ-, nom. γράμμα); δικαιο-σύνη *justice*, δίκαιο-ς *just* (δίκη *justice*); δουλό-ω *enslave* (δούλο-ς *slave*); οικοδομέ-ω *build a house* (οικο-δόμο-ς *house-builder*); παλαι-ός *ancient* (πάλαι *long ago*).

583. Suffixes forming primary words are called *primary*; suffixes forming secondary words are called *secondary*. But this distinction is not original and is often neglected. Thus, in δεινός *terrible* (δει- *fear*), νο is a primary suffix; in σκοτεινός *dark* (σκότος), it is secondary. Cp. 613. 10. So English *-able* is both primary (*readable*) and secondary (*companionable*).

584. Changes of the Root-vowel. — The root-vowel is sometimes strong, sometimes weak (cp. 31): ε, ο (weak ε); ευ, ου (weak υ); η or ω (weak α or ε): as λείμ-μα *remnant*, λοιπ-ός *remaining*, cp. λείπ-ω, ἔ-λιπ-ο-ν; ζεύγ-ος *team*, cp. ζεύγ-νῦ-μι, ζυγ-όν *yoke*; σπουδ-ή *zeal*, σπεύδ-ω *hasten*; λήθ-η *forgetfulness*, λανθάνω (λαθ-) *escape notice*; ἦθ-ος *disposition*, ἔθ-ος *custom, habit* (cp. 537); ῥήγ-νῦ-μι *break*, ῥωχ-μός *cleft*, ἐ-ρράγ-ην *was broken*. ε often varies with ο, sometimes with α; τρέφ-ω *nourish*, τροφ-ή *nourishment*, τραφ-ερός *well-fed*.

585. Root-determinatives. — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a *root-determinative*; as θ in πλή-θ-ω (poet.) *am full*, πλή-θ-ος *crowd* (πίμ-πλη-μι *fill*).

586. Suffixes. — A suffix is a formative element added to a root or to a stem. Suffixes limit or particularize the general meaning of the root; but a distinct meaning can be ascribed to them only in a few cases. The separation of a suffix from a root (or stem) is often arbitrary and uncertain.

587. Changes in Stems. — Various changes may occur when a suffix is added to a stem.

a. The final vowel of a stem may join with the initial vowel of a suffix: βασιλε-ῖα *kingdom* (βασιλεύ-ς *king*, stem βασιλευ-, 246).

b. A long final vowel of a stem is apparently shortened before the initial vowel of a suffix: δικά-ιος *just*, δίκη *justice*, stem δικā-. The ending -αιος is here borrowed from such words as γηρ-αῖος *old* for γηρα(σ)-ιος, from γήρας *old age*, stem γηρασ-.

c. A final vowel or diphthong of a stem may be dropped before the initial vowel of a suffix: σοφ-ῖα *wisdom* (σοφός *wise*), τίμ-ιος *honored, costly* (τίμη *honor*, stem τίμā-), βασιλ-ικός *royal* (βασιλεύ-ς *king*).

d. The final letter or letters of a consonant stem may be dropped: ἀληθ-ινός *genuine* (ἀληθής *true*, stem ἀληθεσ-).

e. The final consonant of a stem undergoes regular euphonic change be-

fore the initial consonant of a suffix: βλέμ-μα *glance* (βλέπ-ω *look*), δικασ-τής *a judge* (δικαδ-της, from δικάζω *judge*), πίσ-τι-ς *faith* (= πιθ-τι-ς, from πείθ-ω *persuade*, stem πειθ-, ποιθ-, πιθ-), λέξις *style* (= λεγ-σι-ς, from λέγ-ω *speak*).

f. Stems in *o* have an alternative in *ε* (cp. ἵππο-ς, voc. ἵππε; 197), as οἰκέ-ω *dwell*, οἰκέ-της *house-servant* (οἰκο-ς *house*).

g. Derivatives of *ā* stems may apparently show *ω* in place of *ā*; as στρατιώ-της *soldier* (στρατιά *army*). See 600.

h. Verb-stems in *a*, *ε*, *o* generally show in derivatives the stem-vowel as found in the tenses other than the present; as ποιή-μα *poem*, ποιή-σι-ς *poetry*, ποιη-τής *poet*, ποιη-τι-κό-ς *creative, poetical* (ποιέ-ω *make*, fut. ποιή-σω).

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-της, Ionic for πολί-της *citizen*, πολί-ε-θρο-ν (*poetic city*).

j. Consonant stems, and vowel stems not ending in *o*, often show *o* before a suffix in denominatives; αιματ-ό-εις *bloody* (αἷμα, -ατος *blood*) and σκι-ό-εις *shadowy* (σκιά *shadow*), by analogy to words like δολό-εις *wily*. A stem in -ον may thus be replaced by one in -ο: σωφρο-σύνη *temperance* (σώφρων *temperate*, σωφρον-).

588. Several substantives are formed by reduplication: ἀγ-ωγ-ή *training* (ἄγ-ω *lead*), ἐδ-ωδ-ή *food* (poet. ἔδ-ω *eat*).

589. Between root (or stem) and suffix, *σ* is often found, and in some cases has become a part of the suffix. This *σ* spread from the perfect middle, where it is properly in place only in stems in *τ*, *δ*, *θ*, or *σ*; thus σχι-σ-μός *cleaving*, with *σ* from ἐ-σχι-σ-μαι, which has it by analogy to ἐ-σχισ-ται for ἐ-σχιδ-ται (σχίζω *cleave*). This *σ* generally appears in derivatives formed from verbs whose perf. mid. has acquired it (444 b); κέλευ-σ-μα, κελευ-σ-μός, *command*, κελευ-σ-τής *signal-man* (κελεύ-ω *command*, κεκέλευσμαι); but also in other words by analogy: δυνά-σ-της *lord* (δύνα-μαι *am able*).

590. Insertion of *τ*. — In a few words *τ* is inserted before the suffixes *μα*, *μη*, *μην*; as ἐφ-ε-τ-μή *command* (ἐφέημι, root ἦ, ἐ).

FORMATION OF SUBSTANTIVES

591. Some suffixes have a special significance; of these the most important are given in 592–609. But suffixes commonly used with a special function (such as to denote *agency*, *action*, *instrument*, etc.) are not restricted to this function. Only a few have merely one function.

592. Agency. — The primary suffixes τᾶ, τηρ, τορ, τρο, ευ, denoting the *agent* or *doer of an action*, are masculine.

1. τᾶ: ποιη-τής *poet*, i.e. *maker* (ποιέ-ω *make*), μαθ-η-τής *pupil* (μανθάνω *learn*, μαθ-ε-), ἱκ-έ-της *suppliant* (ἱκ-νέ-ομαι *come*, ἱκ-).

2. **τηρ**: *δο-τήρ giver* (δί-δω-μι give, δω-, δο-).
3. **τορ**: *ρή-τωρ orator*, cp. *εί-ρη-κα have spoken*.
4. **τρο**: *ἰά-τρο-ς physician* (*ἰά-ομαι heal*).
5. **ευ**: *γραφ-εύ-ς writer* (*γράφ-ω write*).

593. The primary suffixes *τριδ*, *τριᾶ*, *τειρᾶ*, *τιδ* are feminine.

1. **τριδ**: *αὐλη-τρίς female flute-player* (*αὐλέω play the flute*: *αὐλό-ς*).
2. **τριᾶ**: *ψάλλ-τρια female harper* (*ψάλλω play the harp*: *ψαλ-τήρ-ω-ν*).
3. **τειρᾶ**: *δό-τειρα*, fem. of *δο-τήρ giver*.
4. **τιδ**: *ἰκ-έ-τις female suppliant*, fem. of *ἰκ-έ-της* (*ἰκ-νέ-ομαι come*).

594. Names of Actions and Abstract Substantives. — Substantives expressing actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except *μο*, nom. *-μός*) form feminines; all are primary except *ιᾶ* in some words.

1. **τι**: *πίσ-τι-ς faith* (*πειθ-ω persuade*, *πειθ-*, *ποιθ-* *πιθ-*).
2. **σι**: *λέξις style* (*λέγ-ω speak*), *ποίη-σι-ς poetry* (*ποιέ-ω make*), *δό-σι-ς act of giving or gift* (*δί-δω-μι give*, *δω-*, *δο-*), *τά-σι-ς tension* (for *τη-σι-ς* 30 b, from *τείνω stretch*, *τεν-*). *σι* probably arose from *τι* after a vowel (100).
3. **σιᾶ**: *δοκιμασιᾶ examination* (*δοκιμάζω examine*, *δοκιμαδ-*).
4. **μο**: *διωγ-μός pursuit* (*διώκ-ω pursue*).
5. **μᾶ** (nom. *μη*): *γνώ-μη knowledge* (*γι-γνώ-σκω know*), *φή-μη report* (*φη-μί say*).
6. **μᾶ** (nom. *μᾶ*): *τόλ-μα daring* (cp. *τλή-ναι dare*).
7. **ιᾶ**: *μαν-ιᾶ madness* (*μαίνομαι rage*, *μαν-*), *ἡγεμον-ιᾶ sovereignty* (*ἡγεμών leader*), *βασιλε-ιᾶ kingdom* (for *βασιλεγ-ιᾶ*).

595. Many feminine substantives expressing the abstract corresponding notion of the adjective are derived from adjective stems. Many of these denominatives express *quality*.

1. **ιᾶ** (nom. *ιᾶ*): from adjs. in *-ης* and *-οος*, *-ους*, as *ἀλήθε-ια truth* for *ἀληθεσ-ια* from *ἀληθής true*; *εἰνoια kindness* for *εἰνο(ο)-ια* from *εἰνοο-ς εἰνoυς kind*. Some compound adjs. in *-ής* yield (by analogy) abstracts in *-ιᾶ*, not in *-εᾶ*; as *ἀτυχ-ιᾶ misfortune* from *ἀ-τυχ-ής unfortunate* (*ἀτυχεσ-*).
2. **ιᾶ** (nom. *ιᾶ*): *εὐδαιμον-ιᾶ happiness* (*εὐδαιμών happy*), *συμμαχ-ιᾶ alliance* (*σύμμαχος fighting along with*), *σοφ-ιᾶ wisdom* (*σοφός wise*).
3. **συνᾶ**: *δικαιο-σύνη justice* (*δίκαιο-ς just*). Abstracts in *-συνη* are properly fem. of adjs. in *-συνος*, as *γῆθο-σύνη joy* (*γῆθό-συνος joyful*).
4. **τηρ**: *φιλό-της, -τητος friendship* (*φίλο-ς dear*).
5. **ᾶδ**: abstract substantives of number, as *τρι-άς, -ᾶδος triad* (*τρεις*).

596. Some abstracts are neuter : *ρίγ-ος cold* (cp. 349 a), *τάχ-ος speed* (*ταχ-ύ-ς swift*).

597. **Result of Action.** — The result or effect of an action is expressed by the primary suffixes :

1. **ες** : *τέκ-ος child*, stem *τεκ-εσ-* (*τίκτω bring forth*, *τεκ-*), *ψεύδ-ος lie*, stem *ψευδ-εσ-* (*ψεύδ-ω deceive*).
2. **ματ** : *γράμ-μα thing written* (*γράφ-ω write*), *νόη-μα thought* (*νοέ-ω think*), *ποίη-μα poem* (*ποιέ-ω make*).

598. **Instrument or Means of Action.** — The instrument or means of an action is expressed by various primary suffixes :

1. **τρο** : *ἄρο-τρο-ν plough* (*ἄρό-ω plough*), *λύ-τρο-ν ransom* (*λύ-ω release*, *λύ-*).
2. **θο** : *κλει-θο-ν bar to close a door* (*κλεί-ω shut*, 585).
3. **τρά** : *χύ-τρά pot* (*χέω pour*, *χευ- χυ-*).
4. **τηρ-ιο** : *πο-τήρ-ιο-ν cup* (*πίνω drink*, *πο-* 476. 8).
5. **ρο** : *πτ-ε-ρό-ν wing* (*πέτ-ομαι fly*, 2 aor. *έ-πτ-ό-μην*, 111 a).

599. **The Person Concerned.** — The male person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes :

1. **ευ** : *γραμ-ματ-εύ-ς secretary* (*γράμμα, -ατος thing written*), *ιερ-εύ-ς priest* (*ιερός sacred*), *ιππ-εύ-ς horseman* (*ἵππο-ς horse*).
2. **τᾱ** : *ναύ-της sailor* (*ναῦ-ς ship*), *τοξό-της bowman* (*τόξο-ν bow*).

600. By analogy are formed : *ὄπλ-ίτη-ς heavy-armed soldier* (*ὄπλο-ν, ὄπλα armor*), cp. *πολί-της citizen* from older *πόλι-ς*; *στρατι-ώτη-ς soldier* (*στρατιά army*), cp. *δεσμώ-της prisoner* (*δεσμός prison*). See 587 g.

601. Various secondary suffixes form feminine substantives :

1. **ια** : corresponding to masculines in *-εύ-ς*; as *ἱέρεια priestess* for *ιερ-ευ-ια* (*ιερ-εύ-ς priest*), *βασιλεια queen* (*βασιλ-εύ-ς king*).
2. **ις** : *φαρμακ-ίς sorceress* (*φάρμακ-ο-ν charm, φαρμακ-εύ-ς sorcerer*).
3. **τις** : corresponding to masculines in *-της*; *οἰκέ-τις house-maid* (*οἰκέ-της*), *πολί-τις female citizen* (*πολί-της*).
4. **τᾱ, σσᾱ** : from *ια* added to stems in *κ* or *τ* (97, 99); *Κίλισσα Cilician woman* from *Κίλικ-ια* (*Κίλιξ Cilician*), *θήττα female serf* from *θητ-ια* (*θής, θητ-ός serf*).
5. **αινᾱ** : corresponding to masculines in *-ων*; *θεράπ-αινα handmaid* (*θεράπ-ων attendant*). By analogy, in *ο* stems : *λύκ-αινα she-wolf* (*λύκο-ς*).

602. **Gentiles or Place Names.** — Gentiles are denominatives denoting belonging to or coming from a particular *country*,

nation, or city. Gentiles are formed from proper nouns by secondary suffixes.

1. **ευ** masc., **ιδ** fem.: Πλαται-εύ-ς -έως, Πλαται-ίς -ίδος a *Plataean* (ἡ Πλάταια); Μεγαρο-εύ-ς, Μεγαρο-ίς a *Megarian* (τὰ Μέγαρα); ἡ Δωρίς (γῆ) *Doris*; ἡ Αἰολίς (γλῶττα) *the Aeolic dialect*.
2. **τα** masc., **τιδ** fem.: Τεγεά-της, Τεγεά-τις of *Tegea* (ἡ Τεγέα); Σπαρτ-ιά-της, Σπαρτ-ιά-τις of *Sparta* (ἡ Σπάρτα).
3. Other gentiles, properly adjectives, are Ἄθηναῖος, -αῖα of *Athens* (αἱ Ἀθήναι), Ἴων-ικός *Ionic* (Ἴων-ες *Ionians*), Βυζαντ-ῖνος *Byzantine* (Βυζάντιον).

603. Patronymics. — Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. **δα** masc., **δ** fem.: Βορέα-δης son of Βορέα-ς, fem. Βορέα-ς, -δος; stems in *ā* shorten *ā* to *a*. From such forms arose
2. **αδᾶ** masc., **αδ** fem.: Θεστι-άδης son of Θεστιω-ς, fem. Θεστι-άς, -άδος. From this type arose a new formation:
3. **ιαδα** masc., **ιαδ** fem.: Φεργ-ιάδης son of Φέρης, -ητος, fem. Φεργ-ιάς, -ιάδ-ος; Περση-ιάδης son of Περσεύ-ς, fem. Περση-ίς, -ιδ-ος; Τελαμων-ιάδης son of Τελαμών, -ώνος.
4. **ιδα** masc., **ιδ** fem.: Τανταλ-ίδης son of Τάνταλος, fem. Τανταλ-ίς, -ιδ-ος; Κεκροπ-ίδης son of Κέκροψ, -οπος, fem. Κεκροπ-ίς, -ιδ-ος; Οἰνε-ίδης son of Οἰνέυ-ς, fem. Οἰνη-ίς, -ιδ-ος; Ληγο-ίδης son of Ληγώ (247), fem. Ληγω-ίς, -ιδ-ος.
5. **ιον** or **ων** masc. (poetic and rare): Κρον-ίων (also Κρον-ίδης) son of Κρόνος, gen. Κρον-ίων-ος or Κρον-ίων-ος according to the metre.

604. Variations occur, especially in poetry: (a) Hom. Πηλε-ίδης (Πηλε-ίδης, Πηλη-ιάδης and Πηλη-ίων) son of Πηλεύ-ς. (b) Two patronymic endings: Ταλα-ίων-ίδης son of Ταλαός-ς. (c) The stem drops or adds one or two syllables: Δευκαλ-ίδης son of Δευκαλίων, -ίων-ος; Λαμπ-ετ-ίδης son of Λάμπω-ς. (d) -ίδης is used in comic formations: κλεπτ-ίδης son of a thief (κλέπτης). (e) -νδᾶς occurs in the dialects: Ἐπαμεινώνδᾶ-ς son of Ἐπαμεινών. (f) -ιος, -εως may indicate descent: Τελαμώνιε παῖς *O son of Telamon*, Τυνδαρεῖα θυγάτηρ *daughter of Tyndareus*; cp. Tennyson's "Niobe daughter."

605. A patronymic in the plural may include the father: Πεισιστρατ-ῖδα *Peisistratidae* (Peisistratus and his sons).

606. Metronymics denote maternal descent (with suffix -ιδᾶ as 603. 4), as Δᾶνα-ίδης son of Δανάη.

607. Relationship is sometimes denoted by the suffixes **ιδεο** (*son of*), **ιδεα** (*daughter of*): ἀδελφ-ιδού-ς *nephew*, ἀδελφ-ιδῆ *niece* (ἀδελφός *brother*).

608. Place. — Place may be expressed by the following secondary suffixes :

1. **ιο** (nom. **-ιον**) : Διονύσι-**ιο**-ν (*scil. ἱερόν*) *shrine of Dionysus*. From such words as χαλκεύ-**ιο**-ν *forge* (χαλκεύ-ς *coppersmith*) -εῖον was extracted, as in μουσ-εῖο-ν *seat of the Muses* (μούσα *muse*).
2. **τηρ-ιο-** (nom. **τήρ-ιο**-ν) : formed from words in **-τηρ**; as βουλευ-**τήρ-ιο**-ν *senate house*, from βουλευτήρ (or **-της**) *councillor* (βουλεύω *counsel*).
3. **ων** (nom. **-ών**, gen. **-ών-ος**, masc.) : ἀνδρ-**ών** *apartment for men* (ἄνθρωπος, ἀνδρ-ός *man*), παρθεν-**ών** *maiden's apartment*, Παρθενον (παρθένος *maiden*), ἀμπελ-**ών** *vineyard* (ἄμπελος *vine*). -εῖων : as περιστερ-εῖων *dove-cote* (περίστερα *dove*).
4. **ιτις** (nom. **-ιτις**, fem.) : added to **-ων**, ἀνδρων-**ιτις** *apartment for men*.
5. **τρα** : ὀρχή-σ-**τρα** *dancing-place* (ὀρχή-ομαι *dance*).

609. Diminutives. — Diminutives (mostly neuter) are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ιο** : ἀσπίδ-**ιο**-ν *small shield* (ἀσπίς, ἀσπίδ-ος). 2. **ις-ιο** : by analogy, e.g., to ἀσπίδ-**ιο**-ν ; as οἰκί-**διο**-ν *small house*, οἰκί- + ἰδιον (οἰκία). 3. **αρι-ιο** : παιδ-**αρι-ιο**-ν *little child*. 4. **υδ-ριο** : μελ-**υδρι-ο**-ν *little song* (μέλος, stem μελεσ-). 5. **υλλιο** : ἐπ-**υλλιο**-ν *little epic or versicle* (ἔπος, stem ἐπεσ-). 6. **ισκο**, **ισκία** : παιδ-**ισκο**-ν *young boy*, παιδ-**ισκία** *young girl*. 7. **ισκ-ιο** : ἀσπίδ-**ισκιο**-ν *small shield*.

610. Diminutives may express affection, familiarity, daintiness, pity, or contempt (cp. *dar-ling*, *lord-ling*) ; πατρ-**ίδιον** *daddy* (πατήρ, stem πατερ-, πατρ-), Σωκρατ-**ίδιον** *Socky* (Σωκράτης), ἀνθρώπ-**ιον** (stem ἀνθρωπο-) *manikin*.

611. Many words are diminutive in form, but not in meaning ; as θηρίον *beast* (= θήρ), πεδίον *plain* (πέδον *ground*).

FORMATION OF ADJECTIVES

612. Adjectives are made by suffixes used in substantives, in one case a substantive being formed, in another an adjective. Many adjectives formed with the suffixes **ιο**, **μο**, **νο**, **ρο**, **το** are used (generally in the feminine or neuter) as abstract substantives ; as φιλιᾶ *friendly* or *friendship*.

613. The following are the chief adjectival suffixes :

1. **ος**, **α** : primary : λοιπ-**ός** *remaining* (λείπω *leave*, λειπ-, λοιπ-, λιπ-), λευκ-**ός** *bright* (λεύσσω *shine* from λευκ-ω).
2. **ιο**, **ια** : express that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have **αιο**, **αιο**, **φο**, **φο**, **νο**. Thus :

Primary (rare) : ἄλλος *other* (ἀλ-ιο-s *alius*) ; μέσος *middle* (μεθ-ιο-s).

Secondary: φίλ-ιο-s *friendly* (φίλο-s *dear*) ; πάτρ-ιο-s *hereditary* (πατήρ *father*, πατρ-, 231) ; δικά-ιο-s *just* (δική *justice*, 587 b) ; οἰκε-ιο-s *domestic* (οἶκος *house*, 587 f) ; βασιλέ-ιο-s *royal* (βασιλεύ-s *king*) ; αἰδο-ιο-s *venerable* (αἰδώς *shame*, αἰδοο-, 235) ; ἥρως *heroic* (ἥρω-s *hero*, ἥρωγ-, 236) ; πήχυ-ιο-s *a cubit long* (πήχυ-s, 237). The ending -αῖος has been transferred from ā-stems by analogy, as in χερσ-αῖο-s *of or from dry land* (χέρσ-ο-s) ; -εῖος is due to analogy in such words as ἀνδρ-εῖος *manly* (ἀνήρ).

- a. Ionic η-ῖο, properly from stems in ευ (ην), as Hom. χαλκή-ῖο-s *brazen* (χαλκεύ-s *brasier* ; Attic χάλκεος, -οῦs, see 613.4), and by analogy as in πολεμ-ῆῖο-s *warlike* (Attic πολέμ-ιο-s), ἀνθρωπ-ῆῖο-s *human* (Attic ἀνθρώπειο-s).
3. εντ for ρεντ in adjs. of *fulness* or *abundance* (mostly poetic) : τιμή-εις (τιμῆ-s) *honored*, and, by analogy, δεινδρ-ῆεις *wooly* (δένδρον *tree*) ; δολό-εις *wily* (δόλο-s), and by analogy as in αἱματ-ό-εις *bloody* (αἷμα, -ατ-ο-s *blood*, 587 j).
4. εο in denominative adjs. of *material* ; χρῦσ-εο-s, χρῦσ-οῦ-s *golden* (χρῦσό-s *gold*).
5. εσ : ψευδ-ῆ-s *false* (ψευδ-ω *deceive*), ἀ-σφαλ-ῆ-s *unharmful, secure* (ἀ-priv. + σφαλ-, cp. σφάλω *trip*).
6. κο, ακο, ικο denote *relation, fitness, or ability* ; as φυσι-κό-s *natural* (φύσι-s *nature*) ; Δᾶρει-κό-s *Daric* (Δᾶρειο-s *Darius*) ; and, by analogy, μουσ-ικό-s *musical* (μουσα *muse*) ; βασιλ-ικό-s *royal* (βασιλεύ-s *king*) ; ἥρω-ικό-s *heroic*, from ἥρωγ-, 236 ; Κορινθι-ακό-s *Corinthian* (Κορίνθ-ιο-s *Corinthian*, from ἡ Κόρινθος *Corinth*). τ-ικο is from ικο added to the verbal in τό- ; as πᾶκ-τικό-s *practical, able to do* (πᾶττω *do*, πᾶγ-) ; added to a substantive stem by analogy : ναυ-τικό-s *nautical* (ναῦ-s *ship*).
7. λο : δει-λό-s *cowardly* (δέδοι-κα *fear*, δει-, δοι-, δι-) ; στρεβ-λό-s *twisted* (στρέφ-ω *twist*). Also when λο- is preceded by a vowel due to analogy : α-λο (cp. χθαμα-λό-s *on the ground*) as τροχ-αλό-s *running* (τρέχ-ω *run*) ; υ-λο (cp. ἡδύ-λο-s, dimin. of ἡδύ-s *sweet*) as κάμπ-ύλο-s *bent* (κάμπ-τ-ω *bend*). ε-λο : as εἰκ-ελο-s *like* (εἶκα *am like*, εἰκ-, ικ-). ω-λο : as φειδ-ωλό-s *sparing* (φείδομαι *spare*).
8. μο, ι-μο : θερ-μό-s *warm* (θέρ-ω *warm*) ; ἑβδ-ο-μο-s (for ἐπιδ-ο-μο-s, cp. ἐπτά) *seventh* ; μάχ-ιμο-s *warlike* (μάχη *battle*) ; νόμ-ιμο-s *conformable to law* (νόμο-s).
9. μον : μνή-μων *mindful* (μυ-μνή-σκομαι *remember*).
10. νο, ανο, υνο : δει-νό-s *fearful* (δέ-δοι-κα *fear*, δει-, δοι-, δι-) ; σκοτει-νό-s *dark* (= σκοτεσ-νο-s, from σκότ-ο-s *darkness*) ; πιθ-ανό-s *persuasive*, πίσ-υνο-s *trusting* (πιθ-ω *persuade*, πειθ-, ποιθ-, πιθ-).
11. ινο : in adjs. of *material* : λίθ-ινο-s *of stone* (λίθο-s) ; of *time*, and derived from such forms as ἔαρι-νό-s *vernal* (ἔαρ *spring*) : ἡμερ-ινό-s *by day* (ἡμέρᾱ). Other uses : ἀνθρώπ-ινο-s *human* (ἀνθρωπο-s *man*), ἀληθ-ινό-s *genuine* (ἀληθῆ-s *true*).

12. ρο, ρᾶ: ἐχθ-ρός *hated, hostile* (ἐχθ-ω *hate*), φοβε-ρός *fearful* (φόβο-*s fear*, stems φοβο- and φοβε-, 587 f); by analogy, κρατ-ερός *mighty* (κράτ-ος *might*, stem κρατ-εσ-).
13. τηρ-ιο: σω-τήρ-ιος *preserving* (σω-τήρ *savior*), whence σω-τηρ-ία *safety*.
14. υ: ἡδ-ύς *sweet* (ἡδ-ομαι *am pleased*), ταχ-ύς *swift* (τάχ-ος *swiftness*), βαθ-ύς *deep* (βάθ-ος *depth*).
15. ωδσ: of *fullness or similarity*: ποι-ώδης *grassy* (ποιῶ), αἷματ-ώδης *looking like blood* (αἷμα).

DENOMINATIVE VERBS

614. Denominative verbs are formed from the stems of substantives or adjectives. The chief terminations are:

1. -αω: chiefly from *ā*-stems; τιμά-ω *honor* (τιμή, stem τιμά-), and by imitation, ἀριστ-ά-ω *breakfast* (ἀριστο-ν *breakfast*). The short -α- of τιμά-ω is due to the analogy of the short vowel of verbs in -έω, -όω, etc.
2. -εω: chiefly from *ε*-stems (587 f), and thence extended: οἰκέ-ω *dwell* (οἶκος *house*, οἶκο-, οἶκε, 587 f); ὑπηρετ-έ-ω *serve* (ὑπηρέτης *servant*, ὑπηρετᾶ-), εὐτυχ-έ-ω *am fortunate* (εὐτυχής *fortunate*, εὐτυχεσ-), σωφρον-έ-ω *am temperate* (σώφρων).
3. -οω: chiefly from *ο*-stems: δηλό-ω *make clear* (δηλό-ς), δουλό-ω *enslave* (δούλο-ς); ζημι-ό-ω *punish* (ζημιά *damage*), μαστιγ-ό-ω *whip* (μάστιξ, -ιγος *whip*).
4. -εω: from subst. *eu*-stems and thence extended: βασιλεύ-ω *rule* (βασιλεύ-ς); βουλ-εύ-ω *counsel* (βουλή), κινδυν-εύ-ω *incur danger* (κίνδυνο-ς), παιδ-εύ-ω *educate* (παις *boy, girl*).
5. -υω (rare): from *υ*-stems: δακρύ-ω *weep* (δάκρυ *tear*).
6. -αίω, -ίζω: originally from stems in *γ* or *δ* (as ἀρπάξω *seize* = ἀρπαγ-ιω, ἀρπαγή *seizure*, ἐλπίζω *hope* = ἐλπίδ-ιω, ἐλπίς *hope*), and thence extended: ἀναγκάζω *compel* (ἀνάγκη *necessity*); θαυμάζω *wonder* (θαύμα *marvel*); ὑβρίζω *insult* (ὑβρις *outrage*); νομίζω *consider* (νόμος *custom, law*); τειχίζω *fortify* (τείχ-ος *wall*, τειχεσ-); χαρίζομαι *do a favor* (χάρις, -ιτος *favor*).
 - a. Verbs in -ίζω and -αίω derived from proper names express an adoption of *language, manners, opinions, or politics*; as ἑλληνίζω *speak Greek* (Ἕλλην), βακχιάζω *act like a Bacchante* (Βακχιάς), λακωνίζω *imitate Laconian manners* (Λάκων), μεδίζω *side with the Medes* (Μήδος).
7. -αινω: originally from stems in -αν + ιω (470), but usually extended: μελαινώ *blacken* (μέλας *black*, μελαν-); σημαίνω *signify* (σήμα, σήματ-ος *sign*), χαλεπαίνω *am angry* (χαλεπό-ς *angry*).
8. -υνω: from stems in -υν + ιω (471). The primitive words often show stems in *υ*, as βαθύνω *deepen* (βαθύ-ς *deep*), ταχύνω *hasten* (ταχύ-ς *swift*); αἰσχύνω *disgrace* (αἰσχ-ος *shame*).
9. Parallel formations are frequent, often with different meanings: δουλόω *enslave*, δουλείω *am a slave*; εὐδαιμονέω *am happy*, εὐδαιμονίζω *congratulate*; θαρρέω *am courageous*, θαρρύνω *encourage*.

615. Frequentatives and Intensives (mostly poetical): *στρωφάω* turn constantly (*στρέφω* turn), *ποτάομαι*, *πωτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly); *έλαστρέω* drive (*έλάω*, *έλαύνω*), *σκικρτάω* spring (*σκαίρω* skip), *έλκυστάζω* drag about (*έλκω* drag). With reduplication, in *ποι-πνύω* puff (*πνέω* breathe, *πνευ-*, *πνυ-*), *πορ-φύρω* gleam darkly (*φύρω* mix).

616. -σιω forms desideratives: *πολεμησιέω* desire to wage war (*πολεμέω*). **-ιαω** and **-αω** may denote a bodily affection: *όφθαλμιάω* suffer from ophthalmia (*όφθαλμιά*), *βραγχάω* am hoarse (*βράγχος* hoarseness).

COMPOUND WORDS

617. A compound word is formed by the union of two or more words; as *λογο-γράφος* speech-writer, *δι-έξ-οδος* outlet (lit. way through out).

FIRST PART OF A COMPOUND

618. When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

FIRST PART A SUBSTANTIVE OR ADJECTIVE STEM

619. First Declension. — The first part may (a) show the stem in *ā* or *η* before a consonant (rarely): *άγορā-νόμος* clerk of the market (*άγορā*), *νίκη-φόρο-ς* bringing victory (*νίκη*); (b) end in *ο* (before a consonant, by analogy to *ο*-stems): *δικο-γράφος* writer of law speeches (*δίκη* justice); (c) lose its vowel before a vowel: *κεφαλ-αλγής* causing headache (*κεφαλή* head, *άλγ-ος* pain).

620. Second Declension. — The first part may (a) show the stem in *ο* before a consonant: *λογο-γράφο-ς* speech-writer; (b) end in *ā* or *η*, by analogy to *ā*-stems, before a consonant (rarely): *έλαφη-βόλο-ς* deer-shooting (*έλαφος*, *βάλλω*); (c) lose *ο* before a vowel: *μόν-αρχο-ς* sole ruler (*μόνο-ς*, *άρχω*).

621. Third Declension. — The first part may (a) show a consonant stem before a vowel, and *ι*, *υ*, *αυ*, *ου* before a consonant: *παιδ-αγωγό-ς* caretaker of boys (*παίς*, *άγαγείν*), *ίχθυ-βόλο-ς* catching fish (*ίχθύς*, *βάλλω*); (b) add *ο* to the stem before a consonant: *σωματ-ο-φύλαξ* body-guard (*σώμα* body, *φυλάττω* guard), *μητρ-ό-πολις* mother-city (*μήτηρ*, *πόλις*), *φυσι-ο-λόγο-ς* natural philosopher (*φύσι-ς* nature); (c) add *ā* or *η* (rarely) before a consonant: *ποδ-ά-νιπτρο-ν* water for washing the feet (*πούς*, *νίπτω*), *λαμπαδ-η-δρομιά* torch-race (*λαμπάς*, *δρόμος*).

622. Words once beginning with F or σ. — When the second part consists of a word once beginning with digamma, a preceding vowel is often not elided: *κακο-εργός* (Epic) doing ill (later *κακούργος*) from *φέρω-ν* work.

Compounds of -οχος, from ἔχω *have* (orig. σεχω, -σοχος) contract: κληροῦχος *holding an allotment of land* (κλήρο-ς *lot*), πολιοῦχος *protecting a city* (for πολιο-οχος, 621 b).

623. **Flectional Compounds** are compounds whose first part is a case form, not a stem (cp. *sportsman*): (1) nominative: Νεά-πολις *Newtown*, τρεῖς-καί-δεκα *thirteen* (627); (2) genitive: Ἑλλησ-ποντος *Helle's sea*; (3) dative: δορί-ληπτος *won by the spear*; (4) locative: ὁδοι-πόρος *wayfarer*; (5) accusative: παν-ἡμαρ *all day*.

FIRST PART A VERB STEM

624. Compounds having as their first part a verb stem (cp. *break-water*, *pick-pocket*) are generally poetic adjectives. The verb stem is usually transitive and has the form which appears in the present or aorist.

625. Before a vowel the verb stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ι: φέρ-ασπις *shield-bearing* (φέρω, ἀσπίς), μῖσ-άνθρωπος *man-hating* (μῖσέ-ω), ἐκ-ε-χειριά (108 d) *holding of hands*, truce (ἔχω, χεῖρ), ληπ-ο-στρατιά *desertion of the army* (ληπέω, στρατιά), ἀρχι-τέκτων *master-builder* (ἄρχω, τέκτων).

626. The verb stem may add σι (before a vowel, σ). Some verb stems insert ε before σι (σ): σω-σί-πολις *saving the State* (σώζω), ῥίψ-ασπις *craven*, lit. throwing away a shield (ῥίπτ-ω), ἐκ-ε-σί-πεπλος *with long train*, lit. trailing the robe (cp. ἐκ-ε-χίτων).

FIRST PART A NUMERAL, A PREPOSITION, OR AN ADVERB

627. The first part of a compound is often a numeral, a preposition, or an adverb: δί-πους *biped*, τρί-πους *tripod* (having *three feet*), τέθρ-ιππον *four-horse chariot*; εἶσ-οδος *entrance*, ἀπο-φεύγω *flee from*; εὖ-τυχής *of good fortune*.

628. Except when the substantive is regarded as having a verbal force (as εἶσ-οδος *entrance*, cp. εἰσ-ίεναι *enter*), prepositions are rarely compounded with substantives; as σύν-δουλος *fellow-slave*. Rare are also adjectives compounded with prepositions; as ὑπό-λευκος *whitish*.

FIRST PART AN INSEPARABLE PREFIX

629. Several prefixes occur only in composition:

1. ἀ(v)- (ἀν- before a vowel, ἀ- before a consonant; *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*), forms adjectives only, though substantives and verbs are derived from adjectives thus formed:

ἀν-άξιος *unworthy* (= οὐκ ἄξιος), ἀν-ώδυνος *painless* (ὀδύνη *pain*, cp. 631), ἄ-τίμος *unhonored* (cp. ἀτιμία, ἀτιμώω), ἄ-θεος *godless*. ἀ- is also found before words once beginning with *φ* or *σ*: ἀ-ηδής *unpleasant* (φηδής), ἀ-σπλος *without a shield* (σπλον), and, by contraction, ἄκων (ἀ-φέκων *unwilling*). But ἀν- often appears: ἀν-έλπιστος (and ἄ-ελπτος) *unhoped for* (φελπίς), ἀν-σπλος *without a shield*.

2. ἡμι- *half* (Lat. *semi-*): ἡμι-κύκλιος *semi-circular* (κύκλος).
3. δυσ- *ill, un-, mis-, denoting something difficult, bad, or unfortunate; as δυσ-τυχής unfortunate, δυσ-χερής hard to manage.*
4. ἀ- (or ἄ-) *copulative denotes union, likeness: ἀ-κόλουθος attendant, agreeing with, i.e. going on the same road (κέλευθος path). A variation of ἀ-copulative is ἀ-intensive: ἀ-τενής stretched (τείνω stretch).*
5. νη- (poetic) with negative force (Lat. *nē*): νη-ποιος *unavenged* (ποινή *punishment*), νη-πενθής *freeing from pain and sorrow* (πένθος).

N. — Other prefixes are ἀρι-, ἐρι- (poetic) *intensive: ἀρι-πρεπής very distinguished* (πρέπω), ἐρί-τιμος *precious; ἀγα-* (poetic) *intensive* (cp. ἄγαν *very*): ἀγά-στονος *loud-wailing* (στένω *groan*); ζα-, δα- (poetic) *intensive* (for δια = *dia-* *very*, cp. 101): ζα-μενής *very courageous* (μένος *courage*), δά-σκιος *thick-shaded* (σκιά).

LAST PART OF A COMPOUND

630. The last part of a compound substantive or adjective consists of a substantive stem or of a verb stem with a substantive suffix.

631. Initial *α*, *ε*, *ο* of the second element are generally lengthened (*ᾱ* and *ε* to *η*, *ο* to *ω*) unless they are long by position: στρατ-ηγός *army-leading, general* (στρατός, ἄγω), ξεν-ηλασιά *driving out of foreigners* (ξένος, ἐλαύνω), ἀν-ώνυμος *nameless* (ἀν-, ὄνομα). Some compounds of ἄγω *lead* show *ᾱ*: λοχ-ᾱγός *captain* (λόχος *company*).

632. A substantive or adjective often changes its form on becoming the last part of a compound: ἀ-τίμος *dishonored*, ἀ-τιμία *dishonor* (τιμή), σύν-δειπνος *companion at table* (δείπνον *meal*), εὖ-ειδής *beautiful in form* (τὸ εἶδος), ἀ-πράγμων *inactive* (πράγμα *act*).

633. The last member of a compound is often a verbal form not used separately: ἀγαλματ-ο-ποιός *statue-maker, sculptor*, λογο-γράφος *speech-writer*.

634. Except with a preposition, an abstract word seldom remains unchanged in forming the last part of a compound. Regularly a new abstract is made, generally with the derivative ending *-ια*, from a real or assumed compound adjective. Thus προ-βουλή *forethought*; but ναυ-μαχία *naval battle*, from ναύ-μαχος formed from ναῦ-ς *ship* + μάχη *fight*; εὖ-πράξια *well-doing* from assumed εὐπράξιος formed from εὖ *well* + πράξις *doing*. Exceptions are rare: μισθο-φορά *receipt of wages* (μισθός, φορά).

635. Compound verbs not containing a preposition are denominatives and formed from real or assumed compound substantives. Thus *to build a house* is not *οικο-δεμω* from *οικο-s house* + *δέμω build*, but *οικο-δομέω* from *οικο-δόμος house-builder*. Contrast *ἀνα-πείθω convince* with *ἀ-πιστέω disbelieve* (*ἀ-πιστος*). Hom. *ἀ-τίμῳ dishonor* is an irregular formation; *δακρυχέω shed tears* should be written *δάκρυ χέω*.

ACCENT OF COMPOUNDS

636. Compounds generally have recessive accent, as *φιλό-τιμος loving-honor* (*τιμή*). But there are many exceptions.

637. Compounds in *-ος* (not *-τος* or *-κος*) formed by the union of a noun and the stem of a transitive verb are: (a) *oxytone*, when they have a long vowel in the penult and an active meaning: *στρατ-ηγός general*; (b) *paroxytone*, when they have short vowel in the penult and are active in meaning: *πατρο-κτόνος parricide*, *λιθο-βόλος throwing-stones*; (c) *proparoxytone*, when they have a short vowel in the penult and are passive in meaning: *πατρό-κτονος slain by a father*, *λιθό-βολος pelted with stones*.

N.—Active compounds of *-οχος* (*ἔχ-ω*, 622), *-αρχος* (*ἄρχ-ω*), *-σύλος* (*σύλά-ω rob*), *-πορθος* (*πέρθ-ω destroy*) are proparoxytone.

MEANING OF COMPOUNDS

638. Compound substantives and adjectives are divided, according to their meaning, into *determinative*, *possessive*, and *prepositional-phrase*, compounds.

639. Determinative Compounds.—In most determinative compounds the first part modifies or *determines* the principal part. Cp. *speech-writer* and *letter-writer*. There are two kinds of determinative compounds.

640. (1) Descriptive Determinative Compounds.—The first part defines or explains the second part, usually with the force of an adjective or adverb.

ἀκρό-πολις upper city, citadel (*ἄκρᾱ πόλις*), *ὄμο-δουλος fellow-slave* (i.e. *ὁμοῦ δουλεύων*), *προ-βουλή forethought*, *ἀμφι-θέατρον amphitheatre* (place-for-seeing all around), *ἄ-γραφος not written* (*οὐ γεγραμμένος*).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives (cp. *deaf-mute*): *ἰατρό-μαντις physician and seer*, *γλυκύ-πικρος sweetly-bitter*. So also in *δώ-δεκα two (and) ten = 12*.

b. *Comparative compounds* (cp. *blockhead*): *μέλι-ηδής honey-sweet* (*μέλι, ἡδύς*), *ποδ-ήνεμος with feet swift as the wind* (*πούς, ἄνεμος*). Some such compounds are also possessive (642), as *ροδο-δάκτυλος rosy-fingered*.

641. (2) Dependent Determinative Compounds. — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative (cp. *sightseer*): στρατ-ηγός *army-leading, general* (στρατὸν ἄγων).

Genitive (cp. *law-officer*): στρατό-πέδον *camp* (στρατοῦ πέδον *ground on which an army is encamped*).

(Ablative, cp. *land-breeze*): ἀνεμο-σκεπής *sheltering from the wind* (ἀνεμος, σκεπάω, -άζω).

Dative (cp. *blind-asylum*): ἰσό-θεος *godlike* (ἴσος θεῶ).

(Instrumental, cp. *thunder-struck*): χειρ-ο-ποίητος *made by hand* (χειρὶ ποιητός).

(Locative, cp. *heart-sick*): οἰκο-γενής *born in the house* (ἐν οἴκῳ γενόμενος).

642. Possessive Compounds. — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession (*having*, or the like) understood. So *redbreast* is a bird *having* a red breast.

ἀργυρό-τοξος *having a silver bow*; θεο-ειδής *having the appearance* (εἶδος) *of a god, godlike*; σώ-φρων *having sound mind, temperate*; τέθρ-ιππος *having four horses*; πολυ-κέφαλος *many-headed*; εὐ-τυχής *having good fortune, fortunate*; δεκα-ετής *lasting ten years*; ἔν-θεος *inspired* (*having a god within*: ἐν ἑαυτῷ θεὸν ἔχων); ἄ-παις *childless*.

643. Prepositional-phrase Compounds. — Many compound adjectives are formed from a preposition and its dependent substantive with the idea of *being* or the like understood. Cp. *overhead, underhand*. Some of these adjectives have become substantives.

ἄπ-οικος *colonist* (ἀπ' οἴκου *away from home*), ἐγ-χώριος *native* (ἐν χώρῃ *in the country*), ἐκποδών *out of the way* (ἐκ ποδῶν), and by analogy ἐμποδών *in the way*, ἐφ-έστιος *on the hearth* (ἐφ' ἐστία), παρά-δοξος *contrary to opinion* (παρὰ δόξαν), φροῦδος *gone* (πρὸ ὁδοῦ γενόμενος). Verbs may be similarly formed, as ἐγχειρίζω *entrust* (ἐν χειρὶ), ἐμποδίζω *fetter, hinder*.

PART IV

SYNTAX

DEFINITIONS: SIMPLE SENTENCES

644. Syntax (*σύνταξις arranging together*) treats of the relation of words to each other in sentences. Every complete sentence expresses a thought, which is either a declaration, a question, a command, a wish, or an exclamation.

645. Every complete sentence contains two members :
The Subject : the person or thing about which something is said.
The Predicate : what is said about the subject.

646. Complete sentences are *simple*, *compound*, or *complex*. A *simple* sentence contains only one subject and one predicate (but cp. 659). A *compound* sentence (1319) consists of two or more simple or complex sentences coördinated. A *complex* sentence (1327) consists of a principal clause and one or more subordinate clauses.

647. An *incomplete* sentence consists of a single member only, which stands by itself. The chief classes of such sentences are

(a) Headings and titles: Κύρου Ἀνάβασις *the Expedition of Cyrus*.
(b) Interjections: ὦ ὀχ, φεῦ *alas*, ὦ μοι *ah me*. (c) Asseverative adverbs serving as a predicate to a sentence spoken by another: ναι *yes*, οὐ *no*, καλῶς *very well!* (d) Exclamations without a verb: δεῦρο *hither!* So also vocatives (862), and nominatives used in exclamation (861). Similar in nature are infinitives used in commands (1248). Cp. 694.

648. The most simple form of the complete sentence is the finite verb: ἐσ-τί *he-is*, λέγο-μεν *we-say*, ἔπε-σθε *you-follow*. Here the subject is in the personal ending, the predicate in the verbal stem.

649. Subject Substantive. — The subject of a sentence is a substantive with its modifiers, a substantive pronoun, or some other word or words having the value of a substantive: ὁ βασι-λεὺς ἦλθε *the king came*, ἐκεῖνος ἦλθε *he came*, ὁ σοφὸς ἀνὴρ τιμᾶ-

ται *the wise man is honored, ὁ σοφὸς τιμᾶται the wise man is honored, οἱ ἀμφὶ τὸν Σωκράτη παρῆσαν Socrates and his followers were present, ἔφυγον περὶ ὀκτακοσίου about eight hundred took to flight.*

650. Predicate Verb. — The predicate of a sentence is either a finite verb (the bare verbal predicate) or a finite verb with a complement. (the complete predicate). The complement is often a substantive or an adjective.

651. Predicate Substantive. — A substantive qualifying another substantive or its equivalent is called a *predicate* substantive when it forms part of a predicate and is asserted of its substantive: Περικλῆς ἤρθε στρατηγός *Pericles was chosen general, εἴλεσθε ἐκεῖνον στρατηγόν you chose him general.*

652. Predicate Adjective. — An adjective qualifying a substantive or its equivalent is called a *predicate* adjective when it forms part of a predicate and is asserted of its substantive: ὁ ἀνὴρ δίκαιός ἐστι *the man is just, ἡγούνται τὸν ἀνδρα δίκαιον they think the man just.*

a. All adjectives and participles that are not attributive (653) are predicate: πρῶτοι ἀφίκοντο *they were the first to arrive* (720), ὄρω σε κρύπτοντα *I see you hiding.*

653. Attributive (or Adherent) Adjective. — An attributive (or adherent) adjective qualifies a substantive simply to describe it, without any assertion: ὁ δίκαιος ἀνὴρ *the just-man.* Under adjectives are included participles: ὁ μέλλων πόλεμος *the future-war.*

654. Appositive. — An appositive is a substantive added to another substantive or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγός *Miltiades, the general, ὑμεῖς οἱ ἱερεῖς you, the priests.*

655. Copula (or Linking Verb). — A verb serving simply to couple a predicate substantive or adjective to the subject is called a *copula*: Ξενοφῶν ἦν Ἀθηναῖος *Xenophon was an Athenian.*

a. Copulative verbs signify *to be* (esp. εἰμί), *become* (esp. γίγνομαι), *be called (regarded), appear, happen, be made, be taken, be chosen, etc.* But any of these verbs may also be a bare verbal predicate; as ἔστι τις οὕτως ἄφρων; *is there any one so senseless?* X. A. 7. 1. 28.

656. A predicate substantive or adjective may often be distinguished from an attributive in that the former implies a form of εἰμί or some similar copulative verb; as εἶναι with στρατηγός, στρατηγόν in 651, and with δίκαιον in 652.

657. **Object.** — A verb may have an object on which its action is exerted. An object may be *direct* (in the accusative) or *indirect* (in the dative): Κύρος δώσει ἕξ μνᾶς (direct) τῷ δούλῳ (indirect) *Cyrus will give six minae to the slave.*

658. **Transitive and Intransitive Verbs.** — Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

659. **Compound Subject, Compound Predicate.** — The subject and the predicate may be compound: Ξενίας καὶ Πᾶσιων ἀπέπλευσαν *Xenias and Pasion sailed away*, οἱ λοχαγοὶ ἀπῆλθον καὶ διέβησαν εἰς Ἑλλάδα *the captains departed and crossed over to Greece.*

THE SUBJECT

660. The nominative is the case of the subject of a finite verb and of a predicate substantive or adjective in agreement with the subject: Πρόξενος παρῆν *Proxenus was present*, Κλέαρχος φυγὰς ἦν *Clearchus was an exile.*

661. The subject of an infinitive is in the accusative: ἐκέλευον αὐτοὺς πορεύεσθαι *they gave orders that they should proceed.* On a predicate nominative with the infinitive when the subject is omitted, see 734.

Omission of the Subject

662. An unemphatic nominative pronoun of the first or second person is generally omitted: ἦλθον *I came*, λέγε τὸν νόμον *read the law.*

a. An emphatic pronoun is generally expressed: *σὺ μὲν κείνουν ἐκδέχου, ἐγὼ δ' ἀπειμι* *do thou wait for him, but I will depart* S. Ph. 123.

663. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: *Κῦρος ἀπῆλθεν ὅτε ἐβούλετο* *Cyrus departed when he (Cyrus) wished.*

b. When it is clear from the context, though the subject suddenly changes: *ἡ γυνὴ αὐτὸν ἐπεισε καὶ πίστει ἔλαβε* *his wife persuaded him (Syennesis) and he took pledges* X. A. 1. 2. 26.

c. When a particular person is meant, who is easily understood from the situation: *τοὺς νόμους ἀναγνώσεται* *he (the clerk) will read the laws* Aes. 3. 15.

d. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive: *ἡ τοῦ οἶσθαι (τινα) εἰδένα* (*ἀμβιβῆ*), *ἃ (τις) οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b.

e. When it is a general idea of person, as often in the third person plural of verbs of *saying* and *thinking*: *λέγουσιν, φᾶσι* *they say, οἰονταί* *people think.*

664. The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb.

ἔφη ἐθέλειν *he said he was willing* X. A. 4. 1. 27, *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῦλα ἀποτρέπειν* *all men pray the gods that they avert evil* X. S. 4. 47, *παραινῶ σοι σιωπᾶν* *I advise you to be silent* Ar. Ran. 1132. Cp. 663 d, 734, 737.

665. Impersonal Verbs. — The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὄψῃ ἦν* *it was late*, *καλῶς ἔχει* *it is well.*

666. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

The indefinite *it* often anticipates an infinitive or a subordinate proposition which forms the logical subject. So with *δοκεῖ* *it seems*, *συμβαίνει* *it happens*, *ἔξεστι* *it is permitted*, *πρέπει*, *προσῆκει* *it is fitting*, *φαίνεται* *it appears*, *ἐγένετο* *it happened*, *μέλει* *it is a care*, etc. Thus *ὑμᾶς προσῆκει προθύμοι εἶναι* *it behooves you to be more zealous* X. A. 3. 2. 15. So also with *χρή*, *δεῖ* *it is necessary*; as *δεῖ ἐλθεῖν* *it is necessary to go*.

667. In some so-called impersonal verbs the person is left unexpressed because the actor is understood, or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced

by a divine agent: βροντᾶ *it thunders*, ὕει *it rains*, νείφει *it snows*. The agent (Ζεὺς, ὁ θεός) is often (in Hom. always) expressed.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει *the trumpet sounds* (scil. ὁ σαλπικτής, *the trumpeter sounds the trumpet*), ἐκήρυξε *proclamation was made* (scil. ὁ κήρυξ).

668. In impersonal passives the subject is indicated in the verb: οὐκ ἄλλως αὐτοῖς πεπόνηται (lit. *not in vain has it been labored by them*) *their labor has not been lost* P. Phae. 232 a.

THE PREDICATE

Omission of the Verb

669. The copulative verb εἶμί is often omitted, especially the forms ἐστὶ *is* and εἰσὶ *are*. This occurs chiefly

(a) In general or proverbial statements: κοινὴ ἡ τύχη *chance is common* to all I. 1. 29; (b) in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6, θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; (c) with various adjectives: as ἄξιος *worthy*, δυνατός *able*, δίκαιος *just*, ἔτοιμος *ready*; thus εἴ τις ἐπερωτῶν ἴπτερον κρείττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

670. Other forms than ἐστὶ or εἰσὶ are rarely omitted: κοινωνεῖν ἔτοιμος (εἶμί), οἶμαι δὲ καὶ Λάχηρα τόνδε (ἔτοιμον εἶναι) *I am ready to assist and I think that Laches here, too, is ready* P. Lach. 180 a, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (ὄντα) *you are talking absurdly and not at all like yourself* X. M. 2. 3. 15.

671. In lively discourse a form of a verb signifying *to do, speak, come, go, etc.*, may be omitted for brevity; but the omission is often unconscious and it is frequently uncertain what verb is to be supplied. Thus τί ἄλλο (ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 3. 39, ἵνα τί (γένηται); *to what purpose?* D. 19. 257, μὴ μοί γε μύθους (λέξητε) *none of your legends for me!* Ar. Vesp. 1179, ποῖ δὴ (εἶ) καὶ πόθεν (ἦκει); *whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἐς κόρακας (ἔρρησεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (ἱκετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324.

672. Καὶ ταῦτα *and that too* takes up the preceding expression: ἀγριωτέρους αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (1281).

673. A verb easily supplied from the context is often omitted: ἀμελήσῃς ὧν περ οἱ πολλοὶ (ἐπιμελοῦνται) *not caring for what most men care for* P. A. 36 b. Cp. 1331.

AGREEMENT OF SUBJECT AND PREDICATE

674. A finite verb agrees with its subject in number and person.

(ἐγὼ) γράφω *I write*, (ἡμεῖς) γράφομεν *we write*, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed*, οἱ πολέμοι ἐνίκησαν *the enemy conquered*.

a. The verbal predicate, if a copulative verb (655), may be attracted to the number of a predicate substantive or adjective: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *this place, which was formerly called Nine Ways* T. 4. 102.

b. The copulative verb may appear as a participle and the attraction may extend to gender: ὑπέξέθεντο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* D. 19. 194.

WITH ONE SUBJECT

675. With a singular collective substantive (695) denoting persons and with like words implying a plural, the verb may stand in the plural: τοιαῦτα ἀκούσασα ἡ πόλις Ἀγησίλαον ἐλουντο βασιλέᾳ *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4.

676. A neuter plural subject is regarded as a collective, and regularly has its verb in the singular: καλὰ ἦν τὰ σφάγια *the sacrifices were propitious* X. A. 4. 3. 19.

a. If the idea of plurality is to be emphasized, or if the subject is composed of persons, a plural verb may be used with a neuter plural subject: φανερὰ ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά *there were evident many tracks both of horses and of men* X. A. 1. 7. 17, τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν *the Lacedaemonian magistrates dispatched him* T. 4. 88.

677. Pindaric Construction. A masculine or feminine plural subject is occasionally used with a singular verb (as ἔστι, ἦν, γίγνεται), which usually precedes; as ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος *there are in the other cities too rulers and populace* P. R. 462 e.

678. A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεᾶνίσκω *two youths ran up to Xenophon* X. A. 4. 3. 10.

679. A plural subject may take a dual verb when the subject is a pair: αἱ ἵπποι δραμέτην *the span of mares ran* Ψ 392.

WITH TWO OR MORE SUBJECTS

680. (I) With several subjects of the same person the verb stands in the plural in that person. With two subjects in the singular in the *third* person, the verb may be dual or plural.

Κριτίας καὶ Ἀλκιβιάδης ἐδυνάσθη . . . τῶν ἐπιθύμῶν κρατεῖν *Critias and Alcibiades were able to keep control of their appetites* X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν *on their arrival in Corcyra Eurymedon and Sophocles proceeded to make an attack* T. 4. 46.

681. (II) With several subjects of different person the verb stands in the *first* person plural, if one of the subjects is first person; in the *second* person plural, if the subjects are second and third person.

ἡμεῖς δὲ καὶ ἐγὼ τάδε λέγομεν *but you and I say this* P. L. 661 b, ἡμεῖς καὶ οἷδε οὐκ ἄλλην ἂν τινα δυνάμεθα ᾠδῆν εἶπεν *we and these men could not sing any other song* 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *not you alone nor your friends are the first who got this idea* 888 b.

682. EXCEPTIONS TO 680, 681. — The verb may be singular if the nearest or most important of two or more subjects is singular, or if the subjects form a unity (cp. 728): ἦκε μὲν ὁ Θερσαγόρας καὶ ὁ Ἐξέκεστος εἰς Λέσβον καὶ ἔκουν ἐκεῖ *Thersagoras and Excecestus came to Lesbos and settled there* D. 23. 143, Φαλίνος ᾤχετο καὶ οἱ σὺν αὐτῷ *Phalinos and his companions departed* X. A. 2. 2. 1, τὸ βουλευτήριον καὶ ὁ δῆμος παροράται *the senate and the people are disregarded* Aes. 3. 250, ἦν ἂν τις . . . μέμψις καὶ κατηγορίᾳ *there might possibly be some ground for blame and accusation* D. 18. 65, πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος καὶ Πολυκράτης *I am present and so are Phryniscus here and Polycrates* X. A. 7. 2. 29, σύ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς *for you are a Greek and so are we* X. A. 2. 1. 16.

AGREEMENT OF PREDICATE SUBSTANTIVES

683. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός *Miltiades was a general*, σωτήρα τὸν Φίλιππον ἠγούντο *they regarded Philip as their preserver*.

684. A predicate substantive agrees with its subject in number, except when the sense will not permit, as τύχη τὰ θνητῶν πράγματα *the affairs of mortals are chance* Trag. Frag. p. 782.

APPOSITION

685. Agreement. — An appositive (654) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ *to a flatterer, a terrible*

beast P. Phae. 240 b. An appositive agrees in case with the pronoun contained in the verb : Ταλθύβιος, ἦκω, Δαναίδων ὑπηρέτης I, *Talthybius, have come, the servant of the Danaids* E. Hec. 503.

686. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive : τὸν ἐμὸν (= ἐμοῦ) τοῦ ταλαιπώρου βίον *the life of me, wretched one* Ar. Plut. 33, τὰ ὑμέτερ' (= ὑμῶν) αὐτῶν κομείσθε *you will regain your own* D. 4. 7.

687. An appositive in the genitive may follow an adjective equivalent to a genitive : Ἀθηναῖος (= Ἀθηνῶν) ὢν, πόλεως τῆς μεγίστης *being an Athenian, a citizen of the greatest city* P. A. 29 d.

688. An appositive usually does, but often cannot, agree in number and gender with its substantive : Θῆβαι, πόλις ἀστυγείτων *Thebes, a neighboring city* Aes. 3. 133, γάμος, χρῶσῃς Ἀφροδίτης δῶρα *marriage, gift of golden Aphrodite* Theognis 1293.

689. **Partitive Apposition** (*construction of the whole and part*). In partitive apposition the parts are represented by the appositives, the word for the whole being placed first generally to show the subject of the sentence : τὰ ὁδῶ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάρταρον *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a.

a. A collective singular (695) may be the appositive to the word denoting the whole : οἱ στρατηγοὶ βραχύως ἕκαστος ἀπελογήσατο *each of the generals defended himself briefly* X. H. 1. 7. 5.

690. **Attributive Apposition.**— A substantive in apposition may have an attributive force. Substantives denoting *occupation, condition, or age* are often so used with ἀνὴρ, ἄνθρωπος, γυνή; as ἀνὴρ ῥήτωρ *a public speaker, πρεσβῦται ἄνθρωποι* *old men, γραῦς γυνή* *an old woman.*

So also πελτασταὶ Ὀρῆκες *Thracian targeteers* X. A. 1. 2. 9, ὄλεθρος Μακεδῶν *a scoundrel of a Macedonian* D. 9. 31, Ἕλληνας (for Ἑλληνικός), as οἱ Ἕλληνες πελτασταὶ *the Greek targeteers* X. A. 6. 5. 26.

a. The addition of ἀνὴρ often implies respect or solemnity: ὧ ἄνδρες δικασταὶ *jurymen, gentlemen of the jury* D. 27. 1, ἀνὴρ Ἐκτωρ S. Aj. 817, ἀνὴρ Παναίτιος (more respectful than τις Π.) Hdt. 8. 82, Ὀρόντας Πέρσης (adj.) ἀνὴρ (= Ὀρ. Πέρσης subst.) X. A. 1. 6. 1. The addition of ἄνθρωπος often implies contempt : ἄνθρωπος γόης *a juggling fellow* Aes. 2. 153.

691. Descriptive Apposition. — A descriptive appositive describes something definite that has just been mentioned: ἡμετέρᾱ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

692. Explanatory Apposition. — An explanatory appositive explains a general or vague term: φόρος τέσσαρα τάλαντα *a tribute of four talents* T. 4. 57 (cp. 877), Κικόνεσσι πέλασσευ, Ἴσμάρῳ *brought me nigh to the Cicones, even to Ismarus* ι 40.

a. In Homer the substantival article at the beginning of a sentence may be followed later by an appositive substantive: ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

693. Apposition to a Sentence. — A substantive in the nominative or accusative may stand in apposition to the action expressed by a sentence or part of a sentence.

ἐμέθνον· ἱκανὴ πρόφασις *I was tipsy, a sufficient excuse* Com. Fr. 2. 531, Ἑλένην κτάνωμεν, Μενέλεω λύπην πικράν *let us slay Helen (and thus cause) a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοίης, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

a. From the construction in 693 came such adverbial accusatives as χάριν *on account of*, πρόφασιν *in pretense*, δωρεάν *gratis*; e.g. ὅς τις δὲ Τρώων ἐπὶ νηυσὶ φέροικο . . . χάριν Ἑκτορος *whoever of the Trojans rushed at the ships for Hector's sake* (lit. as a favor for H.) O 744.

694. Many neuter words are used in apposition to a sentence or part of a sentence, which they generally precede. Such words often have an adverbial force and sometimes resemble an incomplete sentence (647).

τοὺς ἀμφοτέρα ταῦτα, καὶ εἵνους τῇ πόλει καὶ πλουσίους *those who are both (these things) loyal to the State and rich* D. 18. 171, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is most important of all, having war instead of peace* T. 2. 65. So σημείον δέ οἱ τεκμήριον δέ *and as evidence, τὸ λεγόμενον as the saying runs, etc.*

PECULIARITIES IN THE USE OF NUMBER

695. Collective Singular. — A noun in the singular is called a *collective* if it denotes a number of persons or things: ὁ Μῆδος *the Medes*, τὸ Ἑλληνικόν *the Greeks*, πλῆθος *multitude*, δῆμος

people, ἡ ἵππος cavalry, ἀσπίς heavy-armed troops, ἕκαστος every man. On plural verbs with collectives, see 675. Cp. 722.

696. The inhabitants of a place may be implied in the name of the place: Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου *Lesbos revolted, having wished to do so even before the war* T. 3. 2.

697. **Distributive Singular.** — The singular of abstract substantives may be used distributively: ἡδεῖς τὴν ὄψιν *pleasing in appearance* P. R. 452 b. The distributive plural (701) is more common: νεᾶνιαι τὰς ὄψεις *youths in appearance* L. 10. 29.

698. **Dual.** — The dual is employed chiefly of two persons or things which form a pair: ὀφθαλμῶ *the eyes (both eyes)*, ἵππῳ *a span of horses*. Both ἄμφω and δύο were early used with the plural.

699. **Plural.** — The plural is often used to denote a class, a mass, or different parts, kinds, or occurrences of a thing.

Θησεῖς *men like Theseus*, κρέα *pieces of meat*, πῦροί *wheat*, ἥλιοι *hot days*, ξύλα *timber*. The plural of abstracts is very common: μαγίαι (*attacks of*) *madness*, ἀγνωμοσύναι *misunderstandings*, εὐτυχίαι (*repeated instances of*) *good fortune*, τεκτοσύναι *arts of the carpenter*. Used in the plural, abstract substantives may become concrete: εἵνοιαι *cases of benevolence, presents*.

a. Many concrete substantives are commonly used only in the plural: πύλαι *gate*, θύραι *door*, τὰ Ὀλύμπια *the Olympic festival*.

700. The neuter plural (especially of pronouns) is often used even in reference to a single idea or action, in order to represent it in its entirety or in its details; as τὰ ἀληθῆ *the truth*, διὰ ταχέων *quickly*, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην *but I waved my arms, for I knew how to do this* X. S. 2. 19.

701. **Distributive Plural.** — Abstract substantives are often used distributively in the plural: σιγαὶ τῶν νεωτέρων παρὰ πρεσβυτέρους *the silence of the younger men in the presence of their elders* P. R. 425 a.

702. Some names of towns are plural, as Ἀθῆναι *Athens*, Θῆβαι *Thebes*, and some names of parts of the body are often (especially in poetry) used in the plural where the singular

might be expected, as *στέρα breast*. The name of the inhabitants is sometimes used for the name of a city : *Δελφοί Delphi*.

703. Plural of Majesty (poetic). — The plural may be used to lend dignity : *θρόνοι throne, σκήπτρα sceptre, δόμοι apartments, μέγαρα halls, γάμοι marriage (rites)*. In prose : *παιδικά favorite*.

a. The plural may be used of a single person (*allusive plural*) : *παθούσα πρὸς τῶν φιλάτων having suffered at the hands of my dearest (Orestes) A. Eum. 100, δεσποτῶν θανάτουσι by the death of our lord A. Ch. 52*.

704. Plural of Modesty. — A speaker referring to himself may use the plural as a modest form of statement : *ἔννοιά ποθ' ἡμῖν ἐγένετο the reflection once occurred to me X. C. 1. 1. 1*. In tragedy plural and singular may be used of the same person in the same sentence : *εἰ κωλύομεσθα μὴ μαθεῖν ἃ βούλομαι if I (Creusa) am prevented from learning what I wish E. Ion 391*.

705. In tragedy, if a woman, speaking of herself, uses the plural verb (704), an adjective or participle, in agreement with the subject, is feminine sing. or masculine pl. : *ἥλιον μαιτρῶόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness that I am acting against my will E. H. F. 858, ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν it is enough that I (Alcestis) die in thy stead E. Alc. 383*.

706. Transition from singular to plural is often allowed though the persons or things may remain the same. This transition is common in the case of singular indefinite pronouns, collectives, and singular substantives or adjectives used to represent a whole class of persons ; as *ἦν δέ τις τούτων τι παραβαίη. ζημιᾶν αὐτοῖς ἐπέθεσαν but if any one of these commit any transgression, they inflict punishment on him (lit. them) X. C. 1. 2. 2*.

PECULIARITIES IN THE USE OF GENDER

707. Construction according to Sense. — The real, not the grammatical, gender often determines agreement.

τὰ μειράκια πρὸς ἀλλήλους διαλεγόμενοι the youths conversing with one another P. Lach. 180 e, ταῦτ' ἔλεγεν ἡ ἀναιδὴς αὐτῆ κεφαλῆ. ἐξελθυσὼς this shameless fellow spoke thus when he came out D. 21. 117. So in periphrases : *ἔς Τηλεμάχοιο ἐς πατέρα ἰδῶν mighty Telemachus, gazing at his father π 476*.

708. The masculine is used for person in general : οὐκ ἀνέξεται τίκοντας ἄλλους, οὐκ ἔχουσ' αὐτὴ τέκνα *unfruitful herself, she will not endure fruitfulness in others* E. And. 712. So οἱ γονεῖς *parents*, οἱ παῖδες *children*. Cp. 729.

709. A neuter pronoun may refer to a masculine or feminine substantive if the reference is to the idea implied in that substantive rather than to the substantive itself : δόξης ἐπιθυμῶ καὶ τοῦτ' ἐζήλωκε *he longs for glory, and has striven after it* D. 2. 15. Cp. 726, 733 c.

710. A demonstrative pronoun, or an adjective or participle with the article, generally takes the gender of its predicate : αὐτὴ (for τοῦτο) ἀρίστη διδασκαλία *this is the best manner of learning* X. C. 8. 7. 24. But the un-attracted neuter is common, especially in definitions where the pronoun is the predicate : τοῦτ' ἐστὶν ἡ δικαιοσύνη *this is (what we call) justice* P. R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστὶ ; *is not this insolence ?* Ar. Ran. 21. Cp. 786.

PECULIARITIES IN THE USE OF PERSON

711. The second person singular may be used to designate an imaginary person, as in proverbs and rules of conduct : ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ *care for thy own soul* Men. Sent. 551. Similarly in such phrases as εἶδες ἂν *you would have seen*, ἠγγήσαιο ἂν *you might think*.

ADJECTIVES

712. Adjectives modify substantives, substantive pronouns, and other equivalents of a substantive. Adjectives are either *attributive* (653) or *predicate* (652).

713. Agreement. — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles.

A. *Attributive* : δίκαιος ἀνὴρ *a just man*, τοῦ δικαίου ἀνδρός *of the just man*, οἱ δίκαιοι ἄνδρες, etc., οὗτος ὁ ἀνὴρ *this man*, τοῦτου τοῦ ἀνδρός, etc., ἡ φιλοῦσα θυγάτηρ *the loving daughter*.

B. *Predicate* : καλὸς ὁ ἀγών *the prize is glorious*, ταῦτ' ἐστὶν ἀληθῆ *these things are true*, αἱ ἀριστὰ δοκοῦσαι εἶναι φύσεις *the natures seeming to be best* X. M. 4. 1. 3.

ATTRIBUTIVE ADJECTIVES

ADJECTIVES USED SUBSTANTIVELY

714. An attributive adjective (or participle), generally with the article, is often used substantively, a substantive or substantival idea being understood.

ὁ δίκαιος *the just man*, οἱ πολλοί *the many, the rabble*, οἱ βουλόμενοι *all who will*, ἡ καλή *the beautiful woman*, τὸ ἀληθές *truth*, μέσον ἡμέρας *mid-day*, τὸ βαρβαρικόν *the barbarian force*, τὰ Ἑλληνικά *Greek history*, τὰ Ὀλύμπια *the Olympian festival*, τὰ δεξιὰ τοῦ κέρατος *the right of the wing* X. A. 1. 8. 4, ἐπὶ πλείστον ἀνθρώπων *to the greatest part of mankind* T. 1. 1 (cp. 873).

715. In many common expressions a definite substantive is implied with an adjective.

ὁ Ἴόνιος (κόλπος) *the Ionian gulf* T. 6. 34; ὁ πεζός (στρατός) *the land force* T. 1. 47. ἀπὸ τῆς ἑαυτῶν (γῆς) *from their own country* T. 1. 15; κατὰ τὴν ἐμὴν (γνώμην) *according to my opinion* Ar. Eccl. 153; ἐρήμην (δίκην) *κατηγοροῦντες bringing an accusation in a case given by default* P. A. 18 c; τὴν ὑστεραίαν (ἡμέραν) *during the next day* X. C. 1. 2. 11; ἡ εἰμαρμένη (μοῖρα) *the allotted portion, destiny* D. 18. 205; ἡ τριήρης (ναῦς) *the ship with three banks of oars*; τὴν ταχίστην (ὁδόν) *in the shortest way* X. A. 1. 3. 14; μουσική (τέχνη) *the art of music* P. L. 668 a; ἐν δεξιᾷ (χειρί) *on the right hand* X. A. 1. 5. 1; τὴν ἐναντίαν (ψήφον) Νικία ἔβητο *he voted in opposition to Nicias* P. Lach. 184 d. τὸ εὐώνυμον (κέρας) *the left wing* T. 4. 96.

a. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς, cp. 976) *παύσειεν they shouted that he had dealt him (too, 739) few blows* X. A. 5. 8. 12.

716. In many prepositional or adverbial expressions formed from adjectives it is difficult or impossible to determine the substantive to be supplied; as ἀπὸ τῆς ἰσῆς *on an equality* T. 1. 15, ἐξ ἐναντίας *from an opposite direction, facing* 7. 44, κοινῇ *in common* (957).

AGREEMENT OF ATTRIBUTIVE ADJECTIVES

717. An attributive adjective belonging to more than one substantive regularly agrees with the nearest: *πολλὰι κριθαὶ καὶ πύροι much barley and (much) wheat* X. A. 7. 1. 13. In some cases it is repeated for emphasis with each substantive: *ἐν σώμῳ ἔχων καὶ ψυχὴν μίαν having one body and one soul* D. 19. 227.

a. But the adj. may agree not with the nearest, but with the most important, substantive: *ὁ σίγλος δύναται ἑπτὰ ὀβολοὺς καὶ ἡμιωβόλιον Ἀττικῆς the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

718. Of two adjectives with the same substantive and not connected by a conjunction, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: *πόλις ἐρήμη μεγάλη a large deserted-city* X. A. 1. 5. 4.

719. Two adjectives joined by *καί* may form one combined notion in English, which omits a conjunction. So often with *πολύς*, as *πολλὰ καγαθά*

many blessings X. A. 5. 6. 4, ὁ καλὸς κάγαθὸς ἀνὴρ καὶ γυνή *the perfect* (lit. *fair and good*) man and woman P. G. 407 e.

PREDICATE ADJECTIVES

720. Several adjectives of *time, place, order of succession, etc.*, are used as predicates where English employs an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2, κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10.

So χρόνιος *late*, πρῶτος *first*, πρότερος *earlier, before*, ὕστερος *later*, μέσος *in the midst*, τελευταῖος *last*, ὕστατος *last*.

a. When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρότερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used. Hence distinguish πρῶτος τῇ πόλει προσέβαλε *he was the first to attack the city*, πρώτη τῇ πόλει προσέβαλε *the city was the first place he attacked*, πρῶτον τῇ πόλει προσέβαλε *his first act was to attack the city*; ὁ πρότερον πόλεμος *the war that formerly existed*, ὁ πρότερος πόλεμος *the former of the two wars*.

721. Many adjs. of *degree, manner, etc.*, are so used: φέρονται οἱ λίθοι πολλοί *the stones are thrown in great numbers* X. A. 4. 7. 7, τοὺς νεκροὺς ὑποσπόνδους ἀπέδωσαν *they restored the dead under a truce* T. 1. 63. Similarly μέγας *great, high* (cp. 996), ἀσμενος *gladly*, ἐκούσιος, ἐκὼν *willingly*, ὄρκιος *under oath*.

AGREEMENT OF PREDICATE ADJECTIVES (AND PARTICIPLES)

With One Subject

722. A circumstantial participle (1273) referring to a collective noun (695) may be plural: τὸ στράτευμα ἐπορίζετο σίτον κόπτοντες τοὺς βοῦς *the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6.

723. A plural participle may be used with a dual verb: ἐγελασάτην ἀμφω βλέψαντες εἰς ἀλλήλους *both looked at each other and burst out laughing* P. Eu. 273 d. Dual participle with a plural verb: ποῦ ποῦ ὄνθ' ἠὴρήμεθα; *where in the world are we?* E. I. T. 777. Dual subject with a plural pred. adj. or participle: εἰ γάρ τις φαίη τὼ πόλει τούτω πλείστων ἀγαθῶν αἰτίας γεγενῆσθαι *if any one should assert that these two cities have proved the cause of very many blessings* I. 12. 156.

724. A predicate adjective is usually neuter singular when the subject is an infinitive or a clause: ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* D. 19. 221, δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ *it is clear that these things are true* 2. 19.

725. A pred. adj. is often neuter plural instead of neuter singular. This is common in the case of verbal adjectives in *-τός* and *-τέος* in Thucydides and the poets: *ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι* *it was impossible to resist the Locrians* T. 4. 1.

726. A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth; as *καλὸν εἰρήνην* *peace is a fine thing* D. 19. 336.

a. The subject is rarely plural: *Μυκῆναι μικρὸν ἦν* *Mycenae was a small affair* T. 1. 10 (cp. 674 a).

727. A predicate superlative generally agrees in gender with a dependent genitive rather than with the subject: *σύμβουλος ἀγαθὸς χρησιμώτατος ἀπάντων τῶν κτημάτων* *a good counsellor is the most useful of all possessions* I. 2. 53, *νόσων χαλεπώτατος φθόνος* *envy is the most fell of diseases* Men. Frag. 535.

With Two or More Subjects

728. With two or more subjects a predicate adjective is generally plural, but it may be singular to agree with the nearest or most important subject, or because the subjects are regarded as forming a unity (cp. 682).

φόβος καὶ νόμος ἰκανὸς ἔρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, *ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων* *when Plutarch with his mercenaries had departed* D. 9. 57, *Βρασιδᾶς καὶ τὸ πλῆθος ἐπὶ τὰ μετώρα τῆς πόλεως ἐτρέπετο βουλόμενος κατ' ἀκρᾶς ἐλεῖν αὐτήν* *Brasidas with the bulk of his troops turned to the upper part of the city, wishing to capture it completely* T. 4. 112.

729. If the subjects are of different gender and denote *persons*, a pred. adj. is masculine: *εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα* *αἰχμαλώτους γεγενημένους* *he saw that his father and mother and brothers and his own wife had been made prisoners of war* X. C. 3. 1. 7. But persons are sometimes regarded as things: *ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα* *I have their children and wives under guard* X. A. 1. 4. 8.

730. If the subjects denote *things* of like gender, a pred. adj. may be of the same gender, and plural; but, even in the case of masculine or feminine subjects, it is very often neut. pl. with sing. verb (cp. 726): *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλά ἐστιν ἀγαθὰ ὄντα* *noble birth and power and honor are clearly good things* P. Eu. 279 b. If the things are of different gender, a pred.

adj. is neut. pl. with sing. verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3.1.7.

731. If the subjects denote both *persons* and *things*, a pred. adjective is

a. Plural, and follows the gender of the person, if the person is more important, or if the thing is regarded as a person: αὐτοὶ τε ὄνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται *the people themselves and their land are called by the name of the conqueror* Hdt. 7.11, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the situation* Aes. 2.118.

b. Neuter plural, if the person is regarded as a thing: ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεθεῖν *the noblest polity and the noblest man would still be left for us to discuss* P. R. 562 a.

c. Singular, and follows the gender of the person: πυθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα *learning that Strombichides had departed with the ships* T. 8.63.

AGREEMENT OF RELATIVE PRONOUNS

732. A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε *this is the man who came*, λαβὼν τοὺς ἰππέας οἳ ἦσαν αὐτῷ *taking the cavalry which he had*, ἔχων τοὺς ὀπλίτας ὧν ἐστρατήγει *having the hoplites that he commanded*, τριῶν θυρῶν οὐσῶν, ὥς εἶδε με διελεθεῖν *there being three doors through which I had to go*.

a. If a clause or phrase is regarded as the antecedent, the relative stands in the neuter singular: πλεῖν ἐπὶ Σελινούντα πάση τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν *to sail for Selinus with all their force, for which very purpose especially they had been sent* T. 6.47.

b. The person of the verb in a relative clause of which the relative pronoun is the subject is regularly determined by the person of the antecedent pronoun expressed or implied: οἰκία μείζων ἢ ὑμετέρᾳ (= ὑμῶν, 816) τῆς ἐμῆς, οἳ γε οἰκία χρησθε γῆ τε καὶ οὐρανῷ *your habitation is larger than mine since you occupy both heaven and earth as a habitation* X. C. 5.2.15.

733. Variations from the laws of agreement of relative pronouns are, in general, the same as in the case of other pronouns.

a. Construction according to sense (707): τὰ δόξαντα πλήθει, οἵπερ δίκασουσι *what is approved by the multitude, who will judge* P. Phae. 260 a, φίλον θάλασ, ὃν τέκον αὐτή *my dear child, whom I myself bore* X 87.

b. A plural relative may follow a singular antecedent denoting a whole class: ἡ μάλα τις θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσιν *in truth there is within*

some one of the gods who occupy the wide heaven τ 40. A singular relative having a collective force may have a plural antecedent: *ᾤτινι ἐντυγχάνοιεν πάντας ἔκτεινον they slew all whom they met* X. A. 2. 5. 32.

c. A neuter relative may refer to an antecedent or to antecedents of different gender (cp. 726, 730): *διὰ τὴν πλεονεξίαν, ὃ πάντα φύσις διώκειν πέφυκεν ὡς ἀγαθόν for the sake of gain, (a thing) which every nature is inclined to pursue as a good* P. R. 359 c, *τοὺς θορυβούς καὶ τὰς κραυγὰς, ἃ κοινὰ πάντα ἐστὶ τῶν ναυμαχούντων the confusion and the cries, all of which (things) are usual in the case of men engaging in naval battles* I. 4. 97. Cp. 709.

d. A relative may agree in gender and number, not with the antecedent, but with its own following predicate substantive: *λόγοι μὴν εἰσιν ἐν ἑκάστῳ ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; assuredly there are propositions in each of us which we call hopes?* P. Phil. 40 a.

e. A relative may agree, not with its antecedent, but with a predicate to the antecedent when it follows that predicate immediately: *καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; and justice among men, how is not that something beautiful, since it (lit. which) civilizes all human things?* P. L. 937 d.

SUBJECT AND PREDICATE SUBSTANTIVE OR ADJECTIVE WITH THE INFINITIVE

734. When the subject of the infinitive is *the same* as the subject of a finite governing verb, it is generally omitted; and a predicate substantive or adjective stands in the nominative.

ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν I shall not admit that I have come uninvited P. S. 174 d, *ὁμολογεῖς περὶ ἐμέ ἄδικος γεγενῆσθαι; do you admit that you have been guilty as regards me?* X. A. 1. 6. 8, *Πέρσης ἔφη εἶναι he said he was a Persian* 4. 4. 17.

a. The nominative is used also when the infinitive with the article, expressing some action or state of the subject of the main verb, is used in an oblique case with or without a preposition: *τούτο δ' ἐποίησεν ἐκ τοῦ χαλεπῶς εἶναι this he effected by being severe* X. A. 2. 6. 9, *οὐδενὶ τῶν πάντων πλέον κερράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι Philip has gained supremacy by no one cause more than by being the first to arrive at the scene of action* D. 8. 11.

b. If the governing verb is a participle in an oblique case, a predicate substantive or adjective usually agrees with the participle, and rarely stands in the nominative: *ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι being rid of these men who profess to be judges* P. A. 41 a, *τὰς ἀρχὰς δίδωσι τοῖς αἰ δόξασιν ἀρίστοις εἶναι it dispenses the offices to those who for the time seem to be the most deserving* P. Menex. 238 d.

735. A pronoun subject of an infinitive, if (wholly or partially) identical with the subject of the main verb, is usually expressed when emphatic,

and stands in the accusative; but the indirect reflexive σφέις may stand in the nominative or accusative. Thus οἶμαι ἐμὲ πλείω χρήματα εἰργάσθαι ἢ ἄλλους σύνδνο *I think I have made more money than any two others together* P. Hipp. M. 282 e, τοὺς δὲ Θηβαίους ἠγείτο εἶσεν ὅπως βούλεται πράττειν εαυτὸν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφέις ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 114, ἔφη δέ, ἐπειδὴ οὐ ἐκβήναι τὴν ψυχὴν, . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινὰ δαμόνιον *he said that, when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b.

736. If the subject of the infinitive is *different* from the subject of the governing verb, it stands in the accusative; and a predicate substantive or adjective stands also in the accusative: τὸν γὰρ καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι *for I maintain that the noble and good man is happy* P. G. 470 e.

737. When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

a. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου ἐδέοντο ὡς προθυμιάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελῆσαι μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 1. 1.

b. A predicate substantive, adjective, or participle referring to a *dative* subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίους ἔξεστιν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισαμένοις προΐεναί *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακᾶς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέροι αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is for their interest to be friends rather than enemies* X. O. 11. 23.

738. An indefinite or general subject of the infinitive (τινὰ, τινὰς, ἀνθρώπους) is commonly omitted; and a predicate substantive or adjective stands in the accusative: δρῶντας γὰρ ἢ μὴ δρῶντας ἴδιον θανεῖν *for it is preferable to die in action rather than doing nothing* E. Hel. 814. Cp. 1229.

DEGREES OF COMPARISON OF ADJECTIVES (AND ADVERBS)

POSITIVE

739. The positive, especially before an infinitive with or without ὥστε (ὡς), may imply that the quality denoted is not in the right proportion for the purpose in question: (τὸ ὕδωρ) ψυχρόν ἐστὶν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50.

COMPARATIVE

740. The comparative may be followed by the genitive (913 k) or by ἢ than: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγὼ *wiser than I*. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected with the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The word after ἢ may often be regarded as subject of a verb (expressed or understood): ἀνδρὸς δυνατωτέρου ἢ ἐγὼ υἱὸς *son of a man more powerful than I* am X. C. 5.2. 28. But this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν *some have been rescued from even worse straits than these* T. 7. 77.

b. The genitive is more usual when two subjects would have the same verb in common; as οἱ Κρήτες βραχυτέρα τῶν Περσῶν ἐτόξεον *the Cretans shot a shorter distance than the Persians* (= ἢ οἱ Πέρσαι) X. A. 3. 3. 7.

c. The genitive is very often found where ἢ, if used, would be followed by a nominative or accusative: σοφώτερος σοῦ εἰμι (= ἢ σύ) *I am wiser than you*. But the genitive is also sometimes used where ἢ would be followed by some other case or by a prepositional phrase: ταῦτα τοῖς ὀπλίταις οὐχ ἦσον τῶν ναυτῶν (= ἢ τοῖς ναύταις) παρακελεύομαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) *we must look at skill more than at courage* Aristotle, Politics 1309 b 5.

741. After πλέον (πλείν) *more*, ἔλαττον (μείον) *less*, ἢ may be omitted without affecting the case of the word following the comparative: πῶλος πλέον πεντακισχίλιων ἀνδρῶν *a city of more than 5000 men* X. H. 5. 3. 16, πέμπει οὐκ ἔλαττον δέκα φέροντας πῦρ *he sends not less than ten men carrying fire* 4. 5. 4. In place of πλέον, etc., we find also the corresponding adjs. with or without ἢ or with the gen.: τοξότας πλείους ἢ τετρακισχιλίους *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεγωνὸς πλείω ἐβδομήκοντα *more than 70 years old* P. A. 17 d, ἰππικᾶς πλείους τριακοσίων *more than 300 horse* X. H. 1. 3. 10.

742. Compendious Comparison. — The possessor, instead of the thing possessed, may be put in the genitive after a comparative: *εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χείρον τούτων* (= τοῦ τούτων ἱππικοῦ) *but if we should raise a cavalry-force not inferior to theirs* X. C. 4. 3. 7.

743. Reflexive Comparison. — The comparative followed by the reflexive pronoun in the genitive is used to denote that a quality is displayed in a higher degree than usual. *αὐτός* is often added to the subject. Thus *πλουσιώτεροι ἐαντῶν γιγνόμενοι* *becoming richer than they were before* (lit. *than themselves*) T. 1. 8, *αὐτοὶ αὐτῶν εὐμαθέστεροι γίνονται* *they learn more easily than before* I. 15. 267.

744. Proportional Comparison. — After a comparative, *ἢ κατὰ* with the accusative, and *ἢ ὥστε* (rarely *ἢ ὡς*) with the infinitive, express a degree which is too high or too low: *ὄπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη* *more arms were taken than there were men slain* (lit. *according to the corpses*) T. 7. 45, *φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῆ* *I fear lest there should befall the State an evil too great for it to be able to bear* X. M. 3. 5. 17 (1376).

745. Double Comparison. — If two adjectives (or adverbs) are compared with each other, *ἢ* is always used, and both are regularly in the comparative: *ἢ εἰρήνη ἀναγκαιοτέρᾳ ἢ καλλίων* *peace inevitable rather than honorable* Aes. 3. 69.

746. The comparative may stand alone, the second part being implied: *ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν* *in time of peace States are actuated by higher convictions than in time of war* T. 3. 82, *ὑστερον ἦκον* *they came too late* 7. 27.

SUPERLATIVE

747. The superlative expresses either the highest degree of a quality (the *relative* superlative: *ὁ σοφώτατος ἀνὴρ* *the wisest man*) or a very high degree of a quality (the *absolute* superlative, which does not take the article: *ἀνὴρ σοφώτατος* *a very wise man*). The relative superlative is usually accompanied by the genitive of the person or thing surpassed (872). On the agreement, see 727.

748. The superlative may be strengthened in various ways:

a. By prefixing *ὅτι* or *ὡς*, rarely *ἢ* (*ὅσον* or *ὅπως* in poetry): *ὅτι πλείστοι* *as many men as possible*, *ὡς τάχιστα* *as quickly as possible*, *ὡς εἰς στενώτατον* *into as narrow compass as possible* X. O. 18. 8. With *ὡς* and *ἢ* a form of *δύναμαι* can or of a synonym may be employed: *διηγήσομαι ὑμῖν ὡς ἂν δύναμαι διὰ βραχυτάτων* *I will relate to you in the briefest terms I can* I. 21. 2.

b. By prefixing *οἶος*, *ὄσος*, or *ὀπόσος*: *ὀρῶντες τὰ πράγματα οὐχ οἶα βέλ-
τιστα ἐν τῇ πόλει ὄντα* *observing that affairs are not in the very best state in the
city* L. 13. 23. With *ὄσος* or *ὀπόσος*, a form of *δύναμαι*, or of a synonym, is
usually added: *ἤγαγον συμμάχους ὀπόσους πλείστους ἐδυνάμην* *I brought the
very largest number of allies I could* X. C. 4. 5. 29.

749. ἐν τοῖς is used before the superlative in all genders and numbers:
ἐν τοῖς πλείσται διη νῆες αὐτοῖς ἐγένοντο *they had the very largest number
of ships* T. 3. 17.

ADVERBS

750. Adverbs are of two kinds:

a. **Ordinary adverbs**, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives.

εὐθὺς ἐβόᾳ *straightway he shouted* X. A. 1. 8. 1, *φανερὸν ἤδη* *already clear*
L. 4. 6, *πολὺ θάπτον* *much more quickly* X. A. 1. 5. 2, *μάλα συμφορὰ* *a great
misfortune* X. C. 4. 2. 5.

b. **Sentence adverbs** (or *particles*) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind.

Such are words of interrogation (*ἦ, ἄρα, μῶν*); of affirmation and confidence (*δῆ* *now, indeed, δῆτα* *surely, γέ* *at least, even, ἦ* *really, μὲν* *in truth, νῆ* *surely, τοί* *surely*); of uncertainty (*ἴσως, ποῦ, τάχα* *perhaps*); of negation (*οὐ, μή, οὔτοι, μήτοι, etc.*); of limitation (*ἄν* 1162 ff.).

751. In the attributive position (788) an ordinary adverb may serve as an adjective: *ἐν τῷ πλησίον παραδείσῳ* *in the neighboring park* X. A. 2. 4. 16, *παραχῆ ἡ τότε* *the confusion of that time* L. 6. 35.

THE ARTICLE — ORIGIN AND DEVELOPMENT

752. In the oldest Greek no word was needed to express either *the* or *a*. By gradual weakening, *ὁ, ἡ, τό*, originally a demonstrative pronoun, became the definite article, used (like English *the*) to mark a particular object, person, or class; but its addition was not necessary to mark a class. The beginnings of the articular use appear even in Homer (754), while Attic prose still retained some cases of the old demonstrative force (756). From the demonstrative use was also developed the use as a relative (755).

753. *ὁ, ἡ, τό* in Homer. — In Homer *ὁ, ἡ, τό* is commonly a demonstrative pronoun and is used either as a substantive or as an adjective; it may serve as the personal pronoun of the third person: *τὸ θαυμάζω* *I marvel at this* δ 655, *τὸν λαβηγῆρα ἐπεσβάλον* *this prating brawler* B 275, *τὴν δ' ἐγὼ οὐ λύσω* *but her I will not release* A 29.

754. *ὁ, ἡ, τό* sometimes in Homer approaches its later use as the definite article or is actually so used: τὸν μὲν . . . τὸν δ' ἕτερον *the one . . . the other* E 145 (756), οἱ ἄλλοι *the (those) others* Φ 371, τὸ κρήγγον *that which is good* A 106, τὸ πάρος *formerly* N 228, τὰ μέγιστα ἄεθλα *the (those) greatest prizes* Ψ 640, Ἴρον τὸν ἀλήτην *Irus, the (that) beggar* σ 333.

a. Ordinarily Homer does not use the article where it is required in Attic prose. Hom. *ὁ* generally contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic *ὁ* defines.

755. *ὁ, ἡ, τό* is used as a relative pronoun in Homer only when the antecedent is definite: τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης *he stripped off the arms that brazen Ares had given him* H 146. The tragic poets use only the *τ*-forms, and chiefly to avoid hiatus or to produce position: κτείνουσα τοὺς οὐ χρεὴ κτανεῖν *endeavoring to slay those whom it is not right to slay* E. And. 810. On the usage of Herodotus, see 302 D. 3.

756. *ὁ, ἡ, τό* demonstrative in Attic Prose. — The article has demonstrative force in Attic prose chiefly when followed by *μὲν, δέ, γέ, τοί,* or preceded by *καί.* So especially in contrasts, as *ὁ μὲν . . . ὁ δέ the one . . . the other, this . . . that.*

οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο the one party proceeded, the other followed X. A. 3. 4. 16. Similarly the adverbial *τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ partly . . . partly, now . . . now, τῆ μὲν . . . τῆ δέ in this respect . . . in that respect;* as *τὰ μὲν τι μαχόμενοι τὰ δέ καὶ ἀναπαυόμενοι now fighting, now also resting* 4. 1. 14.

a. A substantive or a pronoun frequently takes the place of the article with *δέ* (less often of that with *μὲν*).

b. As demonstratives *ὁ, ἡ, οἱ, αἱ* are often written *ὄ, ῆ, οἴ, αἴ.*

757. *ὁ (ἡ, τὸ) δέ* without a preceding *μὲν* often means *but (and) he, she, this,* and generally refers to an oblique case, less often to the subject, of the preceding sentence: Κύρος δίδωσιν αὐτῷ μύριους δαρεικούς· ὁ δὲ λαβὼν τὸ χρῶσιον κ.τ.λ. *Cyrus gives him (Clearchus) 10,000 darics; and he, taking the money etc.* X. A. 1. 1. 9. In this usage *τὸ δέ* often means *whereas.* *ὁ δέ* may also mean *the other, another, pl. the others, others.*

758. The demonstrative use appears also in (a) *τὸν καὶ τόν this one and that one* L. 1. 23, *τὸ καὶ τό this and that* D. 9. 63, *τοῖς καὶ τοῖς* P. L. 701 e; (b) an oblique case, as antecedent of *ὅς, ὅσος, οἷος;* as *τόν τε Εὐθύκριτον καὶ τὸν ὅς εἶφη δεσπότης τοῦτου εἶναι, μάρτυρας παρέξομαι and as witnesses I will produce both Euthycritus and the man who said he was his master* L. 23. 8; (c) *τῷ therefore, ὅ (τό) γε this indeed, πρὸ τοῦ (or προτοῦ) formerly.*

759. *ὅς, ἡ* demonstrative is used like the substantival article in *καὶ ὅς (ἡ) and he (she), καὶ οἱ and they;* and in *ἡ δ' ὅς (ἡ) and he (she) said.* In Attic prose *καὶ τόν (τήν)* is used as the accusative of *καὶ ὅς (ἡ),* as subject of

a following infinitive in indirect discourse : *καὶ τὸν εἰπεῖν* and he said that he said P. S. 174 a. Cp. also *ὅς καὶ ὅς* such and such an one Hdt. 4. 68.

ὁ, ἡ, τό AS THE ARTICLE IN ATTIC

760. Particular Article. — The particular article denotes individual persons or things as distinguished from others of the same kind, and is used of objects present to the mind, mentioned before, well-known, usual, proper, etc. As the article of reference its use is very frequent.

τὸ ἐμὸν βιβλίον *my book* (βιβλίον ἐμὸν *a book of mine*), ὁ τῶν ἑπτὰ σοφώτατος Σόλων *Solon, the wisest of the Seven (Sages)* P. Tim. 20 d, ὁ δῆμος ὁ Ἀθηναίων *the people of the Athenians* Aes. 3. 116, εἶπον ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶην δοῦναι . . . λαβὼν τὸ τάλαντον κ.τ.λ. *I said that I was ready to give him a talent of silver . . . and he, taking the talent etc.* L. 12. 9–10, τὸ μέρος τῶν ψήφων ὁ δῶκων οὐκ ἔλαβεν *the prosecutor did not get the requisite part of the votes* D. 18. 103.

a. The article may denote an object as representative of its class (the *distributive article*), and may often be translated by *a* or *each*: *δραχμὴν ἐλάμβανε τῆς ἡμέρας* *he received a drachma a day* T. 3. 17. But the distributive article may be omitted: *εἰλοντο δέκα, ἓνα ἀπὸ φύλης* *they chose ten, one from (each) tribe* X. H. 2. 4. 23.

761. The article, especially in prose, may take the place of an unemphatic possessive pronoun, when there is no doubt as to the person meant as the possessor: *Κῦρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδῃ* *Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3, *ἔβούλετο τῷ παιδὶ ἀμφοτέρω παρῆναι* *he wished both his boys to be with him* 1. 1. 1.

762. The article may be used with cardinal numerals.

ἀπήσαν τῶν λόγων δώδεκα ὄντων οἱ τρεῖς *of the companies, numbering twelve, three were absent* X. H. 7. 5. 10, *εἰς παρὰ τοὺς δέκα* *one man in* (comparison with) *ten* X. O. 20. 16, *τῶν πέντε τὰς δύο μοίρας* *two fifths* T. 1. 10, *ἡμέρας ἀμφὶ τὰς τριάκοντα* *about thirty days* X. A. 4. 8. 22.

763. Generic Article. — The generic article denotes an entire class as distinguished from other classes; as *ὁ ἄνθρωπος* *man* (as distinguished from other beings), *οἱ γέροντες* *the aged*, *πονηρὸν ὁ σύκοφάντης* *the (an) informer is a vile thing* D. 18. 242.

a. A participle with the article may denote an entire class: *ὁ βουλόμενος* *any one who wishes*, *οἱ λέγοντες* *the speakers*. When the reference is to a particular occasion, person, or thing, the article with the participle is particular (1271); as *οἱ λέγοντες* *the speakers* on a definite occasion.

764. Many words take the article to indicate a class or type: *νύξ* night, *ἡμέρᾱ* day, *θέρους* summer, *χειμών* winter, *θάλαττα* sea, *γῆ* land, *ἥλιος* sun, *σελήνη* moon, *χρόνος* time, *ἀνὴρ* husband, *γυνή* wife, and many others. Thus *τὴν μὲν νύκτα νεβρίζων . . . ἐν δὲ ταῖς ἡμέραις τοὺς θιάσους ἄγων* by night dressing them in fawn-skins . . . and by day conducting the bands of worshippers D. 18. 259, *ὣν οὐδ' ὁ χρόνος τὴν μνήμην ἀφελίσθαι δύναται* the memory of which not even time can remove 22. 13.

a. But such words, if used in formulas or with the force of proper names, may omit the article.

Fluctuation in the Use of the Article; its Omission

765. The use of the article is not always consistent, and in many cases it is omitted without any essential difference in meaning, so that rules for its fluctuation cannot always be given. Attic has many survivals of the period when the article was not obligatory; e.g. in prepositional phrases. Attic prose uses the article more than Attic poetry; and the dialogue of comedy more than the dialogue of tragedy. Even in cases where the article is commonly omitted it may be employed when it is desired to mark something previously mentioned or to emphasize a contrast.

766. The Article with Abstract Substantives. — Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς* valor rather than flight saves men's lives X. C. 4. 1. 5. But it is often omitted without essential difference: *ἀρχὴ φιλιᾶς μὲν ἔπαινος, ἔχθρᾶς δὲ ψόγος* praise is the beginning of friendship, blame of enmity I. 1. 33. When the reference is definite the article is necessary: *ἡ τῶν Ἑλλήνων εὐνοία* the good will of the Greeks Aes. 3. 70.

767. The article is often omitted with *βάθος* depth, *ὕψος* height, *εὖρος* width, *μέγεθος* size, *πλῆθος* size, amount, *γένος* race, *ὄνομα* name.

768. The Article with Proper Names. — The use of the article with proper names may be illustrated as follows (769–778):

769. NAMES OF PERSONS often take the article in familiar style, especially to mark individuals well known, previously mentioned, or contrasted: *ὁ Σόλων* D. 20. 90, *τοὺς στρατιώτᾱς αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας*,

εἰς Κύρος τὸν Κλέαρχον ἔχειν *their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain* X. A. 1. 4. 7, Σοφαίνετος ὁ Σπυμφάλιος 1. 2. 3 to distinguish him from Σοφαίνετος ὁ Ἀρκάς 1. 2. 9. Similarly Δημοσθένης ὁ Ἀλκισθένους (the popular designation) distinguishes *Demosthenes, the son of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. The father's name without the article states merely the parentage (the official designation): Περδίκκᾶς Ἀλεξάνδρου *Perdiccas, son of Alexander* T. 2. 99.

a. In official language the article is not used with appositive proper names: Ξενοφῶν Ἀθηναῖος X. A. 1. 8. 15, Ὀρόντας Πέρσης ἀνὴρ 1. 6. 1. Cp. 690 a.

b. Several appellatives, treated like proper names, may omit the article, as βασιλεὺς, the official name for the King of Persia, στρατηγοὶ *the Generals*, πρυτάνεις *the Prytans*.

770. NAMES OF GODS often take the article, especially when definite cults are referred to. The article is common when the name of the god depends on a substantive with the article, as τὸ ἱερόν τοῦ Ἀπόλλωνος *the shrine of Apollo* T. 1. 29. The article is generally used with both the name of a god and an epithet or (less often) with neither: τῷ Διὶ τῷ Ὀλυμπίῳ *to Olympian Zeus* T. 5. 31, Διὶ ἐλευθερίῳ *to Zeus, guardian of freedom* 2. 71. In oaths the article must be used except with the name of Zeus: μὰ τὸν Ἀπόλλωνα, μὰ (τὸν) Δία. With festivals of the gods the use of the article fluctuates. Names of shrines, as substantivized adjectives, have the article: τὸ Θεσεῖον *the Theseum (the shrine of Theseus)*.

771. NAMES OF NATIONS, if plural, generally omit the article, but οἱ Ἕλληνες (except in Herodotus) as opposed to οἱ βάρβαροι. Some non-Greek nations under despotic rule take the article when used in the singular in a collective sense, as ὁ Πέρσης *the Persian*. Names of inhabitants of cities need not have the article. With names of tribes the use of the article fluctuates.

772. NAMES OF MONTHS AND WINDS. — With names of the months and of the winds the use of the article fluctuates: (ὁ) Σκιροφοριών, (ὁ) βορέας.

773. NAMES OF COUNTRIES: always ἡ Εὐρώπη, ἡ Ἀσία, ἡ Ἑλλάς, sometimes ἡ Λιβύη. With adjectival names ἡ is necessary in ἡ Ἀττική, ἡ Βοιωτία (but Θετταλία, Λυδία, etc.). The article is common when the name of a place stands in the genitive to define the geographical position of another place: ἐς Ἐπίδαυρον τῆς Πελοποννήσου *to Epidaurus in Peloponnese* T. 2. 56.

774. ISLANDS: article often omitted. When νῆσος is added, the types are ἡ Ψυττάλεια (ἡ) νῆσος, Μήλος (ἡ) νῆσος, (ἡ) νῆσος Δῆλος.

775. MOUNTAINS: the types with the article are ὁ Ὀλυμπος, τὸ Πήλιον (adjective) ὄρος, τὸ ὄρος ἡ Ἰστώνη (apposition).

776. RIVERS: the types are (ὁ) Νεῖλος, ὁ Εὐφράτης ποταμός, Σελινόυς ποταμός.

777. SEAS: ὁ Πόντος, ὁ Ὀκεανός, ὁ Βόσπορος, generally ὁ Ἑλλησποντος; τὸ Αἰγαῖον, τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος; ὁ Εὐξείνιος πόντος, ὁ πόντος ὁ Εὐξείνιος; adjectival ἡ Ἐρυθρὰ θάλαττα, etc.

778. TOWNS: article unnecessary. Note Μένδη (ἡ) πόλις, ἡ Μένδη πόλις.

779. The article is often omitted in the following cases.

a. In prepositional phrases: ἐν ἀρχῇ τοῦ λόγου in the beginning of the speech D. 37. 23. So κατὰ γῆν by land, διὰ σκότους in darkness.

b. In adverbial designations of time, especially with prepositions: ἡμέρας by day, νυκτός by night, περὶ μέσας νύκτας about midnight, ἅμα ἔφ at daybreak, ἐκ παιδῶν from childhood.

c. With ordinal numbers, in expressions of time in the dative (963): δευτέρῳ μηνί in the second month T. 8. 64.

d. With words denoting persons, when they are used of a class (since the generic article is optional, cp. 752): ἀνθρωπος man, στρατηγός general, θεός divinity, God (cp. 764).

e. With adjectives and participles when the reference is general; in the plural also when only a part is meant: ἀπαλλαγὴ κακῶν escape from evils P. R. 610 d, πέμψαι προκαταληφόμενος τὰ ἄκρα to send men to seize the heights in advance X. A. 1. 3. 14.

f. In formulas and enumerations: δεξιὰς ἔδωσαν they gave their right hands X. A. 2. 3. 28, ἥλιος ἔδυετο the sun was setting 1. 10. 15, γυνή καὶ παῖδες wife and children And. 1. 48.

g. When a substantive followed by an attributive genitive forms with it a compound idea: τελευτῇ τοῦ βίου the end of his life (cp. life-time) X. A. 1. 1. 1.

Some Special Uses of the Article

780. A single article, used with the first of two or more substantives or adjectives connected by a word for and, lays stress on the combination: οἱ στρατηγοὶ καὶ λοχαγοὶ the generals and captains (the officers as contrasted with the privates) X. A. 2. 2. 8. Repetition of the article lays stress on each word: οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ the generals and the captains 7. 1. 13.

781. Instead of repeating a substantive or adjective with the article it may suffice to repeat the article: ὁ βίος ὁ τῶν ιδιωτευνόντων ἢ ὁ (βίος) τῶν τυραννεύοντων the life of persons in a private station or that of princes I. 2. 4.

782. The article may or may not be repeated with each of several attributes: τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν the Arcadian sanctuary of Lycaean Zeus P. R. 565 d, ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγὼν the combat for life and death with the public foes X. M. 3. 12. 1.

783. Appositives to a personal pronoun (commonly 1 or 2 pers.) generally take the article: ὑμεῖς οἱ ἡγεμόνες you, captains X. C. 6. 2. 41.

784. Article and Predicate Substantive. — A predicate substantive regularly has no article, and may thus often be distinguished from the subject: *καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις the citadel is still called 'city' by the Athenians* T. 2. 15.

785. Predicate comparatives, superlatives, and possessive pronouns regularly have no article: *ὤμην τὴν ἔμαντοῦ γυναῖκα πᾶσων σωφρονεστάτην εἶναι I thought that my wife was the most virtuous of all* L. 1. 10, *Χαιρεφῶν ἐμὸς ἐταῖρος ἦν Chaerephon was a friend of mine* P. A. 21 a.

786. But the article is sometimes used with a predicate substantive when it refers to a definite person or thing well known, previously mentioned or hinted at, or identified with the subject so that subject and predicate could change places: *οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, *ὁ θεὸς αὐτὸς ἐστὶν ὁ λέγων the speaker is the god himself* P. Ion 534 d, *ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα he suspected that the traducer was Menon or that it was Menon who traduced him* X. A. 2. 5. 28, *οὔτε πλήθος ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τᾶς νίκης ποιοῦσα it is neither numbers nor strength that gains victories in war* X. A. 3. 1. 42. Cp. 710.

Substantive-making Power of the Article

787. The prefixed article gives the value of a substantive to an adjective or participle, a prepositional phrase, an adverb, an infinitive, and a single word or clause.

ὁ σοφὸς the wise man, τὸ δίκαιον justice, ὁ βουλόμενος whoever wishes, τὸ ἐσόμενον the future, οἱ ἐν τῇ ἡλικίᾳ the men in the prime of life, οἱ τότε the men of that time, τὸ ὑπὸ τῶν ἡδονῶν ἄρχεισθαι (the) being ruled by pleasures, τὸ ὑμεῖς the word 'you.'

a. With the genitive, the article may form a substantival phrase: *τὰ τῶν στρατιωτῶν the condition of the soldiers* (868).

b. Adjectives or participles used substantively regularly (in prose) have the article; and when so used may take a possessive genitive in the attributive position: *τὸ τῆς πόλεως συμφέρον the interest of the State.*

Position of the Article

788. Attributive Position. — A word or group of words standing between the article and its substantive, or immediately after the article, if the substantive, with or without an article, precedes, has *attributive* position and is called an *attributive* (cp. 653). Thus *the wise man* is (1) *ὁ σοφὸς ἀνὴρ*, (2) *ὁ ἀνὴρ ὁ σοφός*, or (3) *ἀνὴρ ὁ σοφός* (*not σοφὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ σοφός*).

a. The order ὁ σοφὸς ἀνὴρ (the most common and most simple order) emphasizes the attributive; ὁ ἀνὴρ ὁ σοφός (less common and somewhat formal) emphasizes the substantive, as something definite or previously mentioned, the attributive being added by way of explanation: *the man* (I mean) *the wise (one)*. In ἀνὴρ ὁ σοφός (least common and savoring of an easy-going style) the substantive takes no article before it, because it would have none if the attributive were dropped; here the attributive is added by way of correction: *a man* (I mean) *the wise (one)*.

789. Post-positive words as μέν, δέ, γέ, τέ, γάρ, δή, οἶμαι, οὖν, τοί, τοίνυν following the article are not attributives: ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε *now the elder happened to be present* X. A. 1. 1. 2. In Attic, τις comes between article and substantive only when an attributive follows the article: τῶν βαρβάρων τινὲς ἱππέων *some of the barbarian cavalry* X. A. 2. 5. 32.

790. Prepositional phrases (787), adverbs with adjectival force (751), and attributive participles, have attributive position, e.g. ὁ πρὸς τοὺς πολεμίους πόλεμος, (ὁ) πόλεμος ὁ πρὸς τοὺς πολεμίους *the war against the enemy*; ὁ τότε πόλεμος, (ὁ) πόλεμος ὁ τότε *the war at that time*; ἡ παρούσα συμφορὰ, (ἡ) συμφορὰ ἡ παρούσα *the present circumstance*.

791. The genitive of a substantive limiting the meaning of another substantive with the article may take any one of four positions:

1. τὸ τοῦ πατρὸς βιβλίον *the father's book* (with emphasis on the genitive).
More common than 2.
2. τὸ βιβλίον τοῦ πατρὸς (with emphasis on the genitive).
3. τὸ βιβλίον τοῦ πατρὸς (with emphasis on the governing word).
4. τοῦ πατρὸς τὸ βιβλίον (with emphasis on the genitive).

The genitive of the divided whole (872) regularly takes either the 3d or the 4th position.

792. Possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (808), αὐτός meaning *same* (821), and πᾶς expressing the *sum total* (802), have the attributive position.

793. Pronouns of quality and quantity, as τοιοῦτος, τοιοῦδε, τηλικούτος, etc. (rarely τοσοῦτος and τοσοῦδε), when they take the article usually follow it: αἱ τοιαῖδε γραφαί *such suits* D. 23. 135. Predicate position (795): τοσαύτη ἡ πρώτη παρασκευὴ . . . διέπλει *so great was the first armament which crossed over* T. 6. 44.

794. An attributive, following the article, may be separated from its substantive by a personal or demonstrative pronoun, which thus takes attributive position: ἡ πάλαι ἡμῶν φύσις *our old nature* P. S. 180 d, ἡ στενὴ αὕτη ὁδός (for αὕτη ἡ στενὴ ὁδός, 804 a) *this narrow road* X. A. 4. 2. 6, ὁ δ' αὐτὸς οὗτος λόγος *this same argument* I. 12. 225.

795. Predicate Position. — A predicate adjective either precedes or follows the article and its substantive: σοφὸς ὁ ἀνὴρ or (less commonly) ὁ ἀνὴρ σοφός *the man is wise*.

ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* T. 8. 27, τὰς τριήρεις ἀφείλκυσαν κενὰς *they towed away the triremes empty* 2. 93, τὰ φρονήματα μεγάλα εἶχον *the thoughts they entertained were great* P. S. 190 b.

796. The genitive of the divided whole (872) has predicate position: τούτων οἱ πλείστοι *the most of these* X. A. 1. 5. 13, οἱ ἄριστοι τῶν περὶ αὐτόν *the bravest of his companions* 1. 8. 27.

797. Adjectives generally treated as attributive in English often take the predicate position, especially when they stand in prepositional phrases: ἐν πολλαῖς ταῖς πρὶν μάχαις *in the many previous battles* T. 8. 38.

798. Participles of copulative verbs (655) have either predicate or attributive position: ἡ νῦν Ἑλλάς καλουμένη *what is now called Hellas* T. 1. 2, ἐν τῷ καλουμένῳ θανάτῳ *in what is called death* P. Ph. 86 d.

799. The force of a predicate substantive or adjective may often best be rendered by an expanded translation (*e.g.* a relative clause) or by an abstract substantive: ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν *immortal will be the remembrance of themselves that they will leave behind* I. 9. 3, ἐπῆρετο πόσον τι ἄγοι τὸ στρατεύμα *he asked about how large the force was that he was leading* (= πόσον τι εἶη τὸ στρατεύμα ὃ ἄγοι, 1536) X. C. 2. 1. 2, μεγάλη τῇ φωνῇ *at the top of his voice* 3. 3. 58, and often in like expressions where the article has possessive force (761).

PECULIARITIES OF POSITION WITH THE ARTICLE

800. Adjectives of Position. — In the predicate position ἄκρος (*high*) means *the top of*, μέσος (*middle*) *the middle of*, ἑσχάτος (*extreme*) *the end of*. The adj. regularly stands before the article.

<i>Attributive Position</i>	<i>Predicate Position</i>
τὸ ἄκρον ὄρος <i>the high mountain</i>	ἄκρον τὸ ὄρος } <i>the top of</i>
	(τὸ ὄρος ἄκρον) } <i>the mountain</i>
ἡ μέση ἀγορά <i>the central market</i>	μέση ἡ ἀγορά } <i>the centre of</i>
	(ἡ ἀγορὰ μέση) } <i>the market</i>
ἡ ἐσχάτη νῆσος <i>the farthest island</i>	ἐσχάτη ἡ νῆσος } <i>the verge of</i>
	(ἡ νῆσος ἐσχάτη) } <i>the island</i>

a. The meaning expressed by the predicate position may also be expressed by (τὸ) ἄκρον τοῦ ὄρους, (τὸ) μέσον τῆς ἀγορᾶς, etc. These adjs. used participatively without the article regularly precede the substantive: μέσον θέρος *middle of summer* Hd. 8. 12.

801. *μόνος, ἡμῖς.* — (1) Attributive: *ὁ μόνος παῖς the only son, αἱ ἡμίσειαι χάριτες half-favors.* (2) Predicate: *μόνος ὁ παῖς (or ὁ παῖς μόνος) παίζει the boy plays alone, ἡμῖς ὁ βίος (or ὁ βίος ἡμῖς) half of life.*

802. *πᾶς (ἄπᾶς, σύμπᾶς) all.* — (1) Attributive position: *the whole, the whole number (amount) of, as ἡ πᾶσα Σικελία the whole of Sicily, οἱ πάντες πολῖται the whole body of citizens.* In prose the article is rarely omitted with attributive *πᾶς* meaning *whole*: *παντὶ θυμῷ with his whole soul D. 19. 227.* (2) Predicate (and usual) position: *πάντες οἱ πολῖται or, less often, οἱ πολῖται πάντες all the citizens individually, οἱ σύμπαντες ὄπλῃται μύριοι χίλιοι 11,000 hoplites in all, πᾶς ὁ ἄδικος (generic singular) every one who is unjust.* (3) Without the article *πᾶς* often means *every, every kind of, perfect, pl. all, all kinds of*: *πᾶσα ἀδικία utter baseness, πάντες ἄνθρωποι all men, all the world.*

803. *ὅλος:* (1) Attributive: *τὸ ὅλον στράτευμα the whole army*; not so common as (2) Predicate: *ὅλον τὸ στράτευμα (less often τὸ στράτευμα ὅλον) the army as a whole.* (3) *ὅλον στράτευμα a whole army.*

804. The demonstratives *οὗτος, ὅδε, ἐκεῖνος*, and the intensive pronoun *αὐτός self* (819), in agreement with a substantive, generally take the article, and stand in the predicate position (795): *οὗτος ὁ ἀνὴρ or (less often) ὁ ἀνὴρ οὗτος this man, αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς the man himself (attributive: ὁ αὐτὸς ἀνὴρ the same man).*

a. One or more words may separate the demonstrative from its substantive: *ὁ τούτου ἔρωσ τοῦ ἀνθρώπου the love of this man P. S. 213 c. This wise man is οὗτος ὁ σοφὸς ἀνὴρ, ὁ σοφὸς ἀνὴρ οὗτος (and ὁ σοφὸς οὗτος ἀνὴρ, 794).*

805. *οὗτος, ὅδε, ἐκεῖνος* sometimes omit the article.

(a) Regularly, when the substantive is in the predicate: *αὕτη ἔστω ἰκανὴ ἀπολογία a sufficient defense be this P. A. 24 b.* (b) Usually, with proper names, except when mentioned before: *ἐκεῖνος Θεουκλίδης that (well-known) Thucydides Ar. Ach. 708.* (c) Generally, with definite numbers: *ταῦτᾶς τριάκοντα μᾶς these thirty minae D. 27. 23.* (d) Optionally, when a relative clause follows: *ἐπὶ γῆν τήνδε ἤλθομεν, ἐν ἣ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν we have come against this land, in which our fathers conquered the Medes T. 2. 74.* (e) In the phrase (often contemptuous) *οὗτος ἀνὴρ P. G. 505 c,* and in other expressions denoting emotion: *ἄνθρωπος οὕτωσ D. 18. 243.* (f) Sometimes, when the demonstrative follows: *ἐπίγραμμα τόδε this inscription T. 6. 59.* So often in Hdt. (g) Frequently, in poetry.

806. A substantive modified by *ἄμφω, ἀμφοτέρως both, ἐκάτερος each* (of two), *ἕκαστος each* (of several) generally has the article, and the pronoun has the predicate position. But with *ἕκαστος* the article is often omitted,

especially in expressions of time: *κατὰ τὴν ἡμέραν ἐκάστην* on each single day, *καθ' ἐκάστην ἡμέραν* every day.

807. Possessive pronouns take the article only when a definite person or thing is meant, and then stand in attributive position: *τὸ ἐμὸν βιβλίον* or *τὸ βιβλίον τὸ ἐμὸν* my book, *τὰ ἡμέτερα βιβλία* our books. Contrast *βιβλίον ἐμὸν* (*ἐμὸν βιβλίον*), *βιβλίον μου* a book of mine.

POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

808. In the attributive position (788) stand the genitives of the demonstrative, reflexive, and reciprocal pronouns, when limiting a substantive with the article: *τὸ τούτου βιβλίον* or *τὸ βιβλίον τὸ τούτου* his book, *τὸ ἐμαυτοῦ βιβλίον* or *τὸ βιβλίον τὸ ἐμαυτοῦ* my (own) book; *μετεπέμψατο τὴν ἑαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς* he sent for his (own) daughter and her child X. C. 1. 3. 1; *τὰ ἀλλήλων κακά* one another's evils I. 4. 168.

809. In the predicate position (795) stand

a. The genitives of the personal pronouns and of *αὐτός* used for the pronoun of the third person (whether partitive or not): *τὸ βιβλίον μου* (σου, αὐτοῦ, etc.), or, for emphasis, *μου* (σου, αὐτοῦ, etc.) *τὸ βιβλίον*; as *ὃς ἔχει σου τὴν ἀδελφὴν* who has your sister or wife And. 1. 50. With another qualifying word, the genitive of these pronouns may stand between this and the substantive (794). Without such other qualifying word, these genitives rarely have attributive position; as *τοὺς ὑμῶν χείρους* the worse among you T. 3. 65.

b. The genitives of the other pronouns used partitively.

τίς, ποῖος, ἄλλος, ἕτερος, πολὺς, ὀλίγος, WITH THE ARTICLE

810. The interrogatives *τίς, ποῖος* may take the article when a question is asked about an object before mentioned: *ΣΩ. νῦν δὴ ἐκεῖνα δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα;* SOCR. Now at last we can decide those questions. PH. (The) what questions? P. Phae. 277 a.

811. *ἄλλος, ἕτερος.* — *ὁ ἄλλος* generally means the other, the rest (*ἡ ἄλλη Ἑλλάς* the rest of Greece); *οἱ ἄλλοι* the other, the others (*οἱ ἄλλοι Ἕλληνες* the other Greeks, but *ἄλλοι Ἕλληνες* other Greeks). An adj. or part. used substantively generally has the article when it stands in apposition to *οἱ ἄλλοι*: *τᾶλλα τὰ πολιτικά* the other civic affairs X. Hi. 9. 5. On *ἄλλος, ὁ ἄλλος* besides, see 853. Distinguish *καὶ ἄλλα πολλά* and many other things from *πολλά καὶ ἄλλα* also many other things. *ὁ ἕτερος* means the one of two or of any two.

812. *πολὺς, ὀλίγος*: *τὸ πολὺ* commonly means the great(er) part (the gen. with the article generally preceding), *οἱ πολλοί* the multitude, the rabble; *πλείονες* more, *οἱ πλείονες* the majority, the mass; *πλείστοι* very many, *οἱ πλείστοι* the most; *ὀλίγοι* few, *οἱ ὀλίγοι* the aristocracy.

PRONOUNS

813. Pronouns are either substantive or adjective: some, as *αὐτός* and *τις*, may be used either substantively or adjectively. A substantive pronoun agrees with its antecedent in gender, number, and person (so far as expressed in inflection); an adjective pronoun agrees with the noun it modifies in gender, number, and case.

THE PERSONAL PRONOUNS

814. The nominative of the personal pronoun is usually omitted except when emphatic: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔσθωμαι* since you are not willing to obey me, I will follow along with you X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted.

815. *οὐ, οἱ*, etc., in Attic prose are usually indirect reflexives (292 b, 829 b). Homer uses *ἐο, οἱ*, etc., as personal (enclitic) pronouns (= *αὐτοῦ, αὐτῶ*, etc., in Attic): *διὰ μαντοσύνην, τὴν οἱ πόρε Φοῖβος* by the art of divination, which Phoebus gave to him A 72. Homer also uses *ἐο, οἱ*, etc., either as direct, and non-enclitic, reflexives (= *ἐαντοῦ, ἐαντῶ*, etc., 825) or as indirect reflexives (= *αὐτοῦ, αὐτῶ*, etc., 829 b), either enclitic or not. In Hdt. pure anaphoric use is shown by *οἱ, μίν, σφέων, σφί, σφέας, σφέα*. As direct reflexives *σφίσι*, rarely *σφέων* and *σφέας*, are used; as indirect reflexives *εὐ, οἱ, μίν, σφεῖς, σφέων, σφί, σφίσι, σφέας*.

THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 807.

816. The possessive pronouns of the first and second person are the equivalents of the possessive genitive of the personal pronouns: *ἐμός* = *μου*, *σός* = *σου*, *ἡμέτερος* = *ἡμῶν*, *ὕμετερος* = *ὕμῶν*. For *ὅς his* (poetic), *αὐτοῦ* is commonly used.

a. A possessive pronoun may have the force of an objective genitive (881) of the personal pronoun: *φιλία τῇ ἐμῇ* out of friendship for me X. C. 3. 1. 28 [*φιλία ἢ ἐμῇ* usually means *my friendship (for others)*].

817. The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive. In general, if the poss. pron. refers to the subject of the sentence, *ἐμαντοῦ, σεαντοῦ, ἐαντοῦ* are used (in the attributive position). In the plural *ἡμέτερος (ὕμετερος) αὐτῶν* replaces *ἡμῶν*

(ὕμῶν) αὐτῶν. *Their* is αὐτῶν (not reflexive), and ἐαυτῶν, or, less commonly, σφέτερος αὐτῶν (reflexive). Thus

a. **Not reflexive.** — *E.g. he sees my friend*: ὄρᾱ τὸν ἐμὸν φίλον (807). *He sees your friend*: ὄρᾱ τὸν ὑμέτερον φίλον (more common than τὸν φίλον ὑμῶν). *I see his friend*: ὄρῶ τὸν φίλον αὐτοῦ (809 a; cp. ὄρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνου). *I see their friend*: ὄρῶ τὸν φίλον αὐτῶν, or τὸν τούτων (ἐκείνων) φίλον (808).

b. **Reflexive.** — *E.g. I see my (own) friend*: ὄρῶ τὸν ἐμαυτοῦ φίλον, or τὸν φίλον τὸν ἐμαυτοῦ. *You see your (own) friend*: ὄρατε τὸν ὑμέτερον αὐτῶν φίλον (cp. 686), less often τὸν ὑμέτερον φίλον. *They see their (own) friends*: ὀρώσι τοὺς ἐαυτῶν φίλους, less often τοὺς σφετέρους αὐτῶν φίλους (cp. 686).

N. — Poetic are ἐμὸς αὐτοῦ φίλος, σὸς αὐτοῦ φίλος, ὅς αὐτοῦ φίλος.

THE PRONOUN αὐτός

818. αὐτός is used as an adjective and as a pronoun. It has three distinct usages: (1) as an intensive adjective pronoun, meaning *self*. (2) As an identifying adjective, when preceded by the article, meaning *same*. (3) In oblique cases as the personal pronoun of the third person, meaning *him, her, it, them*.

a. Only the first two uses are common in Homer (but αὐτός *same* does not require the article in Hom., 822). In Hom. αὐτός generally denotes the principal person or thing, in opposition to what is subordinate, and emphasizes contrasts: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18. — On αὐτός as a reflexive, see 829 a; on αὐτός emphatic with other pronouns, see 832–834.

819. (I) αὐτός is used as an intensive adjective pronoun (*self*), sometimes without the article, especially in the *nominative* case: Μένων αὐτός *Menon himself*, σὺ αὐτός *you yourself*; and in *any* case, when in the predicate position (795) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνὴρ, ὁ ἀνὴρ αὐτός *the man himself*, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρός αὐτοῦ, σοῦ αὐτοῦ *of you yourself*, etc.

820. Some special renderings of the intensive αὐτός: (a) With ordinals: ἡρέθη πρεσβευτῆς δέκατος αὐτός *he was chosen envoy with nine others* (lit. *he himself the tenth*) X. H. 2. 2. 17. (b) *The master*: αὐτὸς ἔφα *the Master said it (ipse dixit)* Diog. Laert. 8. 1. 46. (c) *And all*: with a substantive in the dative (956 b). (d) *By itself, in itself, pure*: αὐτῇ δικαιοσύνῃ πρὸς ἀδικίαν αὐτῇ *pure justice against pure injustice* P. R. 612 c.

821. (II) After the article, in the attributive position (788), αὐτός as an identifying adjective in any case means *same*.

ὁ αὐτὸς ἀνὴρ, ὁ ἀνὴρ ὁ αὐτός, *the same man*; τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

822. In Hom. αὐτός, without the article, may mean *the same*: ἤρχε δὲ τῷ αὐτῇν ὁδόν, ἣν περ οἱ ἄλλοι *and he guided him by the same way as the others had gone* θ 107.

823. (III) αὐτός when unemphatic and standing alone in an oblique case is used as a personal pronoun of the third person, and means *him, her, it, them*; as τὸ βιβλίον αὐτοῦ *the book of him (his book)* (809 a), ἐκέλευον αὐτὴν ἀπιεῖναι *they ordered her to depart* L. 1. 12.

824. The oblique cases of αὐτός usually take up a preceding substantive or adjective (anaphoric use): καλέσῃς δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε *summoning Damnippos, I speak to him as follows* L. 12. 14. Cp. 841. But the pronoun is often suppressed where English employs it: ἐμπιπλᾶς ἀπάντων τὴν γνώμην ἀπέπεμπε *having satisfied the minds of all he dismissed them* X. A. 1. 7. 8.

THE REFLEXIVE PRONOUNS

825. Direct Reflexives.—The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the clause in which they stand.

γνώθῃ σεαυτὸν *learn to know thyself* P. Charm. 164 e, καθ' ἑαυτοὺς βουλευσάμενοι τὰ ὄπλα παρέδωκαν καὶ σφᾶς αὐτούς *after deliberating apart (by themselves) they surrendered their arms and themselves* T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place, if emphatic: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21, ἀπὸ σεαυτοῦ γῶ σε διδάξω *I will teach you from your own case (from yourself)* Ar. Nub. 385.

826. The personal pronouns are sometimes used in a reflexive sense, when that sense is not emphatic: θρηνησύντος τέ μου καὶ λέγοντος πολλὰ καὶ ἀνάξια ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e, δοκῶ μοι ἀδύνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less often δοκῶ ἐμαυτῷ). So in Hom.: ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378.

827. ἐμέ, σέ, not ἐμαυτόν, σεαυτόν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σέ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι *I think that both you and I believe that it is worse to do wrong than to be wronged* P. G. 474 b.

828. Indirect Reflexives. — The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

Ὀρέστῃς ἔπεισεν Ἀθηναίους ἑαυτὸν κατὰγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῆ) ἦν, ἀνείλοντο *they took up as many wrecks as were close to their own shore* 2. 92, σὺ μὲν ἡγούμενος αὐτᾶς ἐπιζημίους εἶναι σεαυτῷ *you thinking that they are harmful to you* X. M. 2. 7. 9.

829. Instead of ἑαυτοῦ, etc., as indirect reflexives, there may be used

a. The oblique cases of αὐτός: ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλύειν *he tried to divert the Athenians from their anger against himself* T. 2. 65.

b. of and σφίσι (rarely σφεῖς, σφῶν, and σφᾶς); as ἠρώτᾳ αὐτὴν εἰ ἐθελήσοι διακονῆσαί οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1. οὐ, ἔ are found in Plato, chiefly in poetical passages. Cp. 735, 815.

830. The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς *we must ask ourselves* P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ *give orders to your own men* X. C. 6. 3. 27.

831. The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we will converse with (ourselves) one another* D. 48. 6.

αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

832. αὐτός may be added to a personal pronoun for emphasis: ἐμὲ αὐτὸν ὕβρισε *he insulted me myself* L. 1. 4, αὐτῷ μοι ἐπέσσυτο *he sprang upon me myself* E 459. Cp. 294 D. But ἐμὲ αὐτόν, αὐτόν με, ἐμοὶ αὐτῷ, etc., are not reflexive like ἐμαντόν, ἐμαντῷ, etc.

833. ἡμῶν αὐτῶν, ἡμῖν αὐτοῖς, etc., may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive. In Hom. αὐτόν may mean *myself, thyself, or himself*, and ἔ αὐτόν, οἱ αὐτῷ, etc. are either emphatic or reflexive.

834. αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν *they marched by themselves* X. A. 2. 4. 10.

THE DEMONSTRATIVE PRONOUNS

835. The demonstrative pronouns are used substantively or adjectively: οὗτος *this (man)* or οὗτος ὁ ἀνὴρ *this man*.

836. οὗτος and ὅδε *this* usually refer to something near, ἐκεῖνος *that* to something remote, in place, time, or thought.

837. ὅδε is used in poetry for the speaker (ἐγώ): τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι *while I still live* S. Tr. 305. Also for the possessive pronoun of the 1 person: εἰ τις τοῖσδ' ἀκούσεται λόγους *if any one shall hear these my words* S. El. 1004.

838. οὗτος is often used of the person addressed (2 person): οὗτος, τί ποιεῖς; *you there! what are you doing?* Ar. Ran. 198.

839. οὗτος (τοιούτος, τοσοῦτος, and οὕτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὠδε) to what follows.

τεκμήριον δὲ τούτου καὶ τόδε *and a proof of that* (what I have said) *is also this* (what I am going to say) X. A. 1. 9. 29, ὁ Κύρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Cyrus after hearing these (lit. such) words of Gobryas answered him as follows* X. C. 5. 2. 31.

a. But οὗτος, etc. may (especially in the neuter) refer to what follows, and ὅδε, etc. (though much less often) to what precedes: τοιούτους λόγους εἶπεν *he spoke as follows* T. 4. 58, τοιάδε παρακελευόμενος *exhorting them thus* (as set forth before) 7. 78.

840. Ἄ demonstrative, when used as an antecedent, has more emphasis than the (unemphatic) English demonstrative *those*, in such sentences as *you released those who were present*. Here Greek uses the participle (τοὺς παρόντας ἀπέλυσατε L. 20. 20) or a relative clause with the antecedent omitted.

841. οὗτος (less often ἐκείνος) may take up and emphasize a preceding subject or object: ἂν εἴπῃς, ἔμμενε τούτοις *whatever you say, hold to it* P. R. 345 b. αὐτοῦ, αὐτῶ, etc. so used (824) are weaker.

842. οὗτος (less often ἐκείνος) is used of well-known persons and things: Γοργιάς οὗτος *this* (famous) *Gorgias* P. Hipp. M. 282 b (cp. *ille*).

843. ἐκείνος *that* refers backward (rarely forward), but implies remoteness in place, time, or thought.

Κῦρος καθορᾶ βασιλεῖᾶ καὶ τὸ ἀμφ' ἐκείνον στίφος *Cyrus perceives the king and the band around him* X. A. 1. 8. 26, νῆες ἐκείναι ἐπιπλέουσιν *yonder are ships sailing up to us* T. 1. 51, εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκείνο κατανόησον *but if this appears to you to be unimportant, consider the following* X. C. 5. 5. 29.

844. ἐκείνος may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described,

but referred to in a supposed case. It is even used of a person already referred to by αὐτός in an oblique case: ἄν αὐτῷ δίδῃς ἀργύριον καὶ πείθῃς ἐκείνον *if you give him money and persuade him* P. Pr. 310 d.

845. In ὄδε ἐκείνος, ὄδε marks a person or thing as present, ἐκείνος a person or thing mentioned before or well known: ὄδ' ἐκείνος ἐγώ *lo! I am he* S. O. C. 138. Colloquial are τοῦτ' ἐκείνο *there it is!* (lit. *this is that*) Ar. Ach. 41, and τόδ' ἐκείνο *I told you so* E. Med. 98.

THE INTERROGATIVE PRONOUNS

846. The interrogative pronouns are used substantively or adjectively: τίς; *who?* or τίς ἀνὴρ; *what man?*

847. The interrogatives (pronouns and adverbs, 299, 304, 310) are used in direct and in indirect questions. In indirect questions the indefinite relatives are used more often than the interrogatives.

τί βούλεται ἡμῖν χρῆσθαι; *for what service does he desire to employ us?* X. A. 1. 3. 18, οὐκ οἶδα ὃ τι ἂν τις χρήσαιο αὐτοῖς *I do not know for what service any one could employ them* 3. 1. 40, A. πηνίκα ἔστιν ἄρα τῆς ἡμέρας; B. ὀπηνίκα; A. *What's the time of day?* B. (You ask), *what time of day it is!* Ar. Av. 1499.

THE INDEFINITE PRONOUNS

848. The indefinite pronoun τις, τι (151 b) is used substantively or adjectively: *some one* or *any, some*.

849. τις is often used in a collective sense: *anybody* (for *everybody*): μισεῖ τις ἐκείνον *everybody detests him* D. 4. 8. Especially in Hom. τις refers to public opinion: ὦδε δέ τις εἶπεσκεν *and people saith thus* H 201. τις may be a covert allusion to a person present: δώσει τις δίκην *some one* (i.e. *you*) *will pay the penalty* Ar. Ran. 554. Even when added to a noun with the article, τις denotes the indefiniteness of the person referred to: ὅταν δ' ὁ κύριος παρῆ τις, ὑμῶν ὅστις ἐστὶν ἡγεμῶν κ.τ.λ. *but whenever your master arrives, whoever he be that is your leader*, etc. S. O. C. 289. With a substantive, τις may often be rendered *a, an*, as in ἕτερός τις δυνάστης *another dignitary* X. A. 1. 2. 20; or, to express indefiniteness of nature, by *a sort of*, as in εἰ μὲν θεοὶ τινὲς εἰσὶν οἱ δαίμονες *if the 'daimones' are a sort of gods* P. A. 27 d.

850. Vagueness may imply importance, hence τις may mean *somebody* (*something*) *of importance*: δοκεῖν τινὲς εἶναι *to seem to be somebody* D. 21. 213.

851. τις may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινός τις ἀνὴρ *a very terrible man*

P. R. 596 c, *μύωψ τις* a sort of gadfly P. A. 80 e, *σχεδόν τι* pretty nearly X. O. 4. 11, *τριάκοντά τινες* about thirty T. 8. 73, *εἰς τις* one (no matter who) P. Ion 531 d.

THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

852. ἄλλος strictly means *other* (of several), ἕτερος *other* (of two).

853. ὁ ἄλλος and ἄλλος (ἕτερος rarely) used with a substantive may have an appositive force. In this use they may be rendered *besides, moreover, as well*: οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well (the others, i.e. the Athenians)* T. 7. 70, τοὺς ὀπλίτας καὶ τοὺς ἄλλους ἱππέας *the hoplites and the cavalry besides* X. H. 2. 4. 9, οὐ γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον *for there was no grass neither any tree (lit. nor any other tree)* X. A. 1. 5. 5. Cp. 811.

854. ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: *τά τε ἄλλα ἐτίμησε καὶ μῦριους ἔδωκε δᾶρεικούς* *he gave me ten thousand darics besides honoring me in other ways* (lit. *he both honored me in other ways and, etc.*) X. A. 1. 3. 3.

855. ἄλλος in the nominative, followed by another case of the same word, or by an adverb derived from ἄλλος, expresses in condensed form the meaning *one . . . one, another . . . another*: ἄλλος ἄλλα λέγει *one says one thing, another (says) another* (lit. *another other things*) X. A. 2. 1. 15.

For relative pronouns, see relative clauses (1437 ff.).

THE CASES

856. Of the cases belonging to the Indo-European language, Greek has lost the free use of instrumental, locative, and ablative. A few *forms* of these cases have been preserved (305, 959 a); the syntactical *functions* of the instrumental (including that of accompaniment) and the locative (place where) were taken over by the dative; those of the ablative (separation) by the genitive.

a. Through the influence of one construction upon another it often becomes difficult to mark off the later from the original use of the genitive and dative. And it must be remembered that since language is a natural growth, all the uses of the cases cannot be apportioned with definiteness to the formal categories set up by Grammar.

NOMINATIVE

857. The nominative is the case of the subject of a finite verb, and of a predicate substantive or adjective in agreement

with the subject: Κλέαρχος φυγάς ἦν *Clearchus was an exile, Σόλων ἦν σοφός* *Solon was wise*. On a predicate substantive or adjective in the nominative with the infinitive see 734.

858. The nominative may be used in citing the names of persons and things, even when these form part of a sentence: τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν *but when I say 'You,' I mean the State* D. 18. 88. Cp. 787. The accusative is also possible in this construction.

859. A sentence may begin with the nominative in place of an oblique case, when the speaker, intentionally or inadvertently, varies the scheme of its construction: διαλεγόμενος αὐτῷ ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *conversing with him, this man seemed to me to be wise* P. A. 21 c.

860. The nominative with the article may stand instead of the vocative: ὁ παῖς, ἀκολούθει *boy, attend me* Ar. Ran. 521, ὦ Κύρε καὶ οἱ ἄλλοι Πέρσαι *Cyrus and the rest of you Persians* X. C. 3. 3. 20.

861. The nominative may be used in direct or indirect address and in exclamations: ὦ πικρὸς θεοῖς *O loathed of heaven* S. Ph. 254, ὦ πόλις καὶ δῆμη *O city and people* Ar. Eq. 273, ὦ γενναῖος *O the noble man* P. Phae. 227 c, οὐτος, τί πάσχεις, ὦ Ξανθία; *ho there, I say, Xanthias, what is the matter with you?* Ar. Vesp. 1.

VOCATIVE

862. The vocative is used in direct address and in exclamations: ὦ Ζεῦ καὶ θεοί *O Zeus and ye gods* P. Pr. 310 d, ἀνθρώπε *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (647).

GENITIVE

863. The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative, it includes (1) the true genitive, denoting the class to which a person or thing belongs, and (2) the ablatival genitive.

TRUE GENITIVE WITH SUBSTANTIVES (ADNOMINAL GENITIVE)

864. A substantive in the genitive limits the meaning of a substantive on which it depends: ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army*.

865. In poetry, instead of an adjective (e.g. *strong, mighty*) agreeing with a substantive, we often have the substantive in the genitive depending on

βιά, μένος, σθένος, *might*, or a similar word, as βίη Διομήδους *the might of Diomedes*, i.e. *mighty Diomedes* E 781. In poetry δέμας *form*, κάρᾱ and κεφαλή *head*, etc., are used with a genitive to express majestic or loved persons or objects: Ἰσμήνης κάρᾱ *beloved Ismene* S. Ant. 1.

866. Genitive of Possession or Belonging. — The genitive denotes ownership, possession, belonging, or other close connection.

ἡ οἰκία ἡ Σίμωνος *the house of Simon* L. 3. 32, ὁ Κύρου στόλος *the expedition of Cyrus* X. A. 1. 2. 5, θαλάσσης κύμα *wave of the sea* Ξ 394.

867. Here may be classed such genitives as οἱ Σόλωνος νόμοι *the laws of Solon* D. 20. 103, κύματα παντοίων ἀνέμων *waves caused by all kinds of winds* B 396, νούσος Διός *plague sent by Zeus* ι 411.

868. The possessive genitive is used with the neuter article denoting *affairs, conditions, power*, etc.: τὸ τῶν ἐφόρων *the power of the ephors* P. L. 712 d, ἄδηλα τὰ τῶν πολέμων *war and what it involves are uncertain* T. 2. 11, τὰ τῆς πόλεως *the interests of the State* P. A. 36 c, τὰ τοῦ δήμου φρονεῖ *is on the side of the people* Ar. Eq. 1216, τὸ τοῦ Σόλωνος *the maxim of Solon* P. Lach. 188 b. Sometimes the combination forms a mere periphrasis for the thing itself: τὰ τῆς σωτηρίας *safety* D. 23. 163.

869. The genitive may denote the relation of child to parent, wife to husband, inferior to superior, etc.: Θουκυδίδης ὁ Ὀλόρου *Thucydides, the son of Olorus* T. 4. 104, ἡ Σμικυθίωνος Μελιστίχη *Melistiche, wife of Smicythion* Ar. Eccl. 46, Λυδὸς ὁ Φερεκλέους *Lydus, the slave of Pherecles* And. 1. 17, οἱ Μένωνος *the troops of Menon* X. A. 1. 5. 13.

870. A word for *dwelling* (οἰκία, δόμος, *house*, ἱερόν *shrine*) is perhaps omitted in such expressions as ἐν Ἀρίφρονος *at Ariphron's* P. Pr. 320 a, ἐν Διονύσου *at the shrine of Dionysus* D. 5. 7, εἰς διδασκάλου φοιτᾶν *to go to school* X. C. 2. 3. 9, ἐκ Πατροκλέους ἔρχομαι *I come from Patroclus's* Ar. Plut. 84. So, in Homer, εἰν (εἰς) Ἀΐδαο *in (to) the house of Hades*.

871. PREDICATE USE. — The possessive genitive may be connected with the word it limits by means of a verb expressed or understood.

Ἱπποκράτης ἐστὶ οἰκίας μεγάλης *Hippocrates is of an influential house* P. Pr. 316 b, λογίζου . . . τὰ δ' ἄλλα τῆς τύχης *deem that the rest belongs to chance* E. Alc. 789, νομίζει καὶ ὑμᾶς ἑαυτοῦ εἶναι *he thinks that you too belong to him* X. A. 2. 1. 11, ἐστὶ τοῦ λέγοντος *is at the will of the speaker* S. O. T. 917, and often with verbs signifying *to think, regard, make, name, choose, appoint*, etc.

a. The genitive with a form of εἰμί may denote the person whose *characteristic* it is to do something, the thing being commonly set forth in an

infinitive subject of the verb: τῶν νικῶντων ἐστὶ τὰ ἑαυτῶν σφῆζεν *it is the custom of conquerors to keep what is their own* X. A. 3. 2. 39, τοῦτό ἐστι παίζοντος *this is the mark of one who is jesting* P. A. 27 a.

872. Genitive of the Divided Whole (Partitive Genitive).—

The genitive may express the whole, a part of which is denoted by the word it limits. The genitive of the divided whole may be used with any word that expresses or implies a part, and generally stands immediately before or after the word denoting the part.

τῶν Θρακῶν πελτασταί *targeteers of the Thracians* T. 7. 27, οἱ Δωριεῖς ἡμῶν *those of us who are Dorians* 4. 61, Ἀρχιάς τῶν Ἡρακλειδῶν *Archias (one) of the Heraclidae* 6. 3, τῆς Ἀττικῆς ἐς Οἰνόνην *to Oenoë in Attica* 2. 18 (or ἐς Οἰνόνην τῆς Ἀττικῆς, not ἐς τῆς Ἀττικῆς Οἰνόνην), τῆς Ἰταλίας Λοκροί *Locrians in Italy* 3. 86; οἱ ἄδικοι τῶν ἀνθρώπων *the unjust among men* D. 27. 68, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92; ἡμῶν ὁ γεραίτερος *the elder of us* X. C. 5. 1. 6, οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, φίλῃ γυναικῶν *dear among women* E. Alc. 460 (poetic), ἡ ναῦς ἄριστά μοι ἐπλεῖ παντὸς τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6; οὐδεὶς ἀνθρώπων *no one in the world* P. S. 220 a, τις θεῶν *one of the gods* E. Hec. 164 (τις θεός *a god* X. C. 5. 2. 12).

873. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, where the neuter might be expected: ἔτρεμον τῆς γῆς τὴν πολλήν *they ravaged most of the land* T. 2. 56. But such adjs., especially when singular, may be used in the neuter: ἐπὶ πολὺ τῆς χώρᾶς *over a great part of the land* T. 4. 3.

874. The genitive of the divided whole may do duty as the subject of a finite verb or of the infinitive: ἐμάχοντό τε καὶ ἐπίπτον ἑκατέρων *they fought and several on each side fell* X. H. 4. 2. 20, (ἔφασαν) ἐπιμειγνύναι σφῶν πρὸς ἐκείνους *they said that some of their number associated with them* X. A. 3. 5. 16.

875. Genitive of Quality.—The genitive to denote quality occurs chiefly as a predicate.

τῆς αὐτῆς γνώμης ὀλίγοι *a few (being) of the same opinion* T. 3. 70. The attributive use occurs in poetry: λευκῆς χιόνος πτέρυξ *a wing white as snow* (lit. *of white snow*) S. Ant. 114.

876. Genitive of Explanation (Appositive Genitive).—The genitive of an explicit word may (especially in poetry) explain the meaning of a more general word.

¹ *Ἰλίον πόλις* E 642, *ἄελλαι παντοίων ἀνέμων* *blasts formed of winds of every sort* ε 292, *ὕδς μέγα χρῆμα* *a monster of a boar* Hd. 1. 36.

a. An articular infinitive in the genitive may define the application of a substantive: (*ἀμαθία*) *ἡ τοῦ αἰεσθαι εἰδέναι ἃ οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b.

b. With *ὄνομα* the person or thing named is usually in apposition to *ὄνομα*: *τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον* *I gave the youngest the name Callistratus* D. 43. 74.

877. Genitive of Material or Composition. — The genitive expresses the material of which a thing is made or that of which it is composed or consists.

ἔρκος δόδωντων *the fence (consisting) of the teeth* Δ 350, *σρωροὶ σίτου, ξύλων, λίθων* *piles of grain, wood, stones* X. H. 4. 4. 12, *ἑξακόσια τάλαντα φόρου* *six hundred talents in taxes* T. 2. 13 (cp. 692), *εὐπορία χρημάτων* *abundance of wealth* X. H. 4. 8. 28, *στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρυσίου* *crowns that were of roses, not of gold* D. 22. 70.

878. Genitive of Measure and Value. — The genitive denotes measure of space, time, or degree, and value.

ὀκτὼ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, *πέντε ἡμερῶν σιτία* *provisions for five days* 7. 43, *δυσὶν μναῖν πρόσσδος* *an income of two minae* X. Vect. 3. 10 (cp. 877), *ἱερὰ τριῶν τάλαντων* *offerings worth three talents* L. 30. 20, *χιλίων δραχμῶν δικηρ φεύγω* *I am defendant in an action involving a thousand drachmas* D. 55. 25, *τοὺς αἰχμαλώτους τοσούτων χρημάτων λύεσθαι* *to ransom the captives at so high a price* D. 19. 222. Some of these genitives may also be explained by 872.

879. Subjective and Objective Genitive. — With a verbal substantive the genitive may denote the subject or object of the action or feeling expressed in the substantive.

a. In poetry an adjective may take the place of the genitive: *νόστος ὁ βασιλείος* *the return of the king* A. Pers. 8.

880. Subjective Genitive: *τῶν βαρβάρων φόβος* *the fear of the barbarians* (which they feel: *οἱ βάρβαροι φοβούνται ἡμᾶς*) X. A. 1. 2. 17, *ἡ βασιλείως ἐπιπορκία* *the perjury of the king* (*βασιλεὺς ἐπιπορκεῖ*) 3. 2. 4.

881. Objective Genitive, often dependent on substantives denoting a frame of mind or an emotion: *πόθος γονέων* *longing for their parents* (*ποθοῦσι τοὺς γονεῖς*) X. A. 3. 1. 3, *ἡ τῶν Ἑλλήνων εὖνοια* *good-will towards the Greeks* (*εὖνοεῖ τοῖς Ἑλλησι*) 4. 7. 20, *ἡ τῶν καλῶν συνουσία* *intercourse with the good* (*σύνεισι τοῖς καλοῖς*) P. L. 838 a. Cp. 816 a.

a. The objective genitive is often found where a prepositional expression is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to (περί) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land (ἐς τὴν γῆν)* 1. 108.

882. Two genitives expressing different relations may be used with one substantive.

ἡ τοῦ Λάχης τῶν νεῶν ἀρχή *Laches' command of the fleet* T. 3. 115, φόβῳ νεῶν δεινότητος κατὰ πλοῦ *from fear of the threatening aspect of the ships as they bear down* 4. 10.

TRUE GENITIVE WITH VERBS

883. Partitive Genitive. — A verb may take the partitive genitive if the action affects the object only in part. If the entire object is affected, the verb takes the accusative.

τῶν πῶλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, κλέπτοντες τοῦ ὄρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ ὄρους κλέψαι τι 4. 6. 11), κατέαγγε τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428.

884. The partitive genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἐορτῆς *all took part in the festival* X. A. 5. 3. 9, μετέιδουσαν ἀλλήλους ὧν (= τούτων ᾧ) εἶχον ἕκαστοι *they shared with one another what they severally had* 4. 5. 6, σέτον κοινωνεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40.

a. The part itself, if expressed, stands in the accusative: οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest portion in the greatest blessings* X. Hi. 2. 6.

885. The partitive genitive is used with verbs signifying to *touch, take hold of, make trial of*.

(ἡ νόσος) ἦψατο τῶν ἀνθρώπων *the plague attacked the men* T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι *I hold to the same opinion* 1. 140, ἀντιλάβεσθε τῶν πράγματων *take our public policy in hand* D. 1. 20, ὅπως πειρῶντο τοῦ τείχους *that they might make an attempt on (a part of) the wall* T. 2. 81.

a. The genitive of the *part*, with the accusative of the *person touched* (the whole), is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἔλαβε *but him as he fell, he seized by his feet* Δ 463, ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they took hold of Orontas by the belt* X. A. 1. 6. 10, ἀγειν τῆς ἡνίας τὸν ἵππον *to lead the horse by the bridle* X. Eq. 6. 9, βούν δ' ἀγέτην κεράων *they led the cow by the horns* γ 439.

b. Verbs of *beseeking* take the genitive by analogy to verbs of *touching*: ἐμὲ λισσέσκετο γούνων *she besought me by (clasping) my knees* I 451.

886. The genitive is used with verbs of *beginning*.

a. Partitive: ἔφη Κύρον ἀρχεῖν τοῦ λόγου ὧδε *he said that Cyrus began the discussion as follows* X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows* 3. 2. 7. Cp. 1063. 5.

b. Ablatival (cp. 900), denoting the point of departure: σέο δ' ἀρξομαι *I will make a beginning with thee* I 97. In this sense ἀπό or ἐξ is usually added: ἀρξάμενοι ἀπό σοῦ D. 18. 297.

887. The partitive genitive is used with verbs signifying *to aim at, strive after, desire*.

ἀνθρώπων στοχάζεσθαι *to aim at men* X. C. 1. 6. 29, ἐφίεμενοι τῶν κερδῶν *desiring gain* T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν *all men desire what is good* P. R. 438 a, πεινώσι χρημάτων *they are hungry for wealth* X. S. 4. 36.

888. The partitive genitive is used with verbs signifying *to reach, obtain*.

οἱ ἀκοντισταὶ βραχύτερα ἠκόντιζον ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν *the javelin-throwers did not hurl far enough to reach the slingers* X. A. 3. 3. 7, σπονδῶν ἔτυχε *he secured a truce* 3. 1. 28.

a. With verbs of *missing*, the genitive may be partitive or it may be ablatival: οὐδεὶς ἡμάρτανεν ἀνδρός *no one could miss a man* X. A. 3. 4. 15.

b. Some poetical verbs of *approaching* and *meeting* take the genitive according to 884 or 887; as ἀντήσω τοῦδ' ἀνέρος *I will encounter this man* Π 423, πελάσαι νεῶν *to approach the ships* S. Aj. 709.

889. The partitive genitive is used with verbs signifying *to enjoy, taste, eat, drink*.

ἀπολαύομεν πάντων τῶν ἀγαθῶν *we enjoy all the good things* X. M. 4. 3. 11, ὀλίγοι σίτου ἐγεύσαντο *few tasted food* X. A. 3. 1. 3, πίνειν οἴνου *drink some wine* χ 11, as boire du vin (but πίνειν οἶνον *drink wine* Ξ 5, as boire le vin).

a. Here may belong ὀζω *smell of*: τῆς κεφαλῆς (909) ὀζω μύρον *my head smells of perfume* Ar. Eccl. 524.

890. The partitive genitive is used with verbs signifying *to remember, remind, forget, care for, and neglect*.

τῶν ἀπόντων φίλων μέμνησο *remember your absent friends* I. 1. 26, ὑμᾶς ἀναμνήσαι τῶν ἐμοὶ πεπραγμένων *to remind you of my past actions* And. 4. 41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I fear lest we may forget the way home* X. A. 3. 2. 25, ἐπιμελόμενοι ὑποζυγίων *taking care of the pack animals* 4. 3. 30, μηδενὸς ὀλιγωρεῖτε μηδὲ καταφρονεῖτε (cp. 911 a) τῶν προστεταγμένων *neither neglect nor despise any command laid on you* I. 3. 48.

a. μέμνημαι with gen. means *to remember about (bethink oneself of) a thing*, with acc. *to remember a thing*. The acc. is usually found with verbs of

remembering when they mean to hold in memory, especially when the object is a thing: ἐὰν μνησθῶ τὰ ἔπη if I recollect the verses P. Ion 537 a, τοὺς ἀδικούντας μεμνήσθαι to hold in remembrance those who do wrong D. 6.30. So τὰς τύχας τὰς κακὰς ἐπελάθοντο they did not hold in memory the evil fate E. Hel. 265 (but simple λανθάνω takes the gen.). Neuter pronouns stand in the accusative.

891. The partitive genitive is used with verbs signifying to hear and perceive. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

ἀκούσαντες τῆς σάλπιγγος hearing the sound of the trumpet X. A. 4.2.8, ἀκούσαντες τὸν θόρυβον hearing the noise 4.4.21, ἀκροώμενοι τοῦ ἄδοντος listening to the singer X. C. 1.3.10, ὅσοι ἀλλήλων ξυνέεσαν all who understood one another T. 1.3, ἐπειδὴν συνῆ τις τὰ λεγόμενα when one understands what is said P. Pr. 325 c, κρομμύων ὀσφραίνομαι I smell onions Ar. Ran. 654.

a. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural of οὗτος, ὅδε, αὐτός, and ὅς is frequent.

892. ἀκούω, αἰσθάνομαι, πυνθάνομαι, meaning to become aware of, learn, take the accusative of an impersonal object: πεπυσμένων τὴν ἀγγελίαν when they had become aware of the report Ant. 5.25. A personal object is generally found in connection with a dependent (especially a participial) clause: πυθόμενοι Ἄρταξέρξην τεθνηκότα having learned that Artaxerxes was dead T. 4.50. Cp. 892 a, 1307 b.

a. ἀκούω, κλύω, πυνθάνομαι, with the genitive, may mean hear about, hear of: εἰ δέ κε τεθνηῶτος ἀκούσης but if you hear of him as dead a 289, κλίων σοῦ hearing about thee S. O. C. 307, ὡς ἐπίθοντο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4.6.

b. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἀκουε πάντων, ἐκλέγου δ' ἃ συμφέρει listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πολεμίων ἀκοεῖν to submit to enemies X. C. 8.1.4.

c. αἰσθάνομαι takes the genitive, or (less often) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ἤσθοντο they heard the noise X. H. 4.4.4, ἤσθετο τὰ γιγνόμενα he perceived what was happening X. C. 3.1.4. The accusative is more common than the genitive when the perception is mental: αἰσθανόμενοι τὸ παραλειπόμενον perceiving the defect P. Criti. 107 d, ὡς ἤσθοντο τεχιζόντων when they heard that they were progressing with their fortification T. 5.83. Cp. 1307 b.

d. Some verbs, ordinarily construed with the accusative, take the genitive by analogy to αἰσθάνομαι, etc.: ἔγνω ἄτοπα ἐμοῦ ποιούντος he knew that I was acting absurdly X. C. 7.2.18.

893. The partitive genitive is used with verbs signifying *to fill, to be full of*. With verbs of *filling* the thing filled stands in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; *will you not cover the sea with your triremes?* D. 8. 74, τροφῆς εὐπορεῖν *to have plenty of provisions* X. Vect. 6. 1.

894. The partitive genitive is used with verbs signifying *to rule, command, lead*.

θεῖον τὸ ἐθελόντων ἄρχειν *it is divine to rule over willing subjects* X. O. 21. 12, τῆς θαλάττης ἐκράτει *he was master of the sea* P. Menex. 239 e, ἠγάγετο τῆς ἐξόδου *he led the expedition* T. 2. 10, στρατηγεῖν τῶν ξένων *to be general of the mercenaries* X. A. 2. 6. 28. Cp. 905, 962.

a. Several verbs of *ruling* take the accusative when they mean *to conquer, overcome* (so κρατῶ), or when the object is the domain over which the rule extends: τὴν Πελοπόννησον πευᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι *try not to lessen your dominion over the Peloponnese* T. 1. 71.

895. Genitive of Price and Value. — The genitive is used with verbs signifying *to buy, sell, cost, value, exchange*. The price of anything stands in the genitive.

ἀργυρίον πρίασθαι ἢ ἀποδόσθαι ἵππον *to buy or sell a horse for money* P. R. 333 b, Θεμιστοκλέα τῶν μεγίστων δωρεῶν ἠξίωσαν *they deemed Themistocles worthy of the greatest gifts* I. 4. 154, οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενός κέρδους *I must not barter my public spirit for any price* D. 19. 223, πόσον διδάσκει; πέντε μνῶν *for how much does he teach? for five minae* P. A. 20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται *the Chaldeans serve for pay* X. C. 3. 2. 7. Cp. 948 a.

a. The genitive of cause (906) is rarely used to express the thing bought or that for which pay is demanded: οὐδένα τῆς συνουσίας ἀργύριον πράττει *you charge nobody anything for your teaching* X. M. 1. 6. 11.

b. τιμῶ τινι θανάτου *is to fix the penalty at death*, τιμῶμαι τινι θανάτου *to propose death as the penalty* (said of the accuser, who is interested), τιμῶμαι τινος *to propose something as a penalty against oneself*.

896. Genitive of Crime and Penalty. — With verbs of judicial action the genitive denotes the crime or penalty, the person accused standing in the accusative (or in the nominative, if the verb is intransitive or passive).

αἰτιάσθαι ἀλλήλους τοῦ γεγενημένου *to accuse one another of what had happened* X. Ages. 1. 33, διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I bring an accusation for defamation, and at the same trial am prosecuted for*

murder L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείας ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5 c, δῶρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. See 911 a.

a. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφήν ὑβρεως καὶ δίκην κακουργίας φεύζεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32.

b. ὀφλισκάνω *lose a suit* may take δίκην as a cognate accusative; the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὅποσοι κλοπῆς ὀφλοῖεν *all who had been convicted of embezzlement* And. 1. 74, ὑφ' ὑμῶν θανάτου δίκην ὀφλῶν *having incurred through your verdict the penalty of death, ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίων condemned by the truth to wickedness (the name of being wicked)* P. A. 39 b.

c. With verbs of judicial action the genitive of the penalty may often be regarded as a genitive of value (cp. 895); in some cases the genitive of the crime may be a genitive of cause (906).

897. Genitive of Relation. — The genitive may express a more or less close relation in cases where περί is sometimes added.

τί δὲ ἵππων οἶε; *but what do you think of horses?* P. R. 459 b, εἰπὲ δέ μοι πατρός *but tell me about my father* λ 174. Often at the beginning to state the subject of a remark or discussion: τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

898. Free Uses of the Genitive with Verbs. — Many verbs construed with the accusative take also the genitive of a person, apparently dependent on the verb but in reality governed by the accusative, generally a neuter pronoun or a dependent clause: τὰδ' αὐτοῦ ἄγαμαι *I admire this in him* X. Ages. 2. 7, εἰ ἄγασαι τοῦ πατρὸς ὅσα πέπραχε *if you admire in my father what he has done (the actions of my father)* X. C. 3. 1. 15. From such constructions came the use of the genitive in actual dependence on the verb: ἄγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33 (cp. 906).

899. Verbal adjectives and passive participles may take (in poetry) the genitive to denote the personal origin of an action (cp. 867): κείνης διδασκιά *taught of her* S. El. 344, πηληγείς θυγατρός *struck by a daughter* E. Or. 497. Cp. "beloved of the Lord."

On the genitive absolute see 1284.

THE ABLATIVAL GENITIVE WITH VERBS

900. The same verb may govern both a true genitive and an ablatival genitive (cp. 863), as ἔχομαι *hold to* (885) and *keep oneself from* (901). It is often difficult to decide whether a particular genitive was originally a true genitive or an ablatival genitive. In the case of verbs signifying to *hear from, know of* (909), and verbs of emotion (906), the partitive idea, cause, and source are hard to distinguish. Cp. 888 a, 901, 906.

901. Genitive of Separation. — With verbs signifying *to cease, release, remove, restrain, give up, fail, be distant from*, etc., the genitive denotes separation.

λήγειν τῶν πόνων to cease from toil I. 1. 14, *παύσαντες αὐτὸν τῆς στρατηγίας removing him from his office of general* X. H. 6. 2. 13, *εἶργεσθαι τῆς ἀγορᾶς to be excluded from the market-place* L. 6. 24, *σῶσαι κακοῦ to save from evil* S. Ph. 919, *πᾶς ἀσκὸς δύο ἄνδρας ἕξει τοῦ μὴ καταδύναι each skin will keep two men from sinking* X. A. 3. 5. 11, *λόγου τελευτᾶν to end a speech* T. 3. 59, *τῆς ἐλευθερίας παραχωρῆσαι Φιλίππῳ to surrender their freedom to Philip* D. 18. 68, *ψευσθέντες τῶν ἐλπίδων disappointed of their expectations* I. 4. 58 (but cp. 888 a), *ἡ νῆσος οὐ πολὺ διέχουσα τῆς ἠπείρου the island being not far distant from the mainland* T. 3. 51.

a. The genitive of the thing may be used, instead of the accusative (1001), with verbs of *depriving*: *ἀποστέρει με τῶν χρημάτων he deprives me of my property* I. 17. 35.

902. The genitive with verbs signifying *to want, lack, empty*, etc., may be classed with the genitive of separation.

τῶν ἐπιτηδείων οὐκ ἀπορήσομεν we shall not want provisions X. A. 2. 2. 11, *ἀνδρῶν τάνδε πόλιν κενῶσαι empty this city of its men* A. Supp. 660.

903. *δέω lack* (as a personal verb) takes the genitive of words of quantity: *μικροῦ ἔδειον ἐν χερσὶ τῶν ὀπλιτῶν εἶναι they were nearly (lacked little of being) at close quarters with the hoplites* X. H. 4. 6. 11, *τοσοῦτον δέω ζηλοῦν I am so far from admiring* D. 8. 70. So in the case of *δεῖ* (impersonal, cp. 931): *πολλοῦ δεῖ οὕτως ἔχειν far from that being the case* P. A. 35 d. Sometimes, through the omission of *δεῖν* (1247 a), *ὀλίγου* and *μικροῦ* mean *almost, all but*: *ὀλίγου πάντες almost all* P. R. 552 d, *ὀλίγου εἶλον τὴν πόλιν they all but took the city* T. 8. 35. *δεῖ μοί τινος* means *I have need of something*.

904. *δέομαι want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing; and the genitive of the person: *ἀσκῶν δυοχιλίων δεήσομαι I shall have need of two thousand skins* X. A. 3. 5. 9, *τοῦτο ὑμῶν δέομαι I ask this of you* P. A. 17 c.

905. Genitive of Distinction and of Comparison. — The genitive is used with verbs signifying *to differ, surpass, be inferior to*.

ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ a good ruler differs in no respect from a good father X. C. 8. 1. 1, *τιμαῖς τούτων ἐπλεονεκτεῖτε you had the advantage over them in honors* X. A. 3. 1. 37, *ἠτῶντο τοῦ ὕδατος they were overpowered by the water* X. H. 5. 2. 5, *πάντων ὑστερεῖν τῶν ἔργων to be too late for all operations* D. 4. 38, *ἡμῶν λειψθέντες inferior to us* X. A. 7. 7. 31.

a. Many verbs compounded with *πρό, περί, ὑπέρ* denoting superiority take the genitive, which perhaps depends on the preposition (911): *τάχει*

περιεγένου αὐτοῦ *you excelled him in speed* X. C. 3. 1. 19, γνώμη προέχειν τῶν ἐναντίων *to excel the enemy in spirit* T. 2. 62, τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν *we surpass them in our infantry* 1. 81.

906. Genitive of Cause. — The genitive of cause is used with verbs of emotion, such as *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on.*

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σὲ ἠδαιμόνισα τοῦ τρόπου *I thought you happy because of your disposition* P. Cr. 43 b, οὐποτ' ἀνδρὶ τῷδε κηρύκεμάτων μέμψη *never wilt thou blame me for my tidings* A. Sept. 651, τοῦ πάθους ᾤκτιρεν αὐτόν *he pitied him for his misery* X. C. 5. 4. 32, οὐκέτι ὦν οἱ τοὶ κλέπτοσιν ὀργίξεσθε *you are no longer angry at their thefts* L. 27. 11, τιμωρήσασθαι αὐτοὺς τῆς ἐπιθέσεως *to take revenge on them for their attack* X. A. 7. 4. 23. Some genitives of cause are true genitives, others are ablatival genitives.

a. The genitive of cause is used in exclamations and is often preceded by an interjection: τῆς τύχης *my ill luck!* X. C. 2. 2. 3, φεῦ τοῦ ἀνδρός *alas for the man!* 3. 1. 39.

907. Allied to the genitive of cause is the genitive of purpose (where *εἴνεκα* is usually expressed): ἡ πᾶσ' ἀπάτη συνσκευασθῆ τοῦ περὶ Φωκείας ὀλέθρου *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76. So in the case of τοῦ with the infinitive (1258).

908. Connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we have no dispute with the king about his empire* X. A. 2. 3. 23, ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed the possession of the city with Erechtheus* I. 12. 193.

909. Genitive of Source. — The genitive may denote source.

πίθων ἠφύσσετο οἶνος *wine was broached from the casks* ψ 305, Δαρειῶν καὶ Παρσατίδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* X. A. 1. 1. 1, ταῦτά σου τυχόντες *obtaining this of you* 6. 6. 32, ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you shall hear the whole truth* P. A. 17 b, μάθε μου καὶ τάδε *learn this also from me* X. C. 1. 6. 44.

GENITIVE WITH COMPOUND VERBS

910. The genitive (whether partitive or ablatival) depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as παραλύω *release* (901), ἐφέμαι *desire* (887); or (2) if the compound has acquired through the preposition a meaning different from that of the simple verb with the preposition: thus ἀπογόντες τῆς ἐλευθερίας *despairing of freedom* L. 2. 46 cannot be expressed by γνόντες ἀπὸ τῆς ἐλευθερίας (1401 a).

911. Many verbs compounded with *ἀπό*, *πρό*, *ὑπέρ*, *ἐπί*, and *κατά* take the genitive if the compound is equivalent to the simple verb and the preposition: *τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης* *dissuading the allies from their purpose* And. 3. 21, *πολλοῖς ἢ γλώττα προτρέχει τῆς διανοίας* *in many people the tongue outruns the thought* I. 1. 41, (*οἱ πολέμοι*) *ὑπερκάθηνται ἡμῶν* *the enemy are stationed above us* X. A. 5. 1. 9, *τῷ ἐπιβάντι πρώτῳ τοῦ τείχους* *to the first one setting foot on the wall* T. 4. 116, *κατεψεύσατό μου* *he spoke falsely against me* D. 18. 9. Cp. 905 a.

a. *καταγιγνώσκω* *decide against*, *καταδικάζω* *adjudge against*, *καταψηφίζομαι* *vote against*, *κατακρίνω* *give sentence against* take a genitive of the person, and an accusative of the penalty. *κατηγορῶ* *accuse*, *καταγιγνώσκω*, and *καταψηφίζομαι* take a genitive of the person, an accusative of the crime: *καταγνώμαι δωροδοκίαν ἐμοῦ* *to pronounce me guilty of bribery* L. 21. 21. With these verbs the crime or the penalty is rarely put in the genitive: *πολλῶν οἱ πατέρες μηδισμού θάνατον κατέγνωσαν* *our fathers passed sentence of death against many for siding with the Persians* I. 4. 157.

912. In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but *κατά* is not repeated.

GENITIVE WITH ADJECTIVES

913. The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive. Some adjectives also which correspond to verbs taking a different case (especially the accusative), or which do not correspond to any verb, may govern the genitive to express possession, connection more or less close, or by analogy.

a. **Possessive**: *ὁ ἔρως κοινὸς πάντων ἀνθρώπων* *love common to all men* P. S. 205 a, *ἱερὸς τοῦ αὐτοῦ θεοῦ* *sacred to the same god* P. Ph. 85 b (866).

b. **Sharing, Attaining**: *σοφίας μέτοχος* *partaking in wisdom* P. L. 689 d, *ὑβρεως ἄμοιρος* *having no part in wantonness* P. S. 181 c, *παιδείας ἐπήβολοι* *having attained to (possessed of) culture* P. L. 724 b, *ἐλευθερίας ἀγευστος* *not tasting freedom* P. R. 576 a (884, 888, 889).

c. **Experience**: *δδῶν ἔμπειρος* *acquainted with the roads* X. C. 5. 3. 35 (cp. 885), *ιδιώτης τούτου τοῦ ἔργου* *unskilled in this business* X. O. 3. 9.

d. **Remembering**: *κακῶν μνήμονες* *mindful of crime* A. Eum. 382 (890), *ἀμνήμων τῶν κινδύνων* *unmindful of dangers* Ant. 2. a. 7, *λόγων καλῶν ἐπήκοοι* *hearers of noble words* P. R. 499 a, *ὑπήκοοι Θεσσαλῶν* *subjects of the Thessalians* T. 4. 78 (892 b).

e. **Fulness**: *παράδεισος ἀγρίων θηρίων πλήρης* *a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως* *richer in good sense* P. Pol. 261 e (893).

f. **Ruling**: *ταύτης κύριος τῆς χώρας* *master of this country* D. 3. 16, *ἀκρατῆς ὀργῆς* *unrestrained in passion* T. 3. 84 (894).

- g. **Value:** *τάπις ἀξία δέκα μινῶν a rug worth ten minae* X. A. 7. 3. 27 (895).
- h. **Accountability:** *αἴτιος τούτων accountable for this* P. G. 447 a (896).
- i. **Separation, Compounds of α-privative:** *φίλων ἀγαθῶν ἔρημοι deprived of good friends* X. M. 4. 4. 24, *ὑλης καθαρὸν clear of undergrowth* X. O. 16. 13. Many adjectives with *alpha privative* take the genitive, some by reason of the notion expressed in the verbs from which they are derived (or by analogy to such a notion): *ἄπαστος γόνων never ceasing lamentations* E. Supp. 82 (901); others because of the idea of separation involved in the compounds themselves, as *τιμῆς ἀτιμος deprived of honor* P. L. 774 b, *ἄπαις ἀρρένων παίδων without male children* I. 12. 126, *τοῦ ἡδίστου θεάματος ἀθέατος not seeing the most pleasant sight* X. M. 2. 1. 31, *ἄδωρος δυσμενείας non-giver of enmity* P. S. 197 d.
- j. **Want:** *ἄρματα κενὰ ἠνίοχων chariots without drivers* X. A. 1. 8. 20 (902).
- k. **Distinction, Comparison:** *διάφορος τῶν ἄλλων different from the rest* P. Par. 160 d, *ἤττων ἀμαθῆς σοφοῦ an ignorant man is inferior to a wise one* P. Phae. 239 a, *κρεῖττόν ἐστι λόγου τὸ κάλλος τῆς γυναικὸς the beauty of the woman is too great for description* X. M. 3. 11. 1, *Ἐπύαξα προτέρᾳ Κύρου ἀφίκετο Epyaxa arrived before Cyrus* X. A. 1. 2. 25 (905). The genitive with the comparative often takes the place of ἢ with another construction: *πλείοσι ναυοὶ τῶν Ἀθηναίων (= ἢ οἱ Ἀθηναῖοι) παρήσαν they came with more ships than the Athenians* T. 8. 52. Cp. 740.
- l. **Cause:** *εὐδαίμων τοῦ τρόπου happy because of his disposition* P. Ph. 58 e (906).
- m. **Connection:** *ἀκόλουθα ἀλλήλων dependent on one another* X. O. 11. 12.
- n. **Capacity, Fitness:** *παρασκευαστικός τῶν εἰς τὸν πόλεμον able to provide the necessaries of war* X. M. 3. 1. 6, *γάμον ὠρατᾶ ripe for marriage* X. C. 4. 6. 9.
- o. **Place:** *ἐναντίοι Ἀχαιῶν opposite the Achaeans* P 343 (in prose ἐναντίος takes the dat.).
- p. **Free Use:** *σκηνῆς ὑπαυλος (= ὑπὸ αὐλῇ) under the shelter of the tent* S. Aj. 796, *γάμοι Πάριδος ὀλέθριοι φίλων the marriage of Paris bringing ruin on his friends* A. Ag. 1156, *ὁ τῆς Ἑλλάδος ἀλιτήριος the curse and destroyer of Greece* Aes. 3. 157 (the adj. is practically equivalent to a substantive).

GENITIVE WITH ADVERBS

914. The genitive is used with adverbs derived from adjectives, and with adverbs akin to verbs, which take the genitive.

ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν they are in love with gain X. O. 12. 15 (887), *εὐθὺ Λυκεῖον straight for the Lyceum* P. Lys. 203 b, *ἐναντίον ἀπάντων in the presence of all* T. 6. 25 (cp. 913 o), *πλησίον Θεβῶν near Thebes* D. 9. 27, *γονέων ἀμελέστερον ἔχειν to be too neglectful of one's parents* P. L. 932 a (890), *τῶν ἐμπείρως αὐτοῦ ἐχόντων of those acquainted with him* X. A. 2. 6. 1 (885), *ἀξίως ἀνδρὸς ἀγαθοῦ in a manner worthy of a good man* P. A. 32 e (895), *διαφερόντως τῶν ἄλλων ἀνθρώπων above the rest of men* X. Hi. 7. 4, *πὼνηριά θάπτων θανάτου θεῖ 'wickedness flies faster than fute'* P. A. 39 a (905).

915. The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity. Cp. also 914.

(a) εἰδέναι ὅπου γῆς ἐστὶν *to know where in the world he is* P. R. 403 e, πόρρω ἤδη τοῦ βίου, θανάτου δὲ ἐγγύς *already far advanced in life, near death* P. A. 38 c, ἄλλοι ἄλλη τῆς πόλεως *some in one part, others in another part of the city* T. 2. 4. (b) τῆς ἡμέρας ὀψέ *late in the day* X. H. 2. 1. 23. (c) τούτων ἄλις *enough of this* X. C. 8. 7. 25.

916. The genitive (generally without the article) is used with many adverbs of manner, especially when they limit the intransitive ἔχω: ὡς τάχους ἕκαστος εἶχεν *as fast as each could* X. H. 4. 5. 15, ἔχοντες εὖ φρενῶν *being in their right minds* E. Hipp. 462.

917. The genitive is used with many adverbs denoting separation (cp. 901); as δίχα τοῦ ὑμετέρου πλήθους *separate from your force* X. C. 6. 1. 8, πρόσω τῶν πηγῶν *far from the sources* X. A. 3. 2. 22, λάθρα τῶν στρατιωτῶν *without the knowledge of the soldiers* X. A. 1. 3. 8. So with ἔξω *outside*, ἐκτός *without, outside*, πέραν *across*, κρύφα *unbeknown to*.

GENITIVE OF PLACE AND TIME

918. Place.—The genitive denotes the place *within which* or *at which* an action happens. This genitive is commonly poetical.

πεδίῳ διωκόμεν *to chase over the plain* E 222, λελουμένος Ὀκεανοῦ *having bathed in Oceanus* E 6, οὔτε Πύλον ἱερῆς οὔτ' Ἄργεος *neither in sacred Pylus nor in Argos* φ 108, ἰέναι τοῦ πρόσω *to go forward* X. A. 1. 3. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιώντας *they hastened on their way those who came up more slowly* T. 4. 47.

919. Time.—The genitive denotes the time *within which*, or *at a certain point of which*, an action takes place.

ἡμέρας *by day*, νυκτός *at or by night*, μεσημβρίας *in the middle of the day, at midday*, ἑσπέρᾶς *in the evening*, θέρος *in summer*, χειμῶνος *in winter*, ἦρος *in spring*, τοῦ λοιποῦ *in the future*, ποίου χρόνου; *how long since?* The addition of the article or an attributive usually defines the time more exactly: ὄψε τοῦ νυκτός *he departed during the night* X. A. 7. 2. 17, ἀκρᾶς νυκτός *at dead of night* S. Aj. 285; or may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρας *he received a drachm a day* T. 3. 17.

GENITIVE OF THE AGENT

920. With passive verbs the agent is regularly expressed by the genitive with *ὑπό* *under, by*; less commonly by the genitive with *πρός* or *παρά* *at the hands of*, *διά* *through*, *ἐξ* or *ἀπό* *from*. See under Prepositions.

DATIVE

921. The dative does duty for three cases: the true dative (*to, for*) and the lost cases, instrumental (*by, with*) and locative (*in*).

TRUE DATIVE

922. The true dative denotes that *to* or *for* which something is or is done.

a. The true dative is usually personal, and denotes the person interested in (*for whom*), as well as the person indirectly affected by (*to whom*), the action. When the true dative is used of things, there is generally complete or partial personification.

923. Many verbs take the dative as the indirect object (*to whom*) together with an accusative as the direct object.

Κῦρος δίδωσιν αὐτῷ ἕξ μηνῶν μισθόν *Cyrus gives him pay for six months* X. A. 1. 1. 10, τὰ δὲ ἄλλα διανείμαι τοῖς στρατηγοῖς *to distribute the rest to the generals* 7. 5. 2, ὑπισχνούμαι σοι δέκα τάλαντα *I promise you ten talents* 1. 7. 18, παρήνει τοῖς Ἀθηναίοις τοιάδε *he advised the Athenians as follows* T. 6. 8, μικρὸν μεγάλῳ εἰκάσαι *to compare small with great* 4. 36, λέγειν ταῦτα τοῖς στρατιώταις *to say this to the soldiers* X. A. 1. 4. 11.

924. **Passive.** — The accusative of the active becomes the subject of the passive, the dative remains: ἐκείνῳ αὐτῇ ἡ χώρα δῶρον ἐδόθη *this land was given to him as a gift* X. H. 3. 1. 6 (δῶρον ἔδωκεν ἐκείνῳ ταύτην τὴν χώραν).

925. Many verbs take the dative either alone or with the accusative.

ὀνειδίζετε τοῖς ἀδικοῦσιν *you reproach the guilty* L. 27. 16 (acc. also possible), Θεβαίους τὴν ἀμαθίαν ὀνειδίζουσι *they reproach the Thebans for their ignorance* I. 15. 248; θεοῖς εὐξάμενοι *having prayed to the gods* T. 3. 58, εὐξάμενοι τοῖς θεοῖς τάγαθὰ *having prayed to the gods for success* X. C. 2. 3. 1.

a. τιμωρῶ (poet. τιμωροῦμαι) τι *means to avenge some one (take vengeance for some one)*: εἰ τιμωρήσεις Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τιμωροῦμαι τινα *means to avenge oneself upon (= punish) some one.*

926. The dative may be used as the sole complement of the meaning of many verbs usually transitive in English (927–930).

927. (I) *To help, please, be friendly* (and their opposites), *to blame, be angry, threaten, envy, etc.*: βοηθεῖν τοῖσιν ἡδικημένοις *to help those who have*

been wronged E. I. A. 79, οὐκ ἂν ἠνώχλει νῦν ἡμῖν *he would not now be troubling us* D. 3. 5, τοῖς πλείοσιν ἀρίσκοντες *pleasing to the majority* T. 1. 38, εὐνοεῖν τοῖς κακόνοις *to be friendly to the ill-intentioned* X. C. 8. 2. 1, ἐμοὶ ὀργίζονται *they are angry with me* P. A. 23 c, οὐ φθονῶν τοῖς πλουτοῦσιν *not envying the rich* X. A. 1. 9. 19.

a. Some verbs of *benefiting* and *injuring* take the accusative: ὠφελῶ *benefit* in prose, 985 a, βλάπτω *injure*; and so μῖσῶ τινα *hate some one*.

928. (II) *To meet, approach, yield, etc.*: ἀπήντησαν αὐτοῖς *they met them* X. A. 2. 3. 17, ποίοις οὐ χρὴ θηρίοις πελάζειν *what wild beasts one must not approach* X. C. 1. 4. 7, εἰκ' ἀνάγκη *yield to necessity* E. Fr. 716.

929. (III) *To obey, serve, pardon, trust, advise, command, etc.*: τοῖς νόμοις πείθου *obey the laws* I. 1. 16, ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* X. A. 1. 9. 8, στρατηγῷ στρατιώταις παραινούντι *to a general advising his men* P. Ion 540 d, τῷ Μῦσῳ ἐσήμνηε φεύγειν *he signaled the Mysian to flee* X. A. 5. 2. 30, τῷ Κλεάρχῳ ἐβόᾳ ἄγειν *he shouted to Clearchus to lead* X. A. 1. 8. 12.

930. (IV) *To be like or unlike, compare, befit, etc.*: εἰκίναί τοις τοιοῦτοις *to be like such men* P. R. 349 d, Θεμιστοκλεῖ ἀντιφερίζεις; *do you compare yourself with Themistocles?* Ar. Eq. 813, τί οὖν πρέπει ἀνδρὶ πένητι; *what then befits a poor man?* P. A. 86 d.

931. δεῖ *there is need* (cp. 903), μέτεστι *there is a share*, μέλει *is a care*, μεταμέλει *it repents*, προσήκει *it concerns*, take the dative of the person and the genitive of the thing (884). Thus μισθοφόρων ἀνδρὶ τυράνῳ δεῖ *a tyrant needs mercenaries* X. Hi. 8. 10, οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ *he did not repent of his acts of violence* And. 4. 17, τούτῳ τῆς Βοιωτίας προσήκει οὐδέν *he has nothing to do with Boeotia* X. A. 3. 1. 31.

932. To express purpose (*to what end?*), where Latin uses a dative (*dono alicui dare*), Greek uses a predicate substantive: as δῶρον in 924. Cp. 953 a.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: τίς τ' ἄρ σφῶε θεῶν ἐπιδι ξυνέηκε μάχεσθαι; *who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "What went ye out for to see?"

DATIVE OF INTEREST

933. The person interested (*for whom*) regularly stands in the dative.

a. Many of the datives in 927-930 are datives of interest. 935 ff. are special cases, sharp distinctions between which cannot always be drawn.

934. After verbs of motion, instead of the accusative with a preposition, the dative (usually personal) is sometimes used, especially in poetry: ψυχὰς

*Αἶδι προΐαψεν *hurled their souls on to Hades* (a god) A 3. Rarely, in prose, after verbs not compounded with a preposition: σχόντες (*scil. τὰς ναῦς*) Πηγήφ putting in at Rhegium T. 7. 1. Cp. 936 c.

935. Dative of the Possessor. — The dative with εἰμί, γίγνομαι, and like verbs may denote the possessor.

οἰκεῖοί μοι εἰσι καὶ υἱεῖς *I have kinsfolk and sons* P. A. 34 d, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται *the just man receives gifts from the gods* P. R. 613 e, ὄνομα δ' αὐτῇ Κορσωτή (ἦν) *its name was Corsoḗ* X. A. 1. 5. 4.

936. Dative of Advantage or Disadvantage. — The person or thing for whose advantage or disadvantage anything is or is not done is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is that of English *for*.

ἄλλο στρατεῦμα αὐτῷ συνελέγετο *another army was being raised for him* X. A. 1. 1. 9, ἄλλῳ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ *such a man is rich for another and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* X. H. 4. 3. 21, οἱ Θράκες οἱ τῷ Δημοσθένει ὑστερήσαντες *the Thracians who came too late for (i.e. to help) Demosthenes* T. 7. 29, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρᾱς ἀπήλθον *after the barbarians had departed (to their advantage from the country) from their country* 1. 89.

a. With verbs of *depriving, warding off, etc.*, the dative of the person (sometimes of the thing) may be used in poetry: Δαναοῖσιν λοιγὸν ἀμύνον *ward off ruin from (for) the Danaï* A 456 (cp. Δαναῶν ἀπὸ λοιγὸν ἀμύναι Π 75). Cp. 901, 1001.

b. With verbs of *receiving and buying*, the person who *gives or sells* may stand in the dative: πόσον πρίωμαί σοι τὰ χοιρίδια; *at what price am I to buy the pigs of you?* Ar. Ach. 812. In δέχομαί τί τινι (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θέμιστι δέκτο δέπας *she took the cup from (for, i.e. to please) Themis* O 87.

c. With verbs of motion the dative of the person to *whom* is properly a dative of advantage or disadvantage: ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία *the message came to (for) the Athenians* T. 1. 61. Cp. 934.

937. Dative of Feeling (Ethical Dative). — The first and second personal pronouns may denote a more or less lively interest of a person in an action or statement. Cp. "Study me how to please the eye" (Shakespeare).

μέμνησθέ μοι μὴ θορυβεῖν *pray remember not to make a disturbance* P. A. 27 b, τοιοῦτο ὑμῖν ἐστὶ ἡ τυραννίς *such a thing, you know, is despotism* Hdt. 5. 92 η. ὦ μήτερ, ὡς καλός μοι ὁ πάππος *oh mother, I say, how handsome grandpapa is!* X. C. 1. 3. 2.

938. Dative of the Agent.— With verbal adjectives in *-τός* and *-τέος* (1315), and with the passive perfect and pluperfect when the subject is not personal, the person in whose interest an action is done is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

τοὺς οἴκοι ζηλωτός *envied by those at home* X. A. 1.7.4, *ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον* *we at least must struggle to defend our freedom* D. 9.70, *ἔμοι καὶ τοῦτοις πέπρακται* *has been done by (for) me and these men* D. 19.205, *ἐπειδὴ αὐτοῖς παρεσκεύαστο* *when they had got their preparations ready* T. 1.46.

a. The dative of the agent is rare with other passive tenses than perfect and pluperfect: *λέγεται ἡμῖν* *is said by us* P. L. 715 b, *τοῖς Κερκυραίοις οὐχ ἑωρώντο* *the ships were not seen by (were invisible to) the Corcyraeans* T. 1.51.

939. The person *by whom* (not *for whom*) an action is explicitly said to be done stands in the genitive with *ὑπό* (1036. 1 b).

940. SPECIAL CASES OF THE DATIVE OF INTEREST WITH THE PARTICIPLE.

a. A participle, generally of a verb denoting *inclination* or *aversion*, may be added to the dative of the person interested, which depends on a form of *εἶμι*, *γίγνομαι*, or a like verb. Thus *τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένην τῶν Ἀθηναίων ἀφίστασθαι* *the Plataean commons did not wish to revolt from the Athenians* (= *τὸ πλήθος οὐκ ἐβούλετο*) T. 2.3, *ἐπανάλωμεν, εἰ σοι ἡδομένη ἐστίν* *let us go back if it is agreeable to you* P. Ph. 78 b, *εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι* *if I have come against your will* T. 4.85.

b. With the dative of the person interested a participle is often used to express time, especially the time that has passed *since* an action has occurred. Thus *Ξενοφῶντι πορευομένῳ οἱ ἱππεῖς ἐντυγχάνουσι πρεσβύταις* *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6.3.10. Transferred from persons to things: *ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ ἑαλωκνία ἑπτὰ, ὅτ' ἐς τὸ Ἐμβατον κατέπλευσαν* *about seven days had passed since the capture of Mytilene, when they sailed into Embatium* T. 3.29.

DATIVE OF RELATION

941. The dative of relation is used especially to denote the person judging or with reference to whom a statement is made.

πάσι νικᾶν τοῖς κριταῖς *to be victorious in the opinion of all the judges* Ar. Av. 445, *ἡ Θράκη ἐστὶν ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι* *Thrace is on the right as you sail* (lit. *to one sailing*) into the Pontus X. A. 6.4.1, (ὡς) *συνελόντι εἰπεῖν* *to speak briefly* (lit. *for one having brought the matter into small compass, to speak*) 3.1.38, *φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν* *it is safer for them to flee than for us* 3.2.19, *μακρὰ ὡς γέροντι ὁδός* *a long road at least for an old man* S. O. C. 20.

TRUE DATIVE WITH ADJECTIVES, ADVERBS, SUBSTANTIVES

942. Adjectives (usually predicate), adverbs, and substantives, of kindred derivation or meaning with verbs followed by the dative, take the true dative to define their meaning. It is often difficult to distinguish the true dative from the instrumental dative with adjectives, etc. (958).

τοῖς νόμοις ἐνοχος *subject to the laws* D. 21. 35, ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἐναντίος *hostile to liberty and opposed to law* 6. 25, ξυμμαχίᾳ πίσυνοι *relying on the alliance* T. 8. 2, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ *an army equal or nearly so to the former* 7. 42, ἀδελφὰ τὰ βουλευματα τοῖς ἔργοις *plans akin to the deeds* L. 2. 64, ταῦτ' ἀφρονῶν ἐμοὶ *agreeing with me* D. 18. 304, ἀλλήλοις ἀνομοίως *in a way unlike to each other* P. Tim. 36 d. Cp. 944.

943. With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα *she had a dress on like (that of) her servants (the possessor for the thing possessed, = τῇ ἐσθῆτι τῶν δουλῶν)* X. C. 5. 1. 4, Ὀρφεὶ γλώσσα ἡ ἐναντία *a tongue the opposite to (that of) Orpheus* A. Ag. 1629. Cp. 742.

944. The dative with substantives is used chiefly when the substantive expresses the act denoted by the kindred verb: ἐπιβουλὴ ἐμοὶ *a plot against me* X. A. 5. 6. 29, ἡ ἐμὴ τῷ θεῷ ὑπηρεσία *my service to the god* P. A. 30 a. But also in other cases: φιλιᾶ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a. A genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

INSTRUMENTAL DATIVE

945. The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

INSTRUMENTAL DATIVE PROPER

946. The dative denotes instrument or means, manner, and cause.

947. Instrument or Means. — The dative denotes the instrument or means.

ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, ἔρριπεν τῇ ἀξίνῃ *he hurls his ax (hurls with his ax)* X. A. 1. 5. 12, ἐζημίωσαν χρήμασιν *they punished him by a fine* T. 2. 65. Persons may be regarded as instruments (often in poetry): φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27.

948. Under **Means** fall: (a) The dative of *price*: *μέρει τῶν ἀδικημάτων τὸν κίνδυνον ἐξεπρίαντο* they freed themselves from the danger at the price of a part of their unjust gains L. 27. 6. (b) The dative of *material and constituent parts*: *κατεσκευάσατο ἄρματα τροχοῖς ἰσχυροῖς* he had chariots made (furnished) with strong wheels X. C. 6. 1. 29.

949. *χρῶμαι* use takes the dative: *τούτους χρῶνται δορυφόροις* they employ them as a body-guard X. Hi. 5. 3 (cp. 932). The use to which an object is put may be expressed by a neuter pronoun in the accusative (977); *τί χρῆσόμεθα τούτῳ*; what use shall we make of it? D. 3. 6.

950. That by which anything is measured, or judged, is put in the dative: *ξυμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλίνθων* they measured the ladders by the layers of bricks T. 3. 20, *τῷδε δῆλον ἦν* it was plain from what followed X. A. 2. 3. 1.

951. Manner (see also 957). — The dative of manner is used with expressions of comparison to mark the degree of difference (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων a head shorter (lit. by the head) P. Ph. 101 a, *οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν* he arrived not many days later X. H. 1. 1. 1, *πολλῶ μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγοντο* the shouting kept growing much louder as they kept increasing in number X. A. 4. 7. 23, *τῷ παντί* in every respect (by all odds) X. H. 7. 5. 12, *μακρῶ ἀριστα* by far the best P. L. 858 e.

a. With comparatives the neuter pronouns *τί, τὶ, οὐδέν, μηδέν* used substantively stand in the accusative and not the dative: *οὐδέν ἦττον* not less, *nililo minus*. In Attic prose (except in Thuc.) *πολύ* and *ὀλίγον* are more common than *πολλῶ* and *ὀλίγῳ* with comparatives.

952. The dative of manner may denote the particular point of view from which a statement is made (**Dative of Respect**).

ἄνῆρ ἡλικία ἔτι νέος a man still young in years T. 5. 43, *ἀσθενὴς τῷ σώματι* weak in body D. 21. 165, *φρονήσει διαφέρων* distinguished in understanding X. C. 2. 3. 5, *ὀνόματι σπονδαί* a truce so far as the name goes T. 6. 10. Cp. 988.

953. Cause. — The dative of cause, especially with verbs of emotion, expresses the occasion or the motive.

τῇ τύχῃ ἐλπιάσ confident by reason of his good fortune T. 3. 97, *τούτους ἦσθη* he was pleased with these X. A. 1. 9. 26, *χαλεπῶς φέρω τοῖς παρούσι πράγμασιν* I am troubled at the present occurrences 1. 3. 3, *εἰνοῖα ἐπόμενοι* following out of good will X. A. 2. 6. 13, *ὑβρεὶ καὶ οὐκ οἶνω τούτου ποῶν* doing this out of insolence and not because he was drunk D. 21. 74.

a. The dative of cause sometimes approximates a dative of purpose (cp. 932): *Ἀθηναῖοι ἐφ' ἡμᾶς ὄρμηγται* Λεοντίνων κατοικίσει the Athenians have set out against us to restore the Leontines T. 6. 33.

COMITATIVE DATIVE

954. The instrumental dative denotes the persons or things which accompany or take part in an action.

955. Dative of Association. — The dative is used with words denoting friendly or hostile association or intercourse.

ἀλλήλοις διελέγεσθαι *we have conversed with each other* P. A. 37 a, τῷ πλήθει τὰ βήθεντα κοινώσαντες *having communicated to the people what had been said* T. 2. 72, εἰς λόγους σοι ἐλθεῖν *to have a conference with you* X. A. 2. 5. 4, ἀλλήλοις σπονδᾶς ἐποιήσαντο *they made a truce with one another* X. H. 3. 2. 20; πολλοῖς ὀλίγοι μαχόμενοι *few fighting with many* T. 4. 36, ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις *friends dispute with friends good-naturedly, but adversaries wrangle with one another* P. Pr. 337 b, διαφέρεσθαι τούτοις *to be at variance with these men* D. 18. 31 (and so many compounds of διά), οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν *he said their words did not agree with their deeds* T. 5. 55.

956. Dative of Accompaniment. — The dative of accompaniment is used with verbs signifying *to accompany, follow*, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ *to follow the leader* P. R. 474 c, ἔπεσθαι ὑμῖν *to follow you* X. A. 3. 1. 25.

a. The dative is used in the description of military movements to denote the forces (troops, ships, etc.) that accompany a leader: ἐξελαύνει τῷ στρατεύματι παντὶ *he marches out with all his army* X. A. 1. 7. 14, καὶ ἵπποις καὶ ἀνδράσι πορευόμεθα *let us proceed with both horses and men* X. C. 5. 3. 35, κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν *he had put in at Paros with twenty ships* X. H. 1. 4. 11.

b. A dative of accompaniment is often emphasized by αὐτὸς agreeing with the dative: τῶν νεῶν μία αὐτοῖς ἀνδράσιν *one of the ships with its crew also* T. 4. 14. Cp. 820 c.

c. The dative of accompaniment is often akin to the instrumental dative: ἀλώμενος νηὶ τε καὶ ἐτάροις *wandering with his ship and companions* λ 161.

957. Dative of Accompanying Circumstance. — The dative, usually of an abstract substantive, may denote accompanying circumstance and manner (cp. 951).

πολλῇ βοῇ προσέκειντο *they attacked with loud shouts* T. 4. 127, παντὶ σθένει *with all one's might* 5. 23, δρόμῳ *at full speed*, βίᾳ *by force*, δίκῃ *justly*, δόλῳ *by craft*, (τῷ) ἔργῳ *in fact*, (τῷ) λόγῳ *in word*, ἡσυχῇ *quietly*, σιγῇ, σιωπῇ *in silence*, σπουδῇ *hastily, with difficulty*, τῇ ἀληθείᾳ *in truth*. Here belong also ταύτῃ *in this way, here*, and ἄλλῃ *in another way, elsewhere* (with ὁδῶ *way* omitted, 715). With δημοσίᾳ *at public expense*, ἰδίᾳ *privately*, κοινῇ *in common*, πεζῇ *on foot* no definite substantive is to be supplied (716).

INSTRUMENTAL DATIVE WITH ADJECTIVES, ETC.

958. Many adjectives and adverbs, and some substantives, take the instrumental dative, like the corresponding verbs. (For the true dative with adjectives, etc., see 942.)

σύμμαχος αὐτοῖς their ally D. 9. 58, χώρα ὁμορος τῇ Λακεδαιμονίων a country bordering on that of the Lacedaemonians 15. 22, ἀκόλουθα τοῦτοις conformable to this 18. 257.

LOCATIVE DATIVE

959. The dative as the representative of the locative is used to express place and time.

a. Many forms expressing place are true locatives (305); others are datives in form, as *κύκλω, in a circle, Πλαταιαῖς at Plataea.*

960. Dative of Place. — In poetry the dative without a preposition is used to denote place.

a. *Place where*: γῆ ἔκειτο she lay on the ground S. O. T. 1266, ἀριπρεπῆς Τρώεσσιν conspicuous among the Trojans Z 477. So *θῦμῳ, καρδίῃ in his heart.*

b. *Place whither* (limit of motion): *πεδίῳ πέσε it fell on the ground E 82.*

961. In prose the dative of place (chiefly *place where*) is used only of proper names: Πυθόι, Σαλαμῖνι; especially with deme names, as *Θορικοῖ, Μαραθῶνι* (but *ἐν Μαραθῶνι* occurs). *Place where* is generally expressed in prose by the dative with *ἐν*; *place whither*, by the accusative with a preposition (e. g. *εἰς, πρὸς*). Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition.

962. The dative with verbs of *ruling* may often, especially in Homer, be the dative of place: *Μυρμιδόνεσσιν ἄνασσε rule among the Myrmidons A 180, ἦρχε δ' ἄρα σφιν E 134 took the lead among them. Cp. 894.*

963. Dative of Time. — The dative without a preposition is commonly used to denote the definite point of time *at which* an action takes place (*day, night, month, year, and festivals*). The dative contrasts one point of time with another, and is usually (in prose) accompanied by an attributive.

ταύτην μὲν τὴν ἡμέραν αὐτοῦ ἔμειναν, τῇ δὲ ὑστεραία κτλ. throughout that day they waited there, but on the day following, etc. X. H. 1. 1. 14, τρίτῳ μηνί in the third month L. 21. 1, Παναθηναίους at the Panathenaea D. 21. 156.

964. *ἐν* is added (a) when there is no attributive: *ἐν τῷ χειμῶνι in winter X. O. 17. 3.* (b) Sometimes when the attributive is a pronoun: (*ἐν*) *ἐκείνῳ*

τῇ ἡμέρᾳ. (c) When the meaning is *during a time of* (ἐν εἰρήνῃ *in peace*) or *time within which* (ἐν μιᾷ ἡμέρᾳ *in a single day*); cp. 919; when ὀλίγος or πολὺς is added: ἐν ὀλίγοις (πολλαῖς) ἡμέραις. (d) Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. (e) To words denoting the date of an event, not merely a point of time: ἐν τῇ προτέρᾳ πρεσβείᾳ *in the first embassy* Aes. 2. 123.

965. In some expressions of space and time the dative may be regarded as instrumental.

επορεύετο τῇ ὁδῷ ἣν πρότερον ἐποιήσατο *he marched by the road (or on the road) which he had made before* T. 2. 98, κατηγορεῖ ὡς ἐκείνη τῷ χρόνῳ πεσθειῇ *she charged that she had been persuaded in (by) the course of time* L. 1. 20.

DATIVE WITH COMPOUND VERBS

966. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχω *hold out against*, ἀμφισβητῶ *dispute with* (955).

967. The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρός, and ὑπό, because the preposition keeps a sense that requires the dative.

συνεπολέμει Κῦρῳ *he joined with Cyrus in making war* X. A. 1. 4. 2 (πολέμειν τινι *to fight against some one*), ἐμβλέψας αὐτῷ *looking at him* P. Charm. 162 d, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν *the Greek force fell upon them* X. A. 4. 1. 10, οὗτοι οὐ παρεγένοντο βασιλεῖ *these did not join the king* 5. 6. 8, περιπίπτουσιν ἀλλήλοις *they fall foul of one another* 7. 3. 38, Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ *two youths ran up to Xenophon* 4. 3. 10 (cp. 936 c), ὑποκείσθαι τῷ ἀρχοντι *to be subject to the ruler* P. G. 510 c.

a. When the idea of place is emphatic, the preposition may be repeated: ἐμμέναντες ἐν τῇ Ἀττικῇ *remaining in Attica* T. 2. 23; but the preposition is generally not repeated when the idea is figurative: τοῖς ὄρκοις ἐμμένων *abiding by one's oath* I. 1. 13. Prepositions are more frequently repeated in prose than in poetry.

ACCUSATIVE

968. The accusative may be used with all transitive verbs (1041) and with some which are usually intransitive (1042); also with some verbal nouns and adjectives.

969. The accusative is the case of the direct object (657) of transitive verbs. The direct object is of two kinds: the inter-

nal object (object effected): *ὁ ἀνὴρ τύπτει πολλὰς πληγὰς* *the man strikes many blows*; the external object (object affected): *ὁ ἀνὴρ τύπτει τὸν παῖδα* *the man strikes the boy*.

970. The direct object of an active transitive verb becomes the subject of the passive: *ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται* *the boy is struck by the man*.

INTERNAL OBJECT (OBJECT EFFECTED)

971. **Cognate Accusative.** — The accusative defining a verb is called *cognate* when it is of kindred derivation or kindred meaning with that verb.

a. *τὴν ἐν Σαλαμῖνι ναυμαχίαν ναυμαχῆσαντες* *having won the sea-fight at Salamis* D. 59. 97, *τὰς ὑποσχέσεις ἃς οὗτος ὑπίσχευετο* *the promises which he made* 19. 47, *ἡ αἰτία ἣν αἰτιῶνται* *the charge which they bring* Ant. 6. 27. Passive: *πόλεμος ἐπολεμείτο* *war was waged* X. H. 4. 8. 1.

b. *ἐξῆλθον ἄλλᾶς ὁδοῦς* *they went forth on other expeditions* X. H. 1. 2. 17, *τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν* *they waged what is called the Sacred War* T. 1. 112, *ἡσθένησε ταύτην τὴν νόσον* *he fell ill of this disease* I. 19. 24. Passive: *πόλεμος ἐταράχθη* *war was stirred up* D. 18. 151.

972. The cognate accusative occurs even with adjectives of an intransitive character: *σοφὸς ὢν τὴν ἐκείνων σοφίαν* *being wise after the fashion of their wisdom* P. A. 22 e.

973. A cognate accusative appears in poetry even with *ἴστημι, καθίζω, κείμει*, etc.: *τί ἔστηκε πέτρᾶν*; *why stands she on the rock?* E. Supp. 987, *τρίποδα καθίζων* *sitting on the tripod* E. Or. 956.

974. The cognate accusative generally has an attributive word (but not in Hom.). The attribute is omitted: (a) When the idea set forth by the acc. is more definite than that of the verb: *φυλακὰς φυλάττω* *stand sentry* X. A. 2. 6. 10. (b) When the substantive is restricted by the article: *τὸν πόλεμον πολεμῶ* *to wage the (present) war* T. 8. 58. (c) When a plural substantive denotes repeated occurrences: *ἐτριηράρχησε τριηραρχίας* *he performed (on several occasions) the duty of trierarch* D. 45. 85. (d) For emphasis: *λήρον ληρεῖν* *to talk sheer nonsense* Ar. Plut. 517. (e) In various expressions: *Ὀλύμπια νικᾶν* *to win an Olympian victory* T. 1. 126, *θεῖν τὰ εὐαγγέλια* *to offer a sacrifice in honor of good news* X. H. 1. 6. 37.

975. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: **Ἄρη πνέω* *breathe war* A. Ag. 375, *πῦρ δεδορκῶς* *looking (a look of) fire* τ 446.

f.
Emz:
It is possible
nothing
what have
of hands
there?
(Sons)
20.9)

976. The substantive may be omitted, leaving only the adjectival attribute: παῖσον διπλῆν (*scil. πληγῆν*) *strike twice (a double blow)* S. El. 1415. Cp. 715 a.

977. A neuter adjective or pronoun may represent a cognate accusative implied in the verb: οὐδὲν (= οὐδὲν ψεύδος) ψεύδεται *he's telling no lie* Ar. Ach. 561, τί βούλεται ἡμῖν χρῆσθαι; *what use does he wish to make of us?* (= τίνα βούλεται χρεῖαν χρῆσθαι) X. A. 1. 3. 18, μέγα φρονήσας ἐπὶ τούτῳ *highly elated at this* 3. 1. 27, δεινὰ ὑβρίζειν *to maltreat terribly* 6. 4. 2, τὰ τῶν Ἑλλήνων φρονεῖν *to be on the side of the Greeks* D. 14. 34. Passive: τοῦτο οὐκ ἐπείσθησαν *they were not deceived in this* X. A. 2. 2. 13, ταῦτα οὐδεὶς ἂν πεισθεῖη *no one would be persuaded of this* P. L. 836 d.

978. Note the expressions δικάζω δίκην *decide a case*, δικάζομαι δίκην *τινὶ go to law with somebody*, διώκω γραφὴν *τινα indict somebody*, φεύγω δίκην *τινός be put on one's trial for something*; γράφομαι *τινα γραφὴν indict one for a public offence*, φεύγω *γραφὴν be put on one's trial for a public offence*. Also ἀγωνίζομαι *στάδιον (= ἀγῶνα σταδίου) be a contestant in the race-course*, νικῶ *στάδιον be victorious in the race-course*, νικῶ *δίκην win a case*, νικῶ *γνώμην carry a resolution (pass. γνώμην ἡττῶμαι fail to carry)*, ὄφλον *δίκην lose a case*.

979. The cognate accusative may show the effect enduring after the action of the governing verb has ceased (**Accusative of Result**).

ἔλκος οὐτάσαι *to smite (and thus make) a wound* E 361, *προσβεῖν τὴν εἰρήνην to negotiate the peace (go as ambassadors (πρέσβεις) to make the peace)* D. 19. 134, νόμισμα κόπτειν *to coin money* Hdt. 3. 56, σπονδᾶς, ἢ ὄρκια, τέμνειν *to make a treaty*.

980. **Accusative of Extent.** — The accusative denotes extent in space or time. Cp. 992.

ἀγειν (στρατιᾶν) στενὰς ὁδοὺς *to lead an army over narrow roads* X. C. 1. 6. 43, ἐξελαίνει σταθμοὺς τρεῖς (971), παρασάγγας εἴκοσι καὶ δύο *he advances three stages, twenty-two parasangs* X. A. 1. 2. 5, ἔμεινεν ἡμέρας ἑπτὰ *he remained seven days* 1. 2. 6, *ζυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη they made an alliance for a hundred years* T. 3. 114.

981. To mark *how long* a situation has lasted or *how much time* has elapsed since something happened, an ordinal agreeing with the accusative is used without the article, but often with the addition of οὐτοῦτ'. (The current day or year is included.) Thus τὴν μητέρα *τελευτήσασίαν τρίτον ἔτος τουτὶ my mother who died two years ago* L. 24. 6, ἐπιδημήμηκε *τρίτην ἤδη ἡμέραν he has been in the city since day before yesterday* P. Pr. 309 d, ἀπγγέλλθη *Φίλιππος τρίτον ἢ τέταρτον ἔτος τουτὶ Ἡραίων τείχος πολιορκῶν this is the third or fourth year since it was announced that Philip was besieging fort Heracleum* D. 3. 4.

982. Accusative of Limit of Motion. — In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμείων μολῶν *having come to the city of Cadmus* S. O. T. 85, πέμφο-
 μέν νιν Ἑλλάδα *we will convey her to Greece* E. Tro. 883, μνηστῆρας ἀφέκετο
she came unto the suitors a 332.

983. The limit of motion is regularly expressed in prose by *εἰς, ἐπί, παρά, πρὸς, ὡς* (with a person) with the accusative. Note also *οἴκαδε* *homewards* (153 a), Ἀθηναῖζε *to Athens*.

EXTERNAL OBJECT (OBJECT AFFECTED)

984. The external object of a transitive verb stands in the accusative: *διώκει τοὺς πολεμίους* *he pursues the enemy*.

985. Here belongs the accusative of the person after verbs meaning *to do anything to* or *say anything of* a person (999); the accusative after verbs expressing *emotion* and its manifestations; and after many others generally intransitive in English. Thus *εὖ ποιεῖ αὐτόν* *he treats him well*, *ἀδικεῖ αὐτόν* *he injures him*, *καλῶς λέγει αὐτόν* *he speaks well of him*, *εὐλαβοῦμαι αὐτούς* *I beware of them*, *κλάουσι αὐτήν* *they weep for her*, *ἔλαθεν τοὺς πολεμίους* *he escaped the notice of the enemy*, *ἔμνυμι τοὺς θεοὺς (τὸν ὄρκον)* *I swear by the gods (to the oath)*.

a. Some such verbs take the dative (927); as *συμφέρω* *profit*, *βοηθῶ* *help*, *λοιδοροῦμαι* *rail at* (*λοιδορῶ* takes the acc.); or either acc. or dat. (927 a), as *ὠφελῶ* *benefit* in poetry, *λύμαινομαι*, *λωβῶμαι* *maltreat, inflict indignities upon*.

986. The accusative is sometimes used with verbal substantives and adjectives, and with periphrastic expressions equivalent to a transitive verb.

ἐπιστήμονες τὰ προσήκοντα *acquainted with their duties* X. C. 3. 8. 9, *πόλεμος ἄπορα πόρμος* *war providing difficulties* A. Pr. 904, *σὲ φύξιμος* *able to escape thee* S. Ant. 787, *τεθνῶσι τῷ δέει τοὺς ἀποστόλους* *they are in mortal fear of the envoys* D. 4. 45. Cp. 995.

987. Elliptical Accusative. — The accusative is sometimes used elliptically.

οὗτος, ὃ σέ τοι (*scil. καλῶ*) *ho! you there, (I am calling) you!* Ar. Av. 274.

FREE USES OF THE ACCUSATIVE

988. Accusative of Respect. — To some verbs, chiefly those denoting a state, and to adjectives, an accusative may be added

to denote something *in respect to which* the verb or adjective is limited.

τὸν δάκτυλον ἀλαΐ *he has a pain in his finger* P. R. 462 d, πόδας ὠκίς *swift of foot* A 58, διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b, ποταμός, Κύδνιος ὄνομα, εὐρος δύο πλέθρων *a river, Cydnus by name, two plethra in width* X. A. 1. 2. 23, πλῆθος ὡς δισχίλιοι *about two thousand in number* 4. 2. 2, λέξον ὅστις εἰ γένος *say of what race thou art* E. Bacch. 460, δεινοὶ μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, πάντα κακός *base in all things* S. O. T. 1421.

989. Construction of the Whole and Part in Poetry. — In poetry a verb may take a direct object denoting a person, and also another object denoting the part especially affected by the action: τὸν δ' ἄορι πλῆξ' αὐχένα *him he smote in the neck with his sword* A 240, ἦ σε πόδας νίψει *she will wash thy feet* τ 356. With passives and intransitives the acc. of the part remains acc., while the word denoting the person becomes nom. (cp. 1072): οἱ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσηπότες *and those who had their toes frozen off by the cold* X. A. 4. 5. 12.

990. Adverbial Accusative. — Many accusatives marking limitations of the verbal action fulfil the same function as adverbs.

a. Most of these are free cognate accusatives: thus, in τέλος δὲ εἶπε *but at last he said*, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end*.

991. Manner. — τρόπον τινά *in some way*, τὴν ταχίστην (ὁδόν) *in the quickest way*, τὴν εὐθείαν (ὁδόν) *the straight way*, δωρεάν *gratis*, δίκην *after the fashion* (δίκην τοξότου *like an archer* P. L. 705 e), πρόφασιν *professedly*, χάριν *for the sake* (lit. *a favor*). Cp. 693 a.

992. Measure and Degree. — μέγα, μεγάλα *greatly*, πολύ, πολλά *much*, τὸ πολύ, τὰ πολλά, *for the most part*, ὅσον *as much as*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, τι *somewhat*, ἀρχήν or τὴν ἀρχήν *at all* with οὐ or μή (lit. *not to make a beginning*).

993. Motive. — τί *why?* τοῦτο, ταῦτα *for this reason*; as τοῦτο χαίρω (= ταῦτην τὴν χαρᾶν χαίρω) *therefore I rejoice*, αὐτὰ ταῦτα ἦκω *for this very reason have I come* P. Fr. 310 e.

994. Time and Succession (cp. 980). — τὸ νῦν *now*, τὸ πάλαι *of old*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *first*, τὸ πρῶτον *in the first place*, τὸ τελευταῖον *in the last place*, τὸ λοιπὸν *for the future*.

TWO ACCUSATIVES WITH ONE VERB

995. A compound expression, consisting of the accusative of a substantive and ποιῶμαι, τίθεμαι, ἔχω, etc., is often treated as a simple verb, and,

when transitive, takes an accusative: τὴν χώραν λείαν ἐποιεῖτο (= ἐλῆξετο) *he ravaged the country* T. 8. 41.

996. Internal Object and Predicate Accusative.—The direct object of verbs that signify action producing a change of condition may take a predicate showing the result of the action (cp. 979).

τοῦτον τρέφειν τε καὶ αὔξειν μέγαν (cp. 721) *to nurse and exalt him into greatness* P. R. 565 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον *building it higher* T. 7. 4. So with αἴρω *raise*, διδάσκω *teach*, παιδεύω *train*, etc. Passive: μέγας ἐκ μικροῦ Φίλιππος ἠξίηται *Philip has grown from a mean to be a mighty person* D. 9. 21.

997. External Object and Predicate Accusative.—Verbs meaning to *appoint, call, choose, consider, make, name, show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλείτε *you were wont to call me father* 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖα δικαστὴν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider at random bad men good, or good men bad* S. O. T. 609, ἐαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, εἰς τοὺς Ἕλληνας σαυτὸν σοφιστὴν παρέχων *showing yourself a sophist before the Greeks* P. Pr. 312 a. Passive: both the object and the predicate accusative of the active construction become nominative (1070) in the passive: αὐτὸς στρατηγὸς ἠρέθη *he himself was chosen general* L. 12. 65.

a. Absence of the article generally distinguishes a predicate substantive or adjective from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσειν *he promised that he would make his flatterers the richest of the citizens* L. 28. 4.

b. After verbs signifying to *name, to call*, a predicate substantive or adjective may be connected with the external object by a redundant εἶναι: σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 311 e.

998. Internal and External Object with One Verb.—When a verb takes both an internal and an external object, generally the external object denotes a person, the internal object (cognate accusative, 971 ff.) denotes a thing.

τοσοῦτον ἔχθος ἐχθαίρω σε *I hate thee with such an hate* S. El. 1034, Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this accusation against me* P. A. 19 b, Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νικήσας *Miltiades who won the battle at Marathon over the barbarians* Aes. 3. 181, καλοῦσί με τοῦτο τὸ ὄνομα *they give me this appellation* X. O. 7. 3. Passive (1072): ἡ κρί-

σις, ἣν ἐκρίθη the verdict that was pronounced upon him L. 13. 50, τὰς μάχας, ὅσας Πέρσαι ἠττήθησαν ἐῷ I omit the battles in which the Persians were defeated I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται called by the one name, Sicilians T. 4. 64.

999. So with verbs signifying to do anything to or say anything of a person (985): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν he did you much good L. 5. 3, τοὺς Κορινθίους πολλὰ τε καὶ κακὰ ἔλεγε he said many bad things about the Corinthians Hdt. 8. 61. Passive: ὅσα ἄλλα ἢ πόλις ἠδικεῖτο all the other wrongs that the State has suffered D. 18. 70.

1000. Verbs of dividing (νέμω, κατανέμω, διαιρῶ, τέμνω) may take two accusatives: Κῦρος τὸ στράτευμα κατένευε δώδεκα μέρη Cyrus divided the army into twelve divisions X. C. 7. 5. 13. Passive: διήρηται ἡ ἀγορὰ τέτταρα μέρη the Agora is divided into four parts X. C. 1. 2. 4.

1001. Double Object with Verbs signifying to ask, demand, etc. — Verbs signifying to ask, demand, clothe or unclothe, conceal, deprive, persuade, remind, teach, take two objects in the accusative, generally one of a person, the other of a thing.

Κῦρον αἰτεῖν πλοῖα to ask Cyrus for boats X. A. 1. 3. 14, χιτῶνα τὸν ἑαυτοῦ ἐκείνον ἠμφίεσε he put his own tunic on him X. C. 1. 3. 17, τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός he concealed from his daughter her husband's death L. 32. 7, ὡς ἐγὼ ποτέ τινα ἢ ἐπράξάμην μισθὸν ἢ ἤτησα that I ever demanded or asked pay of any one P. A. 31 c, τούτων τὴν τιμὴν ἀποστερέει με he deprives me of the value of these things D. 28. 13 (cp. 901), ὑμᾶς τοῦτο οὐ πείθω I cannot persuade you of this P. A. 37 a, ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους I will remind you of the dangers also X. A. 3. 2. 11, πολλὰ διδάσκει μ' ὁ πολὺς βίος long life teaches me much E. Hipp. 252. Passive (1072): ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους having had the tribute demanded of him by the king T. 8. 5, ὅσοι ἵππους ἀπεστέρηται all who have been deprived of their horses X. C. 6. 1. 12, οὐκ ἐπίθοντο τὰ ἐσαγγελθέντα they would not credit the news Hdt. 8. 81.

1002. Verbs of cleansing imitate verbs of depriving; χροῖα νίζετο ἄλμη he was washing the brine from his skin ζ 224.

TWO VERBS WITH A COMMON OBJECT

1003. The case of an object common to two verbs is generally that demanded by the nearer verb: οὐ δέι τοῖς παιδοτρίβασ ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων we must not accuse trainers or banish them from the cities P. G. 460 d. But the farther verb may contain the main idea: ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί censures some officials and rejects them L. 6. 33.

a. When a finite verb and a participle, taking different constructions, have a common object, the participle generally rules the construction (1) if the object stands nearer the participle, as τούτῳ δούς ἡγεμόνας πορεύεσθαί

ἐκέλευσεν *having given him guides he ordered him to proceed* X. C. 5. 3. 53; (2) if the object stands between verb and participle, as *προσπεσόντες τοῖς πρώτοις τρέπουσι falling on the foremost they put them to flight* T. 7. 53. Otherwise the finite verb rules the construction.

PREPOSITIONS

1004. Prepositions have two uses: to form compound verbs, and to define the relation of a substantive, or substantival expression, to some other part of the sentence, usually the verbal predicate.

1005. Prepositions were originally free adverbs ("preposition-adverbs"). A preposition-adverb limited the meaning of the verb, but was not directly connected with it: *κατ' ἄρ' ἔξετο down then he sate him* A 101. A preposition-adverb was also often used where an oblique case depended *directly* on a verb; as *βλεφάρων* (ablative genitive) *ἀπο δάκρυα πίπτει* lit. *from her eyelids, away, tears fall* ξ 129. Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound, as *ἀποπίπτω*, or (2) with the substantive, serving to define more closely the relation of the substantive to the verb. In this use, the preposition-adverb had freed itself from its purely adverbial relation to the verb, and the substantive was felt to depend on the preposition.

1006. As links connecting sentences, Attic prose has *πρὸς δὲ καὶ* and *καὶ πρὸς* and *besides*; Hdt. *μετὰ δέ* and *next*, *ἐν δέ* and *among the number*.

1007. In prose the preposition prefixed to the verb is generally repeated with the dependent word: *ἐκβῆναι ἐκ τῆς νεώς* to *go out of the ship* T. 1. 137. But *ἐκβῆναι τῆς νεώς* and *βῆναι ἐκ τῆς νεώς* also occur. In poetry *βῆναι τῆς νεώς* has the same meaning, the genitive denoting separation.

1008. Tmesis (*τμησις cutting*) denotes the separation of a preposition from its verb. The term is properly used only of such separation in the post-epic language, in which preposition and verb normally formed an indissoluble compound, but is also employed to denote the free adverbial use of 1005. In Attic poetry tmesis is used for emphasis or ornament, and consists chiefly in separating the preposition from its verb by particles or enclitics.

1009. The meaning of a case with a preposition coincides with one of the meanings of the case without a preposition. Thus with the accusative *motion toward* or *extension over*; with the true dative (rare) *inclination towards*, with the locative dative *place where* or *time when*; with the instrumental dative *means* or *accompaniment*; with the genitive proper a preposition normally implies *connection* of some sort, with the ablative genitive *separation from*.

1010. In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the

place *over which, along which* motion takes place, the dative denotes *rest in or at*, the genitive (ablative) *passing from*. Thus ἦκω παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἐαυτῷ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλείως πολλοὶ πρὸς Κύρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29.

1011. A verb of motion is often used with a preposition with the dative to anticipate the rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell (into and were) in the river* X. Ages. 1. 32. A verb of rest is often used with a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρήσαν εἰς Σάρδεϊς (they came to Sardis and were in the city) *they arrived at Sardis* X. A. 1. 2. 2, ἤρθη πρεσβευτὴς εἰς Λακεδαίμονα *he was chosen (to go as) envoy to Lacedaemon* X. H. 2. 2. 17.

1012. Stress is thus often laid on (a) the starting-point of an action: καταδήσας ἀπὸ δένδρων τοὺς ἵππους *tying his horses to (from) trees* X. H. 4. 4. 10, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ἄνια ἔφυγον *the market-people (οἱ ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18, ὅθεν ἀπελίπομεν, ἐπανέλθωμεν *let us return to the point whence (= where, οὗ) we left off* P. Ph. 78 b; (b) the goal, with verbs of *collecting* and *enrolling*: εἰς πεδίον ἀθροίζονται *they are mustered in(to) the plain* X. A. 1. 1. 2, εἰς ἀνδρας ἐγγράψαι *to enroll in(to) the list of men* D. 19. 230.

1013. Similarly some adverbs and adverbial phrases meaning *from* are used with reference to the point of view of the observer: ἐκατέρωθεν *on either side*, ἐνθεν καὶ ἐνθεν *on this side and that*, ἐκ δεξιᾶς *on the right*, οἱ ἀπὸ τῆς σκηνῆς *the actors*.

1014. Position.—A preposition usually precedes the word it governs. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλᾶς πόλεις *to the other cities I think* 568 c. Note that the regular order, e.g. τὴν μὲν χώραν (789), usually becomes πρὸς μὲν τὴν χώραν or πρὸς τὴν χώραν μὲν. Demonstrative ὁ μὲν and ὁ δέ usually place the particle after the preposition on which they depend: ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ *in some things then we agree, but not in others* P. Phae. 253 b.

b. By attributives: εἰς Καύστρον πεδίον *to the plain of the Cayster* X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with πρὸς): πρὸς σε τῆσδε μητρὸς *by my mother here I implore thee* E. Phoen. 1665.

N. — ὡς (ὄτι) strengthening a superlative dependent on a preposition usually stands before the preposition: ὡς ἐπὶ πλείστον *over the very greatest part* T. 2. 34.

1015. περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾳ περί *about wisdom* P. Phil. 49 a. On the accent, see 148 a.

1016. Use of the Prepositions in Attic Prose. —

With the genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the dative only: ἐν, σύν.

With the accusative only: ἀνά, εἰς.

With the genitive and accusative: ἀμφί, διά, κατά, μετά, ὑπέρ.

With genitive, dative, and accusative: ἐπί, παρά, περί, πρὸς, ὑπό.

With the dative are also used in poetry: ἀμφί (also in Hdt.), ἀνά, μετά.

1017. The *agent* is expressed by different prepositions with the genitive: ὑπό: of persons, and things personified: the normal usage in Attic prose to denote the agent as acting directly.

παρά: here the agent is viewed as the source. The action is regarded as starting *near* a person (*from beside*).

διά *through*: the intermediate agent.

ἀπό: indirect influence of the agent and remote source, to mark the point of departure of the action. Chiefly in Thucydides.

ἐξ: chiefly in poetry and Herodotus. In Attic prose used of emanation from a source.

πρὸς: to mark the action as due to the presence of (*before*) a person; chiefly in poetry and Herodotus.

1018. *Means* is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἐν, ἐξ, σύν. *Motive* is expressed by ὑπό (gen.), διά (acc.), ἕνεκα.

LIST OF PREPOSITIONS, WITH THEIR COMMON USES

1019. ἀμφί (cp. ἄμφω, Lat. *ambi*): originally *on both sides* (hence *about*). In Attic prose chiefly with the accusative.

1. **Genitive.** — Place: οἱ ἀμφὶ ταύτης οἰκίοντες τῆς πόλιος *the dwellers round about this city* Hdt. 8. 104 (only here in prose). Cause: ἀμφὶ ὧν εἶχον διαφερόμενοι *quarreling about what they had* X. A. 4. 5. 17.

2. **Dative.** — Place: ἀμφ' ὤμοισιν ἔχει σάκος *he has a shield about his shoulders* A 527. Cause: φοβηθεὶς ἀμφὶ τῇ γυναικί *afraid about his wife* Hdt. 6. 62. Means: ἀμφὶ σοφία *'with the environment of poetic art'* Pind. P. 1. 12.

3. **Accusative.** — Place: ἀμφὶ Μίλητον *about Miletus* X. A. 1. 2. 3. Time: ἀμφὶ δειλὴν *towards evening* X. A. 2. 2. 14. With Numbers: ἀμφὶ τοὺς δισχιλίους *about two thousand* X. A. 1. 2. 9. Occupation: ἀμφὶ δειπνὸν εἶχεν *he was busy about dinner* X. C. 5. 5. 44. With Persons: οἱ ἀμφὶ Χειρίσοφον *Chirishopus and his men* X. A. 4. 3. 21.

4. **Composition.** — *Around, about, on both sides, in two ways, for the sake of.*

1020. ἀνά (cp. ἄνω): originally *up to, up* (opposed to *κατά*).

1. **Dative.** — Place: ἀνά σκήπτρῳ *upon a staff* A 15.

2. **Accusative.** — *Up along; over, through, among, of horizontal motion. Generally avoided by Attic prose writers except Xenophon.*

a. Place: ἀνὰ τὸν ποταμόν *up stream* Hdt. 1. 194. Extension: ἀνὰ πᾶσαν τὴν γῆν *over the whole earth* X. Ages. 11. 16, βασιλῆας ἀνὰ στόμ' ἔχων *having kings in thy mouth* B 250.

b. Extension in Time: ἀνὰ νύκτα *through the night* Ξ 80.

c. Distributively: ἀνὰ ἑκατὸν ἄνδρας *by hundreds* X. A. 3. 4. 21. Manner: ἀνὰ κράτος *with all their might* (up to their strength) X. A. 1. 10. 15 (cp. κατὰ κράτος).

3. Composition. — *Up* (ἀναβαίνω *go up*), *back* (ἀναχωρῶ *go back*, ἀναμνήσκω *remind*), *again* (ἀναπνέω *breathe again*).

1021. ἀντί *instead of, for*: originally *in the face of, opposite to* (cp. πρό), Lat. *ante*. With the genitive only.

1. Genitive. — ἀντὶ πολέμου εἰρήνη *peace instead of war* T. 4. 20, τὴν τελειτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίας ἠλλάξαντο *they gave their death in exchange for the safety of the living* P. Menex. 237 a, ἀνθ' οὗτου *wherefore* S. El. 585, ἀνθ' ὧν ἑστηκότες *standing opposite to* (from the point of view of the speaker, i.e. behind) *which* X. A. 4. 7. 6.

2. Composition. — *Instead of, in return for, against, in opposition to*.

1022. ἀπό *from, off, away from*: originally of separation and departure (cp. ἐξ). Cp. Lat. *ab*, Eng. *off, of*. With the genitive only.

1. Genitive. — a. Place: καταπηδήσᾶς ἀπὸ τοῦ ἵππου *leaping down from his horse* X. A. 1. 8. 28, ἀπὸ θαλάσσης *at a distance from the sea* T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι *beginning with the gods* X. A. 6. 3. 18.

b. Time: ἀφ' ἑσπέρας *after evening began* (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου *at the same signal* 2. 5. 32, ἀφ' οὗ *since* T. 1. 18.

c. Origin, Source (1017): τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας *some descended (remotely) from gods, others begotten (directly) of the gods themselves* I. 12. 81. Author: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον *nothing was done on their part* T. 1. 17 (and chiefly in Thuc.). Cause (remote): ἀπὸ τοῦτου τοῦ τολμήματος ἐπηνέθη *he was praised in consequence of this bold deed* T. 2. 25. Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9. Manner: ἀπὸ τοῦ προφανοῦς ὀφείλει *openly* T. 1. 86. Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10.

2. Composition. — *From, away, off, in return, back* (ἀποδίδωμι *give back* what is due, ἀπαυῶ *demand* what is one's right). Separation often involves completion (hence ἀπανάλισκω *utterly consume*), or privation and negation (ἀπαγορεύω *forbid*). Often almost equivalent to an intensive (ἀπόφημι *speak out, ἀποδείκνυμι* *point out*).

1023. διὰ *through*: originally *through and out of, and apart*.

1. Genitive. — a. Place: δι' ὤμου ἔγχος ἦλθεν *the spear went clear through his shoulder* Δ 481. *Through, but not out of*: διὰ πολεμίας (γῆς) πορεύεσθαι *to*

march through the enemy's country X. Hi. 2. 8. Figuratively: *διὰ χειρὸς ἔχειν* to control T. 2. 13.

b. Time (uninterrupted): *διὰ νυκτός* through the night X. A. 4. 6. 22.

c. Intervals of Space or Time: *διὰ χρόνον* after an interval L. 1. 12, *διὰ πολλοῦ* at long distance T. 3. 94.

d. Means, Mediation (1018) (of the intermediate agent employed to do something): *διὰ τούτου γράμματα πέμψας* sending a letter by this man Aes. 3. 162. State or feeling: *διὰ φόβον εἰσὶ* they are afraid T. 6. 34, *διὰ φιλίας εἶναι* to enter into friendship X. A. 3. 2. 8. Manner: *διὰ ταχέων* quickly T. 4. 8.

2. Accusative.—a. Place (poetic): *διὰ δώματα* through the halls A 600; *διὰ νύκτα* © 510 is quasi-temporal.

b. Cause: *διὰ ταῦτα* for this reason. Indirect agency (merit, or fault, of a person, thing, or situation beyond one's control): *διὰ τοὺς θεοὺς ἐσφζόμεν* I was saved thanks to the gods D. 18. 249, *τὰ διὰ τοὺτους ἀπολωλῶτα* what had been lost thanks to these men 6. 34, *διὰ τοὺς νόμους βελτίους γιγνόμενοι* becoming better in consequence of the laws X. C. 8. 1. 22.

3. Composition.—Through, across, over, apart, asunder, severally (*διαδί-δωμι* distribute); intensity, continuance, or fulfilment (*διαμένω* remain to the end, *διαφθείρω* destroy completely); reciprocity (*διαλέγομαι* converse); rivalry (*οἱ διαπολιτεύομενοι* rival statesmen).

1024. *εἰς, ἐς* into, to, opposed to *ἐξ*. With the accusative only.

1. a. Place: *Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν* the Sicels crossed over out of Italy into Sicily T. 6. 2, *πόλεμος τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους* war between the Corinthians and the Athenians 1. 55; with verbs of rest (1011), often to emphasize the idea of motion, where English uses *in* or *at*: *τελευτῶ εἷς τι* end in T. 2. 51. Extension: *Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἑλληνας* to raise among the Greeks a prejudice against the Peloponnesians T. 3. 109. In the presence of: *ἐς τὸ κοινὸν λέγειν* to speak before the assembly T. 4. 58.

b. Time, expressing the limit: *ἐς ἐμέ* up to my time Hdt. 1. 52, *ἦκετε εἰς τριᾶκοστήν ἡμέραν* come on the thirtieth day X. C. 5. 3. 6, *εἰς τοιοῦτον καιρὸν ἀφίγμενοι* arriving at such a time L. 16. 5. Extension over future time: *εἰς τὸν λοιπὸν χρόνον* in all future time L. 16. 2.

c. Measure and Limit: *εἰς χιλίους* to the number of (up to) a thousand X. A. 1. 8. 5, *ἐς δραχμὴν* to the amount of a drachma T. 8. 29.

d. Goal, Purpose, Intention: *ἡ σὴ πατρίς εἰς σὲ ἀποβλέπει* your country looks for help to you X. H. 6. 1. 8, *χρησθᾶν εἰς τὰς σφειδνῶνας* to use for the slings X. A. 3. 4. 17, *παιδεύειν εἰς ἀρετὴν* to train with a view to virtue P. G. 519 e. Relation to: *καλὸν εἰς στρατιάν* excellent for the army X. C. 3. 3. 6. Manner: *εἰς καιρὸν* in season X. C. 3. 1. 8.

2. Composition.—Into, in, to.

1025. *ἐν* in (poetic *ἐνί, εἰν, εἰνί*) contrasted with *εἰς* into, and opposed to *ἐξ* out of. With the dative only.

1. a. Place: ἐν Σπάρτῃ in Sparta T. 1. 128, ἡ ἐν Κορίνθῳ μάχη the battle at Corinth X. Ages. 7. 5, πόλις οἰκουμένη ἐν τῷ Εὐξείνῳ πόντῳ a city built on the Euzine X. A. 4. 8. 22, ἐν πᾶσι τοῖς Ἑλλησιν among all the Greeks P. L. 631 b. Circumstance, Occupation, etc.: οἱ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56, ἐν αἰτίᾳ ἔχω blame; in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν the issue rested with God D. 18. 193, ἐν ἑαυτῷ ἐγένετο he came to himself X. A. 1. 5. 17.

b. Time: ἐν πέντε ἔτεσιν in five years, ἐν σπονδαῖς during a truce. See 964.

c. Cause: ἐν τούτοις λυπούμενοι grieving at this P. R. 603 c. Instrument, Means (948), Manner: ἐν πυρὶ καίειν burn with fire Ω 38, ἐν τῇ προφάσει ταύτῃ on this pretext L. 13. 12, ἐν τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις according to equal laws T. 1. 77.

2. Composition. — In, at, on, among.

1026. ἐξ, ἐκ out, out of, from, from within, opposed to ἐν, εἰς; cp. Lat. *ex, e*. As contrasted with ἀπό away from, ἐξ denotes from within. With the (ablatival) genitive only.

1. a. Place: ἐκ Φοινίκης ἐλαύνων marching out of Phoenicia X. A. 1. 7. 12.

b. Time: ἐκ τοῦ ἀρίστου after breakfast X. A. 4. 6. 21.

c. Immediate Succession or Transition: ἐκ πολέμου εἰρήνη peace after war D. 19. 133. Origin (cp. 1022 c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source (1017) (chiefly poetic and in Hdt.): τὰ λεχθέντα ἐξ Ἀλεξάνδρου what had been said by Alexander Hdt. 7. 175. Consequence: ἐξ αὐτοῦ τοῦ ἔργου in consequence of the fact itself T. 1. 75. Cause or ground of judgment (the dat. of inanimate objects is more common): ἐξ οὗ διεβάλθεν αὐτόν for which reason he accused him X. A. 6. 6. 11. Material: τὸ ἀγκιστρον ἐξ ἀδάμαντος the hook of adamant P. R. 616 c. Instrument and Means: ἐκ τῶν πόνων κτᾶσθαι to acquire by labor T. 1. 123. Conformity: ἐκ τῶν νόμων in accordance with the laws D. 24. 28. Partitive (cp. 872): ἐκ τῶν δυναμένων εἰσὶ they belong to the class that has power P. G. 525 e.

2. Composition. — Out, from, off, away; often with an implication of fulfilment, completion, thoroughness (ἐκδιδάσκω teach thoroughly), resolution.

1027. ἐπὶ upon, on, on the surface of; contrasted with ὑπὸ under, and with ὑπέρ when ὑπέρ means above the surface of.

1. Genitive. — a. Place: οὐτ' ἐπὶ γῆς οὐθ' ὑπὸ γῆς neither upon the earth nor under the earth P. Menex. 246 d, ἐπὶ τῶν ἵππων ὀχεῖσθαι to ride on horseback X. C. 4. 5. 58, ἐπὶ Σάρδεων ἐφευγε he fled toward Sardis 7. 2. 1, ἐπὶ μαρτύρων before witnesses Ant. 2. γ. 8.

b. Time: ἐπὶ τῶν προγόνων in the time of our ancestors Aes. 3. 178.

c. Other relations: μενεῖν ἐπὶ τῆς ἀνοίας τῆς αὐτῆς to persist in the same folly D. 8. 14, ἃ ἐπὶ τῶν ἄλλων ὁρᾶτε what you see in the case of others I. 8. 114,

ἐφ' ἑαυτῶν ἐχώρουν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πρᾶγματων *men in power* D. 18. 247.

2. **Dative.** — a. Place: οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσῃ τείχος *the wall by the sea* 7. 4.

b. Time (rare in prose): ἦν ἥλιος ἐπὶ δυσμαῖς *the sun was near setting* X. A. 7. 3. 34.

c. Succession, Addition: ἀνέστη ἐπ' αὐτῷ *he rose up after him* X. C. 2. 3. 7, ἐπὶ τῷ σίτῳ ὄψον *relish with bread* X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τούτοις *a commander over them* X. C. 5. 3. 56. Dependence: καθ' ὅσον ἐστὶν ἐπ' ἐμοί *as far as is in my power* I. 6. 8. Condition: ἐφ' οἷς τὴν εἰρήνην ἐποιήσαμεθα *on what terms we made the peace* D. 8. 5. Reason, Motive, End: ἐπὶ τῷ κάλλει *because of their beauty* X. O. 4. 21, οὐκ ἐπὶ τέχνῃ ἐμαθες *you did not learn this to make it a profession* P. Pr. 312 b. Price: ἐπὶ πόσῳ; *for how much?* P. A. 41 a.

3. **Accusative.** — a. Place: ἐξελαύνει ἐπὶ τὸν ποταμόν *he marches to the river* X. A. 1. 4. 11, ἀνέβαινεν ἐπὶ τὸν ἵππον *he mounted his horse* X. C. 7. 1. 1, ἐπὶ πᾶσαν Ἀσίαν ἐλλόγμοι *famous over all Asia* P. Criti. 112 e.

b. Time (extension): ἐπὶ πολλὰς ἡμέρας *for many days* D. 21. 41.

c. Quantity, Measure: πλάτος ἔχων πλείον ἢ ἐπὶ δύο στάδια *wider than (extending over) two stades* X. C. 7. 5. 8.

d. Purpose, Object in view: τριήρη ἀπέστειλαν ἐπὶ χρήματα *they sent a trireme for money* T. 6. 74. Hostility: ἐπλεον ἐπὶ τοὺς Ἀθηναίους *they sailed against the Athenians* T. 2. 90. Reference: τὸ ἐπ' ἐμέ *as far as I am concerned* (more commonly τὸ ἐπ' ἐμοί) L. 13. 58.

4. **Composition.** — Upon, over, at, of cause (ἐπιχαίρω *rejoice over or at*), to, toward, in addition, against, after; causative (ἐπαληθεύω *verify*); intensity (ἐπιβουλεύομαι *further deliberate = reflect*).

1028. κατὰ down (cp. κάτω), opposed to ἀνά.

1. **Genitive.** — a. Place (motion down from above): ἀλάμειοι κατὰ τῆς πέτρᾶς *having leapt down from the rock* X. A. 4. 2. 17, ψυχὴ κατὰ χθονὸς ᾤχετο *his soul was gone down under the earth* Ψ 100.

b. Time (rare): κατὰ παντὸς τοῦ αἰῶνος *for all eternity* Lyc. 7.

c. Other relations: κατ' ἐμαντοῦ ἐρεῖν *to speak against myself* P. A. 37 b, οἱ κατὰ Δημοσθένους ἔπαινοι *the eulogies on Demosthenes* Aes. 3. 50, δυνύντων τὸν ὄρκον κατὰ ἱερῶν τελείων *let them swear the oath by (lit. down over) full-grown victims* T. 5. 47.

2. **Accusative.** — a. Place (horizontal motion): ἐπλεον κατὰ ποταμόν *they sailed down-stream* Hdt. 4. 44, διώκοντες τοὺς καθ' αὐτούς *pursuing those opposite themselves* X. A. 1. 10. 4.

b. Time: κατὰ πλοῦν *during the voyage* T. 3. 32, οἱ καθ' ἑαυτὸν *his contemporaries* D. 20. 73.

c. Purpose: κατὰ θεῶν *for the purpose of seeing* T. 6. 31. Conformity: κατὰ τούτους ῥήτωρ *an orator after their style* P. A. 17 b. Ground of action: κατὰ φιλιάν *owing to friendship* T. 1. 60. In comparisons: μείζω ἢ κατὰ

δάκρυα πεπονθότες *having endured sufferings too great for* (than according to) *tears* T. 7. 75. Manner: καθ' ἡσυχίαν *quietly* T. 6. 64. Distribution: κατ' ἔθνη *nation by nation* T. 1. 122. Approximate number: κατὰ πεντήκοντα *about fifty* Hdt. 6. 79.

3. **Composition.** — *Down from above* (καταπίπτω *fall down*), *back* (καταλείπω *leave behind*), *against, adversely* (καταγιγνώσκω *decide against*), *completely* (κατεσθίω *eat up*), often with an intensive force hard to translate.

1029. **μετά** (original meaning *amid, among*) denotes participation, community of action, and is, in general, the prose preposition for the poetic σύν, but it does not mean *inclusive of*.

1. **Genitive.** — Place: καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359 e, θύσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8. 3. 1, μετὰ τῶν ἠδικημένων πολεμεῖν *to wage war on the side of the wronged* D. 9. 24. Accompanying circumstances: μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3. 36. Conformity: μετὰ τῶν νόμων *in accordance with the laws* L. 3. 82.

2. **Dative.** — μετὰ μνηστήρησιν ἔειπεν *he spake amid the suitors* ρ 467, μετὰ φρεσὶ *in their hearts* Δ 245.

3. **Accusative.** — Place: νεκροὺς ἔρυσαν μετὰ λαῶν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; with an idea of purpose: ἰέναι μετὰ Νέστορα *to go after* (in quest of) *Nestor* K 73. Extension: μετὰ πληθύν *throughout the multitude* B 143. After (of time or rank): μετὰ τὰ Τρωϊκά *after the Trojan war* T. 2. 68, μετὰ θεοὺς ψυχὴ θεϊότατον *after the gods the soul is most divine* P. L. 726. Phrase: μετὰ χεῖρας ἔχειν *to have in hand* T. 1. 138.

4. **Composition.** — *Among* (μεταδίδωμι *give a share*), *after, in quest of* (μεταπέμπομαι *send for*); change and reversal (μεταγράφω *rewrite*, μεταμέλω *repent* i.e. *care for something else*).

1030. **παρά** *alongside, by, near.* Except with the accusative, παρά is commonly used with persons and personified things.

1. **Genitive.** — Place: οἱ αὐτομολοῦντες παρά βασιλέως *the deserters from the king* X. A. 2. 1. 6. Author, Source (cp. 909): παρά σοῦ ἐμάθομεν *we learned from you* X. C. 2. 2. 6, ἡ παρά τῶν θεῶν εἶνοια *the good-will on the part of the gods* D. 2. 1, τὰ παρά τῆς τύχης δωρηθέντα *the gifts of Fortune* I. 4. 26 (1017).

2. **Dative.** — a. Place: οὐ παρά μητρὶ σίτουνται οἱ παῖδες *the boys do not eat with their mothers* X. C. 1. 2. 8; of things (rare): τὰ παρά θαλάττῃ χωρία *the places along the sea* X. A. 7. 2. 25.

b. Other relations: τὸ μὲν χρῆσιόν παρά τούτῳ, οἱ δὲ κίνδυνοι παρ' ἑμὶν *this man has the gold, you the dangers* Aes. 3. 240, ἀναίτιος παρά τοῖς στρατιώταις *blameless in the opinion of the troops* X. C. 1. 6. 10.

3. **Accusative.** — a. Place: of motion *to*, in prose only of persons: ἦκε παρ' ἐμέ *come to me* X. C. 4. 5. 25; motion *along, by, past* (a place): παρά γῆν

πλεῖν *sail along shore* T. 6. 13; extension (*along, alongside, beside*) with verbs of motion and of rest, and often when no verb is used: ἤνπερ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον *the ship they captured they set up alongside of the trophy* T. 2. 92, μένειν παρ' ἑαυτὸν *to remain close by him* X. C. 1. 4. 18, τὸ πεδίον τὸ παρὰ τὸν ποταμόν *the plain extending along the river* X. A. 4. 3. 1. Other relations: παρὰ τοὺς νόμους *contrary to the laws* D. 23. 20, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν *besides this I have something else to say* P. Ph. 107 a. Phrase: παρ' ὀλίγον ποιοῦμαι *treat as of no account* (cp. 'next to nothing') X. A. 6. 6. 11.

b. Time: (duration) παρὰ πάντα τὸν χρόνον *throughout the whole time* D. 5. 2, (momentary) παρὰ τὰ δεινά *in the hour of danger* Aes. 3. 170, παρ' αὐτὰ τὰ δεικνύματα *at the time of (i.e. immediately after) the offenses themselves* D. 18. 13.

c. Cause: παρὰ τὴν ἡμετέραν ἀμέλειαν *in consequence of our negligence* D. 4. 11. Dependence: παρὰ τοῦτο γέγονε τὰ τῶν Ἑλλήνων *the fortunes of the Greeks depend on this* D. 18. 232. Measure: παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι *we had a narrow escape (came by a little) from being enslaved* I. 7. 6. Comparison: ἐξέτασον παρ' ἄλληλα *contrast with each other* D. 18. 265.

4. **Composition.** — *Alongside, by, beside, beyond, past, over* (παρορῶ *overlook*), *aside, amiss* (παρακούω *misunderstand*).

1031. περὶ *around* (on all sides), *about*; wider in range than ἀμφί.

1. **Genitive.** — a. Place (poetic): περὶ τρόπιος βεβαῶς *riding on (astride) the keel* ε 130.

b. Other relations: περὶ πατρίδος μαχοίμενοι *about to fight for their country* (cp. ὑπέρ) T. 6. 69, λέγειν περὶ τῆς εἰρήνης *to speak about peace* 5. 55, περὶ παντὸς ποιούμενοι *regarding as (more than everything) all-important* 2. 11.

2. **Dative.** — a. Place: *about*, of arms, dress, etc., in prose: στρεπτοὶ περὶ τοῖς τραχήλοις *collars about their necks* X. A. 1. 5. 8.

b. Other relations (usually poetic): External cause: δέισαντες περὶ ταῖς ναυσὶν *afraid for their ships* T. 7. 53. Inner impulse: περὶ τάρβει *from fear* A. Pers. 694.

3. **Accusative.** — a. Place: ἀπέστειλαν ναῦς περὶ Πελοπόννησον *they dispatched ships round about Peloponnese* T. 2. 23, οἱ περὶ Ἡράκλειτον *Heraclitus and his followers* P. Crat. 440 c.

b. Approximate time and number: περὶ ὄρθρον *about dawn* T. 6. 101, περὶ ἑβδομήκοντα *about seventy* 1. 54.

c. Other relations: οἱ περὶ τὴν μουσικὴν ὄντες *those who are engaged in liberal pursuits* I. 9. 4, περὶ θεοῦ ἀσεβέστατοι *most impious in regard to the gods* X. H. 2. 3. 53.

4. **Composition.** — *Around, about, beyond, over* (περίεμι *excel*; περιορῶ *overlook*), (remaining) *over* (περιγίγνομαι *remain over, result, and excel*), *exceedingly* (περιχαρῆς *very glad*).

1032. πρό before. With the genitive only.

1. a. Place: *πρὸ τῶν ἀμαξῶν in front of the wagons* X. C. 6. 2. 36.
 - b. Time: *πρὸ τῆς μάχης before the battle* X. A. 1. 7. 13.
 - c. Other relations: *διακινδυνεύειν πρὸ βασιλέως to incur danger in defense of (prop. in front of) the king* X. C. 8. 8. 4, *οἱ ἐπαινούντες πρὸ δικαιοσύνης ἀδικίᾳν those who laud injustice in preference to justice* P. R. 361 e, *πρὸ πολλοῦ ποιεῖσθαι to esteem highly (in preference to much)* I. 5. 138.
2. **Composition.** — *Before, forward, forth, for, in behalf of, in defense of, in public (προαγορεύω give public notice), beforehand, in preference (προαιρούμαι choose in preference).*

1033. πρὸς (Hom. also προτί), at, by (fronting), near.

1. **Genitive.** — a. Place (rare in prose): *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river* X. A. 2. 2. 4.
- b. Descent: *πρὸς πατρός on the father's side* Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον for it was not characteristic of the way of Cyrus* X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων αἰσχρός base in the eyes of men* X. A. 2. 5. 20. Agent as the source (1017): *ὁμολογεῖται πρὸς πάντων it is agreed by all* X. A. 1. 9. 20. To the advantage of: *σπονδὰς ποιησάμενος πρὸς Θηβαίων making a truce to the advantage of the Thebans* X. H. 7. 1. 17. In oaths and entreaties: *πρὸς θεῶν by the gods* X. H. 2. 4. 21.
2. **Dative.** — Place: of proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιεῖσθαι to fight near the city* T. 6. 49. Occupation: *ὄλος πρὸς τῷ λήμματι wholly intent upon his gain* D. 19. 127. In addition to: *πρὸς αὐτοῖς besides these* T. 7. 57. In the presence of: *πρὸς τῷ διαιτητῇ λέγειν to speak before the arbitrator* D. 39. 22.
3. **Accusative.** — a. Place (strictly fronting, facing): *ὑμᾶς ἄξομεν πρὸς αὐτοὺς we will lead you to them* X. A. 7. 6. 6, *πρὸς νότον south* T. 3. 6, *ἰέναι πρὸς τοὺς πολεμίους to go against the enemy* X. A. 2. 6. 10.
- b. Time (rare): *πρὸς ἡμέραν toward daybreak* X. H. 2. 4. 6.
- c. Friendly or hostile relation: *φιλία πρὸς ὑμᾶς friendship with you* I. 5. 32. Reciprocal relation: *ἡ ἀπέχθεια πρὸς τοὺς Θηβαίους means our enmity to the Thebans and the enmity of the Thebans to us* D. 18. 36. Relation in general: *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods* Lyc. 15. Purpose: *πρὸς χάριν λέγειν to speak in order to court favor* D. 4. 51. With a view to: *πρὸς ταῦτα βουλευεσθε εὖ wherefore he well advised* T. 4. 87. Conformity: *πρὸς τὴν ἀξίαν according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἐκρίνον nor did they estimate happiness by the money-standard* I. 4. 76. Comparison: *οἱ φαυλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνηωτέρους the simpler class of men in comparison with the more astute* T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι to exchange pleasures for pleasures* P. Ph. 69 a.
4. **Composition.** — *To, toward, in addition, against.* Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.

1034. σὺν (Older Attic ξύν) *with*; cp. μετά. With the (instrumental) dative only.

1. a. In standard prose σὺν has been almost driven out of use by μετά. It is used (1) in old formulas: σὺν (τοῖς) θεοῖς *with the help of the gods*, σὺν (τοῖς) ὄπλοις *in arms*, etc., σὺν νῶ *intelligently*; (2) of sum totals (*along with, including*): σὺν τοῖς ἔργοις πλέον ἢ δέκα τάλαντα ἔχει *he has more than ten talents interest included* D. 28. 13. σὺν is usually poetic (rare in comedy) and Xenophontic. Its older and poetic meaning is *along with, with the help of*; as σὺν τῇ γυναίκί δειπνεῖν *to sup with your wife* X. C. 6. 1. 49, σὺν ἐκείνῳ μάχεσθαι *to fight with his help* 5. 3. 5.

b. Means and Instrument: σὺν τῇ βίᾳ, *by forcible means* X. C. 8. 7. 13. Manner: σὺν γέλωτι ἦλθον *they went laughing* X. A. 1. 2. 18. In conformity to (opp. to παρά): σὺν τοῖς νόμοις *in conformity to the laws* X. M. 4. 4. 2.

2. Composition. — Together with, completely (συμπληρῶ *fill up*), contraction in size (συντέμνω *cut short*), union or connection. Standard prose uses συν- freely.

1035. ὑπέρ (Hom. also ὑπεῖρ) *over*, Lat. *super*. Contrast ἐπί.

1. Genitive. — a. Place: ὑπὲρ τῶν ἄκρων κατέβαινον *they came down from over the heights* T. 4. 25, ὑπὲρ τῆς κόμης γήλοφος ἦν *above the village was a hill* X. A. 1. 10. 12.

b. Other relations: Purpose: ὑπὲρ τοῦ ταῦτα λαβεῖν *in order to get this* D. 8. 44. In defense of: μαχόμενος ὑπὲρ ὑμῶν *fighting for you* (standing over to protect) P. L. 642 c. In the name of, in place of (with the idea of *in the interest of*, and therefore not = ἀντί): λέξω ὑπὲρ σοῦ *I will speak in your name* X. C. 3. 3. 14. Concerning, about: φόβος ὑπὲρ τοῦ μέλλοντος *fear for the future* T. 7. 71.

2. Accusative. — a. Place: ὑπὲρ οὐδὸν ἐβήσето *he passed over the threshold* v 63, οἱ ὑπὲρ Ἑλλάσποντον οἰκοῦντες *those who dwell beyond the Hellespont* X. A. 1. 1. 9.

b. Time (= πρό) rare: ὑπὲρ τὰ Μηδικά *before the Persian wars* T. 1. 41.

c. Measure: ὑπὲρ ἡμισυ *more than half* X. C. 3. 3. 47.

3. Composition. — Over, above, in behalf of, for, exceedingly: ὑπερφρονῶ *be over-proud*.

1036. ὑπὸ (Hom. also ὑπαί), *under, by*, Lat. *sub*.

1. Genitive. — a. Place (rare in Attic prose): out from under: λαβὼν βοῦν ὑπὸ ἀμάξης *taking an ox from a wagon* X. A. 6. 4. 25; under (of rest): τὰ ὑπὸ γῆς ἅπαντα *all things under the earth* P. A. 18 b.

b. Direct agent (1017): σωθέντες ὑπὸ σοῦ *saved by you* X. A. 2. 5. 14, εἰ ἀκοῦεν ὑπὸ ἀνθρώπων *to be well spoken of by men* X. A. 7. 7. 23, ἡ ὑπὸ Μελέτου γραφή *the indictment brought by Meletus* X. M. 4. 4. 4. Instrument as personified agent: ἀλίσκεται ὑπὸ τριήρους *he is captured by a trireme* D. 53. 6. External cause: ἀπόλετο ὑπὸ λιμοῦ *perished of hunger* X. A. 1. 5. 5. Inter-

nal cause; ὑπὸ τῶν μεγίστων νικηθέντες *constrained by the strongest motives* T. 1. 76. External accompaniment: means of pressure: ἐτόξευον ὑπὸ ματιγῶν *they shot under the lash* X. A. 3. 4. 25; sound: ὑπὸ αὐληγῶν *to the accompaniment of flute-players* T. 5: 70; light: ὑπὸ φάνου πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — ὑπὸ with the genitive of a thing personifies the thing. Things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as κίνδυνος, (3) natural phenomena, as χειμών, (4) emotions, as φθόνος.

2. Dative. — a. Place: ἐστάναι ὑπὸ δένδρῳ *to stand under a tree* P. Phil. 38 c.

b. Agent (poetic, except with verbs signifying *to educate*): ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος *educated under (the guidance of) a good master* P. Lach. 184 e. Accompanying circumstance (poet.): βῆ ὑπ' ἀμύμονι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες *the subjects of the king* X. C. 8. 1. 6.

3. Accusative. — a. Place: Motion under: ὑπ' αὐτὸν (i.e. τὸν λόφον) στήσας τὸ στράτευμα *halting the army under the hill* X. A. 1. 10. 14. Motion down under (poet.): εἰμ' ὑπὸ γαῖαν *I shall go down under the earth* Σ 333. Extension or position: αἱ ὑπὸ τὸ ὄρος κῶμαι *the villages at the foot of the mountain* X. A. 7. 4. 5, ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν *Euboea lying close by Attica* I. 4. 108.

b. Time: ὑπὸ νύκτα *at the approach of night* T. 2. 92, *during the night* Hd. 9. 58, ὑπὸ τὴν εἰρήνην *at the time of the peace* I. 4. 177.

c. Subjection: ὑπὸ σφῶς ποιεῖσθαι *to bring under their own sway* T. 4. 60.

4. Composition. — *Under, behind* (ὑπολείπω *leave behind*), *secretly* (ὑποπέμπω *send as a spy*), *gradually* (ὑποκαταβαίνω *descend by degrees*), *slightly* (ὑποφαίνω *shine a little*); *accompaniment* (ὑπάδω *accompany with the voice*).

IMPROPER PREPOSITIONS

1037. Improper prepositions are adverbs used like prepositions, but incapable of forming compounds.

1038. With the Genitive. — ἀνευ *without, except, besides, away from*, rarely after its case. ἄχρι *until, as far as*. ἐγγύς *near* (with dat. poetical). εἰς (ἐσω) *within*. ἐκτός *without*. ἔμπροσθεν *before*. ἐναντίον *in the presence of; against* (with dat. poetical). ἕνεκα, ἕνεκεν (Ion. εἵνεκα, εἵνεκεν) *on account of, for the sake of, with regard to*, usually placed after its case. ἐντός *within*. ἔξω *out of, beyond* (of time), *except*. εὐθεία *straight to*. μεταξύ *between*. μέχρι *until, as far as*. ὀπίσθεν *behind*. πλὴν *except*: πλὴν ἀνδραπόδων *except slaves* X. A. 2. 4. 27; as adverb or conjunction: παντὶ δήλῳ πλὴν ἐμοί *clear to everybody except me* P. R. 529 a. πλησίον *near* (also with dat.). χωρὶς *without, separate from*. Cp. 914, 915.

1039. With the Dative. — ἄμα *properly going with; together with, at the same time with*. ὁμοῦ *together with, close to*.

1040. With the Accusative. — *ἐς το*, of persons only, used after verbs expressing or implying motion.

VERBS

1041. Transitive and Intransitive Verbs. — Any verb, active or middle, is called *transitive* if its action passes over to an object in the accusative: *ἔβαλέ με* *he struck me*, *ἤσθετο τὰ γιγνόμενα* *he perceived what was taking place*. If the action of a verb does not so pass over, it is called *intransitive*: *ζῶ* *I live*, *κείμεαι* *I lie*.

1042. But the distinction between transitive and intransitive is not founded on an essential difference in nature, and is often neglected; for

a. Many verbs may be used either transitively or intransitively; as *γινώσκω know*, *ἐσθίω eat*, *φεύγω flee*. So in English *change*, *move*, *turn*. In poetry some verbs usually intransitive are often used transitively; as *πλέω sail*, *ἀίσσω dart*, *ἀγίτατε, χορεύω θεόν celebrate a god by dancing*.

b. Some verbs may take a direct object in the accusative or an indirect object in the genitive or dative, often with a difference of meaning. Cp. 892 c, d, 985, 985 a.

c. A verb may have two different senses, one transitive, the other intransitive: *μένω ἀναί, remain*, *ἀσεβῶ sin against, sin*, *ἀρέσκω appease, satisfy* (927). *πράττω do* and *ἔχω have, get*, with adverbs or adjectives may mean *he, keep*: *εὖ πράττειν fare well*, *καλῶς ἔχω am well*, *ἔχε ἡσυχος keep quiet*.

d. Some verbs ordinarily transitive may be used intransitively by the omission of a definite external object (which in some cases may be added): as *ἄγω (τὸ στρατεύμα) march*, *αἶρω (τὰς ναῦς) get under sail, start*, *διάγω (τὸν βίον) live*, *ἐλαύνω (τὸν ἵππον) ride*, *(τὸ ἄρμα) drive*, *(τὸν στρατὸν) march*, *(νῆα Hom.) row*, *καταλύω (τοὺς ἵππους, τὰ ὑποζύγια) halt*, *κατέχω (τὴν ναῦν) put in shore*, *προσέχω (τὸν νοῦν) pay attention*, *τελευτῶ (τὸν βίον) die*. The original sense has often been so completely forgotten that it becomes possible to say, e.g. *ἐλαύνων ἰδρῶντι τῷ ἵππῳ riding with his horse in a sweat* X. A. 1. 8. 1.

e. Transitive verbs may be used intransitively in order to characterize the subject: *νικῶ am victor*, *ἀδικῶ am guilty*.

f. A simple transitive verb, on prefixing a preposition, may become intransitive, or retain a transitive sense; as *λείπω leave*, *ἐκλείπω fail*; *φέρω bear*, *διαφέρω differ from, excel*. In like manner an intransitive verb may become transitive; as *βαίνω go*, *διαβαίνω pass over*; *πολεμῶ wage war*, *καταπολεμῶ subdue completely*; *ἔρχομαι go*, *μετέρχομαι pursue*.

1043. In some verbs showing first and second aorist, first and second perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these

verbs is transitive. In some transitive verbs the perfect (generally the second perfect) is intransitive.

κατ(ἀγνύμι) *break*: 2 perf. -έᾱγα *am broken*.

βαίνω *go*: 1 aor. ἔβησα *caused to go* (Ion., poet.), 2 aor. ἔβην *went*.

δύω *enter*: 1 aor. (ἐν)έδυσσα *put on another*, 2 aor. ἔδυν *entered* (also trans. *put on one's self*).

ἵστημι *set*: 1 aor. ἕστησα *set*, 2 aor. ἕστην *stood*, 1 perf. ἕστηκα *stand*, 2 perf. ἕστατον *stand*.

μαίνω *madden*: 1 aor. (ἐξ)έμηνα *maddened*, 2 perf. μέμηνα *am mad*.

ὀλλύμι *destroy*: 1 perf. ὀλώλεκα

have destroyed, 2 perf. ὄλωλα *am ruined*.

πείθω *persuade*: 1 perf. πέπεικα *have persuaded*, 2 perf. πέποιθα *trust*.

σβέννυμι *put out, extinguish*: 1 aor. ἔσβησα *put out*, 2 aor. ἔσβην *went out*.

φαίνω *show*: 1 perf.πέφαγκα *have shown*, 2 perf. πέφηνα *have appeared*.

φύω *produce*: 1 aor. ἔφῦσα *produced*, 2 aor. ἔφυν *grew*, 1 perf. πέφυκα *am by nature*.

THE VOICES

1044. Some verbs in the present have only the active voice: βαίνω *go*, ἔρπω *creep*; some only the middle: ἄλλομαι *leap*, βούλομαι *wish*; some both active and middle: λύω, λύομαι *loose*.

1045. Some verbs are active in some tenses, middle in others. Especially common in such verbs is the future middle, as βαίνω *go*, βήσομαι *shall go* (1057). Some verbs, exclusively or chiefly middle in the present, show active forms in other tenses, especially in the perfect; as γίγνομαι *become*, γέγονα; μαίνομαι *rage*, μέμηνα.

1046. *Passive*. — The passive voice was developed by the use, in a passive sense, of middle forms and intransitive active forms. In the present and perfect systems the middle sufficed for the passive (as λύομαι *loose for myself, am loosed*); in the future the middle retained its old passive force in certain verbs in Attic, as ἀδικήσομαι *shall be wronged* (1058); as did the aorist middle in Homeric and Attic ἐσχόμην *was held*, Homeric ἔβλητο *was hit*. The passive aorist in -ην was originally active and intransitive, and later acquired a passive meaning; thus, ἐτράφην *was brought up*, lit. *grew* (cp. ἔθρεψα *made to grow*), and ἔρρῆν *flowed*, are formed like ἕστην *stood* and do not differ in meaning from the aorists of intransitive verbs (ἐμάνην *raged*, from μαίνομαι). The aorist in -θην was also originally intransitive, as Hom. ἐφάνθην *appeared*, and later acquired a passive force (Attic ἐφάνθην *was shown*); many such aorists are active or middle in sense, as ἤσθην *took pleasure in* (ἡδομαι), ὠργίσθην *became angry* (ὀργίζω). From the aorists in -ην and -θην were developed the passive futures in -ήσομαι and -θήσομαι.

a. In Hom. all middle futures may be used passively; *ἔμελλε μιγῆσεσθαι* was about to mingle K 365, *δαήσεαι* shall learn γ 187, are the only cases of futures from the (passive) aorist stem in -η.

ACTIVE VOICE

1047. The active voice represents the subject as performing an action or as being in a state: *λούω* I wash, *ζῶ* I live.

1048. The Causative Active denotes that the subject has something done by another: *Κῦρος τὰ βασιλεία κατέκαυσεν* Cyrus burnt down the palace (i.e. had it burnt down) X. A. 1. 4. 10. Cp. 1055.

MIDDLE VOICE

1049. The middle voice shows that the subject acts with special reference to himself: *λούμαι* I wash myself.

a. The middle represents the subject as doing something in which he is interested. He may do something to himself, for himself, or he may act with something belonging to himself.

1050. The Direct Reflexive Middle represents the subject as acting directly on himself.

ἀμφιέννυμαι clothe myself, *γυμνάζομαι* exercise myself, *παρασκευάζομαι* prepare myself, *ἀπόλλυμαι* destroy myself, perish, *ἔμαι* send myself, hurry, *παύομαι* check myself, cease, *φαίνομαι* show myself, appear.

1051. The Indirect Reflexive Middle represents the subject as acting for himself or with something belonging to himself.

ἄγομαι γυναῖκα take to wife, *αἰροῦμαι* choose (act. take), *ἀμύνομαι* ward off from myself (act. ward off), *πορίζομαι* provide for myself (act. provide), *φυλάττομαι* am on my guard against (act. watch), *παρέχομαι* furnish from my own resources (act. furnish), *τιθέμενοι τὰ ὄπλα* grounding their arms, *τροπαίον στησάμενοι* having set up their trophy (cp. 1061), *ὀπλίτας μεταπέμπομαι* send for (one's) hoplites, *βουλεύομαι* form one's own plan (act. take counsel), *συμβουλεύομαι* ask for advice (act. give advice).

1052. Under the indirect middle belong certain periphrases of *ποιῶμαι* with a dependent substantive, used instead of the simple verb corresponding to the substantive: *λόγον ποιῶμαι* (= λέγω) deliver a speech, *λόγον ποιῶ* compose a speech; *πόλεμον ποιῶμαι* wage war, *πόλεμον ποιῶ* bring about a war; *σπονδὰς ποιῶμαι* conclude a treaty, or truce, *σπονδὰς ποιῶ* bring about a treaty, or truce; *εἰρήνην ποιῶμαι* make peace (used of one nation at war with another), *εἰρήνην ποιῶ* bring about a peace (between opponents, nations at war: of an individual). The passive of *ποιῶμαι* so used is *γίγνομαι*.

1053. Active and Reflexive. — Instead of the direct reflexive middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with *αὐτὸς ἑαυτόν*, etc.).

ἠτίμωκεν ἑαυτόν *he has dishonored himself* D. 21. 103, *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* *he has himself put an end to his own sovereignty* Aes. 3. 233. But regularly *ἀπάγχομαι* *hang myself* (1050).

1054. Middle and Reflexive. — The reflexive pronoun may be used with the middle in contrasts: *οἱ μὲν φάσι βασιλεῖα κελεύσαι τινα ἐπισφάζαι αὐτὸν Κύρω, οἱ δ' ἑαυτὸν ἐπισφάξασθαι* *some say that the king issued orders for some one to slay him (Artapates) over (the body of) Cyrus, while others say that he slew himself with his own hand* X. A. 1. 8. 29.

1055. The Causative Middle denotes that the subject has something done by another for himself: *ἐγὼ γὰρ σε ταῦτα ἐδίδαξάμην* *for I had you taught this* X. C. 1. 6. 2. Cp. 1048.

1056. Reciprocal Middle. — With a dual or plural subject the middle may indicate a reciprocal relation.

οἱ ἀθληταὶ ἠγωνίζοντο *the athletes contended* T. 1. 6, *ἄνῃρ ἀνδρὶ διελέγοντο* *they conversed man with man* 8. 93, *ἐπιμείγνυσθαι ἀλλήλοις* *to have friendly intercourse with one another* X. C. 7. 4. 5, *ταῦτα διανεμοῦνται* *they will divide this up among themselves* L. 21. 14.

1057. Many verbs with active presents, which denote bodily or mental action or physical condition, have no active future, but use instead the future middle in an active sense; as *ἀκούω* *hear*, *ἀκούσομαι*. In some cases the future active is not in common use, or has a special meaning; as *βαίνω* *go* (*βήσω* *shall cause to go*).

E.g. *ᾄδω* *sing*, *ἀκούω* *hear*, *ἀμαρτάνω* *miss*, *ἀπαντῶ* *meet*, *ἀπολαύω* *enjoy*, *βαδίζω* (*βαδιοῦμαι*) *walk*, *βλέπω* *see*, *βοῶ* *shout*, *γελῶ* *laugh*, *γιγνώσκω* *know*, *διδράσκω* *run*, *εἰμί* *am*, *θαυμάζω* *wonder*, (*ἀπο*)*θνήσκω* *die*, *κάμνω* *am weary*, *κλαίω* *weep*, *λαγχάνω* *obtain*, *λαμβάνω* *take*, *μανθάνω* *learn*, *ὀμνύμι* *swear*, *ὄρω* *see*, *πάσχω* *suffer*, *πίπτω* *fall*, *πλέω* *sail*, *πνέω* *breathe*, *σιγῶ* and *σιωπῶ* *am silent*, *τρέχω* *run*, *τυγχάνω* *hit*, *happen*, *φεύγω* *flee*, *φθάνω* *anticipate*.

a. Some have active and middle futures with the same meaning; as *δικαίω* *punish*, *ἐπαινῶ* *praise*, *ποθῶ* *desire*, *ὕβριζω* *insult*.

1058. Some verbs commonly use the future middle in a passive sense.

E.g. ἀδικῶ *wrong*, ἐχθαίρω *hate*, εἴω *permit*, θεραπεύω *tend*, οἰκῶ *inhabit*, ὁμολογῶ *agree*, ταράττω *disturb*, τρέφω *nourish*, φιλῶ *love*, φυλάττω *guard*. The future of some of these verbs has also a middle meaning.

a. Some verbs at times use in a passive sense both the future middle and the future passive; as ἄγω *lead*, ἀπατῶ *deceive*, βλάπτω *hurt*, κρίνω *judge*, πολιορκῶ *besiege*, στερῶ *deprive*, ὠφελῶ *aid*. Cp. 1067.

1059. Differences between Active and Middle. — As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the subject. βουλευομαι *deliberate* (βουλεύω *plan*), σταθμῶμαι *calculate* (σταθμῶ *measure*), ἔχομαι *cling to* (ἔχω *hold*), παύομαι *cease* (make myself stop), πολιτεύομαι *perform my civic duties* (πολιτεύω *am a citizen*). The force of middle often cannot be reproduced in translation (as ἀκούομαι *hear*, τιμῶμαι *honor*), and in some cases it may not have been felt (as ὀρώμαι *see*).

1060. Deponent Verbs (319 c) often denote bodily or mental action, or a physical condition.

Middle deponents: αἰσθάνομαι *perceive*, αἰτιῶμαι *accuse*, ἄλλομαι *leap*, γίγνομαι *become*, ἠγοῦμαι *lead*, *believe*, μάχομαι *fight*, μέμφομαι *blame*, οἶχομαι *am gone*, πυνθάνομαι *inquire*, φειδομαι *spare*, φθέγγομαι *speak*. Passive deponents: ἄχθομαι *am vexed*, βούλομαι *wish*, δύναμαι *am able*, ἡδομαι *take pleasure in*, μαίνομαι *rage*.

1061. The active is often used instead of the middle when it is not of practical importance to mark the interest of the subject in the action: μεταπέμπειν *send for* T. 7. 15, δηλώσαντες τὴν γνώμην *having set forth their opinion* 3. 37, τροπαίων στήσαντες *having set up a trophy* 7. 5 (cp. 1051).

1062. The aorist passive of some active verbs may have reflexive force: ἐκινήθην *set myself in motion*, ἠσχύνθην *became ashamed before some one*, ἐφοβήθην *became afraid of*.

1063. List of some verbs showing important differences of meaning between active and middle. The active is often transitive, the middle intransitive.

1. αἶρω *take*; αἶρούμαι *choose*.
2. ἀμύνω τί τινα *ward off something from some one*, ἀμύνω τιμί *help some one*; ἀμύνομαι τι *defend myself against something*, ἀμύνομαι τινα *requite some one*.
3. ἀποδίδωμι *give back*; ἀποδίδομαι *sell* (give away for one's profit).
4. ἄπτω *attach*; ἄπτομαι *touch*.
5. ἄρχω *begin*, contrasts the beginner of an action with some one else, as ἄρχω πολέμου *take the aggressive*, ἄρχω λόγου *am the first to speak*; ἀρχομαι *means* make my own beginning, as contrasted with the later stages, as ἀρχομαι πολέμου *begin warlike operations*, ἀρχομαι τοῦ λόγου *begin my speech*.
6. γαμῶ *marry* (of the man, *duco*), γαμοῦμαι *marry* (of the woman, *nubo*).

7. γράφω νόμον *propose a law* (said of the maker of a law, whether or not he is himself subject to it); γράφομαι γραφήν *draw up an indictment, γράφομαί τινα bring suit against some one* (have him written down in the magistrates' records).

8. δανείζω (make something a δάνος, loan) *put out at interest, lend*; δανείζομαι (have a δάνος made to myself) *have lent to me, borrow at interest.*

9. δικάζω *give judgment*; δικάζομαι (δίκην τινί) *go to law with a person, conduct a case* (properly get some one to give judgment).

10. ἐπιψηφίζω *put to vote*; ἐπιψηφίζομαι *vote, decree* (of the people).

11. ἔχω *hold*; ἔχομαι τινος *hold on to, am close to.*

12. θύω *sacrifice*; θύομαι *take auspices* (of a general, etc.).

13. μισθῶ *let for hire*; μισθοῦμαι *hire.*

14. παύω *make to cease, stop* (trans.); παύομαι *cease* (intr.). But παύε λέγων *stop talking.*

15. πείθω *persuade*; πείθομαι *obey* (persuade myself); πέποιθα *trust.*

16. τίθημι νόμον *frame or propose a law for others* (said of the lawgiver); τίθεμαι νόμον *make a law for my own interest* (said of the State legislating).

17. τιμωρῶ τινι *avenge some one, τιμωρῶ τινά τινι punish A for B's satisfaction*; τιμωροῦμαι τινα *avenge myself on* (punish) *some one.*

18. τίνω δίκην *pay a penalty*; τίνομαι δίκην *exact a penalty.*

19. φυλάττω τινά *watch some one*; φυλάττομαι τινα *am on my guard against some one.*

20. χρῶ *give an oracle, and lend*; χρῶμαι *consult an oracle, and use.*

PASSIVE VOICE

1064. The passive voice represents the subject as acted on: ἐώθουν, ἐωθούντο, ἔπαιον, ἐπαιόντο *they pushed, were pushed, they struck, were struck* X. C. 7. 1. 38.

a. The passive may have a permissive sense: ἐξάγοντές τε καὶ ἐξαγόμενοι *carrying and allowing ourselves to be carried across the border* P. Cr. 48 d.

1065. The aorist passive of middle deponents (319 c), when it occurs, has a passive force. Most passive deponents express some sort of mental action and have their futures of the middle form; as βούλομαι *wish, ἐβουλήθην, βουλήσομαι.*

1066. Some deponents may have a passive, in addition to an active or middle meaning, especially in the perfect and pluperfect; as ἀποκρίνομαι *answer* (ἀποκρίκμαι *have answered or have been answered*), ἐνθύμομαι *consider, μηχανώμαι devise.* This double meaning is rare in the present and imperfect; as βιάζομαι *force or am forced.*

1067. The future middle is developed from the present stem and generally expresses durative action; the (later) futures passive are developed from the aorists in -ην and -θην and express simple performance or attainment of

the action. This difference in kind of action is not always found, but is most marked when the future middle is used passively (1058). Thus *τίμησομαι* *I shall enjoy honor*, *τιμηθήσομαι* *I shall be honored* (on a definite occasion), *ὠφελήσομαι* *I shall receive lasting benefit*, *ὠφεληθήσομαι* *I shall be benefited* (on a definite occasion); *ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδύσεται, ἔκκαυθήσεται τῷ φθαλμῷ* *the just man will be scourged, racked, fettered, will have his eyes burnt out* P. R. 361 e.

1068. The perfect passive third sing. with the dative of the agent (938) is often preferred to the perfect active of the first person. Thus *πέπρακταί μοι* *it has been done by me* is commoner than *πέπραγα* or *πέπραχα* *I have done*.

1069. The passive may be passive of the middle as well as passive of the active: *αἰρείται* *is taken or is chosen*, *ἡρέθη* *was taken or was chosen*. But cp. 1075.

1070. Active turned to Passive. — The direct object of an active verb becomes the subject of the passive: *ἡ ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται* *the letter is written by the teacher* (active *ὁ διδάσκαλος γράφει τὴν ἐπιστολήν*).

1071. Some active or middle verbs governing the genitive or dative may form a personal passive, the genitive or dative (especially if it is a word denoting a person) becoming the subject of the passive.

ἐκεῖνος κατεψηφίσθη *he was condemned* X. H. 5. 2. 36 (pass. of *κατεψηφίσαντο ἐκείνου*), *πῶς ἂν ἐπεβούλευσά τι αὐτῷ, ὃ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ*; *how could I have plotted aught against him, unless I had also in some measure been plotted against by him?* Ant. 4. β. 5.

a. But the principle does not hold when an external acc. intervenes between the verb and the dative. Thus in *δίδωμι τήνδ' ἐγὼ γυναῖκά σοι* (Ar. Fr. 1. 508 (453)), *σοί* cannot become *σύ*, subject of the passive.

1072. An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive.

σύ καὶ σὺ τύπτει τὰς ἰσᾶς πληγὰς ἐμοί; *were you not flogged as well as I?* Ar. Ran. 636, cp. *τὸν ἄνδρα τύπτει τὰς πληγὰς* *to strike the man the blows* Ant. 4. γ. 1 (cp. 998); *ὅσα ἄλλα ἢ πόλις ἠδικεῖτο* *all the other wrongs that the State has been suffering* D. 18. 70 (pass. of *ὅσα ἄλλα τὴν πόλιν ἠδίκηι*); *οὐδεὶς ἐδίδαξε με ταύτην τὴν τέχνην* *no one taught me this art* X. O. 19. 16, cp. *μουσικὴν παιδευθεὶς* *having been trained in music* P. Menex. 236 a (cp. 1001).

1073. An active verb followed by an accusative of the thing and a genitive or dative of a person, generally retains, when transferred to the passive, the accusative of the thing, while the word denoting the person becomes the nominative subject of the passive.

a. With verbs of *enjoining, entrusting*: οἱ Βοιωτοὶ ταῦτα ἐπισταλμένοι ἀνεχώρουν *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς); ἄλλο τι μείζον ἐπιταχθήσεσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). The nominative of the thing and the dative of the person sometimes occur: Ἴωνες, τοῖσι ἐπετέραπτο ἡ φυλακὴ *the Ionians to whom the guard had been entrusted* Hdt. 7. 10. The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις ἰέναι *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

b. With other verbs: ἀποτμηθέντες τὰς κεφαλὰς *having had their heads cut off* X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι or τινων).

1074. A verb ordinarily intransitive, but allowing a cognate accusative in the active, may become passive, the cognate accusative becoming subject nominative: ἱκανὰ τοῖς πολεμίοις ἠτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχῶ ἱκανά 977). So τὰ σοὶ κάμοι βεβιωμένα *the life led by you and by me* D. 18. 265.

1075. An intransitive active (or middle) verb, or a verb with an object, may serve as the passive of a transitive active verb.

ἀκούω *am called, am well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of* = pass. of λέγω (εὖ, καλῶς, κακῶς); ἀλίσκομαι *am caught* = pass. of αἰρῶ; ἀποθνήσκω (*die*) *am killed* = pass. of ἀποκτείνω; γίγνομαι *am born* = pass. of τίκτω *beget*; δίκην δίδωμι *am punished* = pass. of ζημιῶ; ἠττώμαι *am defeated* = pass. of νικῶ *conquer*; κείμαι (*lie*) *am placed* = pass. of the perf. of τίθημι; πάσχω (*suffer*) *am treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιῶ (εὖ, κακῶς); ἐκπίπτω (*fall out*) *am expelled* = pass. of ἐκβάλλω; φεύγω (*flee*) *am prosecuted* = pass. of διώκω; *am indicted* = γράφομαι *pass.*; *am exiled* = pass. of ἐκβάλλω; *am acquitted* = pass. of ἀπολύω.

THE TENSES

1076. By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.

1077. The time of an action is either *absolute* or *relative*. Time absolutely present, past, or future, is reckoned from the time of speaking or writing. Time relatively present, past, or future is reckoned from some other time, namely, that of the main verb. In this book the expression "time" means absolute time, unless relative time is specially mentioned. Only in independent clauses do the tenses of the indicative denote absolute time; in dependent clauses they denote relative time. In dependent clauses Greek has no special forms to show whether one action happened *before*, *at the same time as*, or *after* another action. Thus whether γράφειν, γράφαι *to write*, γεγραφέναι *to finish writing*, is used of the present, the past, or the future, is determined from the governing verb, e.g. δύναται, ἠδύνατο, δυνήσεται. On the tenses of the optative, infinitive, and participle in indirect discourse see 1151, 1156, 1160. The future infinitive may be used outside of indirect discourse (1154).

a. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Cp. 1086, 1138.

b. In the subjunctive, optative (except in indirect discourse), and imperative the time is implied only by the mood-forms, not by the tenses. The relative time of one action in reference to the time of another generally has to be inferred in all the moods.

1078. Kind of Time.—Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by: the present γράφω *I write, am writing*; the perfect γέγραφα *I have written*.

b. Past: the imperfect ἔγραφον *I wrote, was writing*; the aorist ἔγραψα *I wrote*; the pluperfect ἐγεγράφην *I had written*.

c. Future: the future γράψω *I shall write*; the future perfect γεγράφεται *it will have been written*, τεθνήξω *I shall be dead (shall have died)*.

1079. Stage of Action.—Every form of the verb denotes stage of action.

a. Continued action is denoted by the present stem, and in part also by the future stem:

1. Present: γράφω *I am writing*, πείθω *I am persuading (trying to persuade)*, ἀνθεῖ *is in bloom*.
2. Imperfect: ἔγραφον *I was writing*, ἔπειθον *I was persuading (trying to persuade)*, ἦνθει *was in bloom*.
3. Future: γράψω *I shall write (shall be writing)*, βασιλεύσει *he will reign*, ἔξω *I shall have (hold)*.

b. Completed action with permanent result is denoted by the perfect stem :

1. Perfect: *γέγραφα ἐπιστολὴν I have written a letter* (and it is now finished), *ἤρθηκε has bloomed* (and now is in flower).
2. Pluperfect: *ἔγεγράφη ἐπιστολὴν I had written a letter* (and it was then finished), *ἠρόθηκει had bloomed* (and was then in flower).
3. Future Perfect: *γεγράφεται ἐπιστολή a letter will have been written, τεθνήξω I shall be dead.*

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist: *ἔγραψα I wrote, ἔπεισα I persuaded* (succeeded in persuading), *ἐβασίλευσε he became king* or *he was king, ἤρθησε burst into flower* or *was in flower.*
2. Future (see a): *γράψω I shall write, βασιλεύσει he will become king, σχήσω I shall get.*

1080. Primary and Secondary Tenses.—The gnomic aorist (1122 b) counts as a primary tense (322), as does the aorist when used for the perfect (1129), and the imperfect referring to present time (1181 a); the historical present (1086) counts as a secondary tense. Since the independent subjunctive, optative, and imperative point to the future, all their tenses count as primary. The optative counts as a secondary tense only when, in dependent clauses, it refers to time relatively past.

TENSES OF THE INDICATIVE

PRESENT INDICATIVE

1081. The present represents a present state, or an action going on at the present time: *ἀληθῆ λέγω I am telling the truth.*

1082. Present of Customary Action.—The present is used to express a customary or repeated action: *οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω for this man drinks water, whereas I drink wine* D. 19. 46.

1083. Present of General Truth.—The present is used to make a statement that holds true for all time: *ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος time brings the truth to light* Men. Sent. 11.

1084. Conative Present. — The present may express an action begun, attempted, or intended: *δίδωμι σοι αὐτὴν ταύτην γυναῖκα I offer you this woman herself as a wife* X. C. 8. 5. 19, *προδίδοτον τὴν Ἑλλάδα they are trying to betray Greece* Ar. P. 408.

a. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

1085. Present for the Future (Present of Anticipation). — The present may be used instead of the future in statements of what is immediate, likely, certain, or threatening.

καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος and if you wish, I yield the floor to you Aes. 3. 165, *ἀπόλλυμαι I am on the verge of ruin* Ant. 5. 35, *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία if this city is taken, the whole of Sicily as well is in their power* T. 6. 91.

a. In prophecies a future event may be regarded as present: *χρόνῳ ἀγρῆϊ Πριάμου πόλιν ἄδε κέλευθος in time this expedition captures Priam's city* A. Ag. 126.

b. On presents with future meaning, see 370, 513.

1086. Historical Present. — In lively or dramatic narration the present may be used to represent a past action as taking place at the moment of speaking or writing. This use does not occur in Homer.

ὁ δὲ Θεμιστοκλῆς φεύγει εἰς Κέρκυραν Themistocles fled (flees) to Corcyra T. 1. 136, *αἱ δὲ νῆες τῶν Ἀθηναίων καταλαμβάνουσι τὴν Ποτεΐδαϊαν the ships of the Athenians occupied Potidaea* 1. 59, *ἄμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέκειτο καὶ αἰρεῖ at daybreak he assaulted the town and took it* 7. 29, *οὕτω δὲ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὄπλα accordingly they all enrolled themselves and took the arms* X. C. 2. 1. 19.

a. The historical present may represent either the descriptive imperfect or the narrative aorist (1120 b).

1087. Annalistic Present. — The annalistic present registers historical facts or notes incidents.

Δαρεῖον καὶ Παρυσάτιδος γίγονται παῖδες δύο of Darius and Parysatis were (are) born two sons X. A. 1. 1. 1, *καὶ ὁ ἐνιαυτὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἰρῶσι δύο πόλεις Ἑλληνίδας and the year came to an end in which the Carthaginians captured two Greek cities* X. H. 1. 1. 37.

1088. Present of Past and Present Combined. — The present, accompanied by a definite or indefinite expression of past time,

is used to express an action begun in the past and continuing in the present. The 'progressive perfect' is often used in translation. *πάλαι θαυμάζω* *I have been long* (and am still) *wondering* P. Cr. 43 b. This use appears also outside of the indicative.

a. Verbs of *hearing, saying, learning*, whose action commenced in the past, but whose effect continues into the present, are similarly used, often without an adverb of past time: *ἐξ ὧν ἀκούω* *from what I hear (have heard)* X. A. 1. 9. 28, *ὅπερ λέγω* *as I say (have said)* P. A. 21 a. So with *αἰσθάνομαι, γινώσκω, μανθάνω, πυνθάνομαι*. *ἄρτι* *just* is sometimes found with these verbs.

b. The perfect is used instead of the present if the action is regarded as completed.

1089. Present for Perfect. — *ἦκω* *I am come, I have arrived*, *οἴχομαι* *I am gone*, have a perfect sense.

Θεμιστοκλῆς ἦκω παρὰ σέ *I Themistocles have come to you* T. 1. 137, *οἶδα ὅπῃ οἴχονται* *I know where they have gone* X. A. 1. 4. 8.

1090. The present of certain verbs often expresses an enduring result, and may be translated by a perfect: *ἀδικῶ* *I am guilty (ἀδικός εἰμι)*, *I have done wrong*, *νικῶ, κρατῶ* *I am victorious, I have conquered*.

IMPERFECT

1091. The imperfect (also called past descriptive) represents an action as going on, or a state as existing, in the past: *Κύρος οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυε* *Cyrus had not yet arrived (110+) but was still marching on* X. A. 1. 5. 12, *ἐβασίλευε* *Ἀντίοχος* *Antiochus was reigning* T. 2. 80.

1092. Imperfect of Continuance. — The imperfect represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι, οἳ ξυνηπολιορκούντο* *they put to death twenty-five of the Athenians who had been besieged with them (i.e. from the beginning to the end of the siege)* T. 3. 68.

1093. Verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, are often used in the imperfect where we might expect the aorist of action simply brought to pass. Thus, in *ἐπεμπον* *I sent*, the action is regarded as unfinished, since the goal is not reached; in *ἐκέλευον* *I gave orders*, the command is regarded as not yet executed. In *ἔλεγε* *αὐτοῖς τοιαῦτα* *he spoke to them as follows*, the speech is thought of as developed point by point.

1094. The imperfect, accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1088); τὸ Ῥήγιον ἐπὶ πολλὸν χρόνον ἐστασίαζε *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed, the pluperfect is used.

1095. Imperfect of Customary Action. — The imperfect is used to express frequently repeated or customary past actions.

ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν *when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also* X. A. 1. 6. 10. See also 1421. ἄν may be used with this imperfect (1183).

1096. Imperfect of Description. — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὡςπερ ἑαυτοῦ παῖδας ἐτίμα, οἱ τε ἀρχόμενοι Κύρου ὡς πατέρα ἐσέβοντο *he (Cyrus) treated his subjects with honor as if they were his own children, and his subjects revered Cyrus like a father* X. C. 8. 8. 2, εὐθὺς ἀνεβόσάν τε πάντες καὶ προσπεσόντες ἐμάχοντο, ἐώθουν, ἐωθούοντο, ἐπαιον, ἐπαίοντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38.

a. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

1097. The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε · καὶ τοῖς στρατιώταις ὠφέλιτο μισθὸς πλείον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν · ὁ δὲ ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνώμενος *there he remained five days; and the soldiers whose pay for more than three months was in arrears kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed* X. A. 1. 2. 11.

1098. Conative Imperfect. — The imperfect may express an action attempted, or intended, in the past.

ἔπειθον αὐτούς, καὶ οὓς ἔπεισα, τούτους ἔχων ἐπορευόμην *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, ἠπείγοντο ἐς τὴν Κέρκυραν *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to ἐμελλον with the infinitive: φονεὺς οὖν αὐτῶν ἐγιγνόμην . . . ἔτι δὲ τριακοσίου Ἀθηναίων

ἀπώλλων *I was on the point of becoming their murderer (interfecturus eram), and besides I threatened three hundred Athenians with death* And. 1. 58.

1099. Inchoative Imperfect. — The imperfect may denote the beginning of an action or of a series of actions: ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον *but when the proper time arrived, they began an (proceeded to) attack* T. 7. 51.

1100. Imperfect of Resistance or Refusal. — With a negative, the imperfect often denotes resistance, refusal (*would not or could not*), or failure of expectation. The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε *you would not accept the proposal* T. 3. 64 (τὴν ἱκετείαν οὐκ ἐδέξαντο *they did not receive the supplication* 1. 24), ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἐγγημεν *the one would not marry, the other did* D. 44. 17. So οὐκ εἶα *he would not allow (he was not for allowing)*. Cp. 1155.

1101. Imperfect for Present. — In descriptions of places and scenery the imperfect is often used, instead of the present, by assimilation to the time of the narrative.

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὄριζε τὴν τῶν Μακρόνων χώρῶν καὶ τὴν τῶν Σκυθηῶν *they came to the river which divided the country of the Macrones from that of the Scytheni* X. A. 4. 8. 1, ἐξελαύνει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον *he marched to a river full of fish, which the Syrians regarded as gods* 1. 4. 9.

1102. Imperfect of a Truth Just Recognized. — The imperfect (especially of εἰμί), generally accompanied by ἄρα, is often used to denote that a present fact or truth has just been recognized: τοῦτ' ἄρ' ἦν ἀληθές *this is true* after all E. I. T. 351. ἄρα *sure enough* appears with other tenses also.

1103. The imperfect may refer to a topic or point previously discussed or assumed: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μένησαι *music is, if you remember, the counterpart of gymnastics* P. R. 522 a.

1104. Imperfect for Pluperfect. — The imperfect has the force of a pluperfect in the case of verbs whose present is used in the sense of a perfect (1089–1090): ἦκον *I had come* (rarely *I came*), ᾤχόμην *I had departed*, ἐνίκων *I was victorious*, ἠδίκουν *I was guilty*.

1105. Imperfect and Aorist. — The imperfect and aorist often occur in the same passage; and the choice of tense often depends upon the manner in

which the writer views the action. The imperfect may be represented by a line, along which an action progresses; for the aorist see 1117 a. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: *ἔπειτα ψίλοι δώδεκα ἀνέβαινον, ὧν ἡγείτο Ἀμμέας, καὶ πρῶτος ἀνέβη* then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. The imperfect implies nothing as to the absolute length of the action; cp. *πάλιν κατὰ τάχος ἐκόμισε τὴν στρατιάν* he withdrew the army in haste T. 1. 114 with *κατὰ τάχος ἀνεχώρησε* he retreated in haste 1. 73. Cp. 1120 a, b.

For *ἔδει, ἔχρην*, etc. with the infinitive, see 1174–1175.

FUTURE INDICATIVE

1106. The future denotes an action that will take place at some future time: *βασιλεὺς ἀγορὰν παρέξει* the king will provide a market X. A. 3. 2. 20.

1107. When a verb has two futures, the one showing a stem like that of the present is properly continuative, the one showing a stem like that of the aorist marks simple attainment: *ἔξω* I shall have (cp. *ἔχω*, for *ἔχω*, 108 e), *σχήσω* I shall get (cp. *ἔσχω*); as *καλῶς ἔξω* I shall be in a good state, *καλῶς σχήσω* I shall come to a good condition; *καὶ ταῦτ' εἰκότως οὕτως ὑπελάμβανον ἔξεν* and I supposed with reason that this would continue so D. 19. 153, *Θηβαῖοι ἔχουσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν* the Thebans are at enmity and will become still more hostile 5. 18. (But *ἔξω* usually does duty for *σχήσω*.) So *βαλλήσω* shall pelt, *βαλῶ* shall hit. Cp. *ἀχθέσομαι* shall be angry, *ἀχθεσθήσομαι* shall get angry, and 1067.

1108. Verbs of wishing, asking, and some other verbs of will may appear in the future where English prefers the present: *τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι* I (shall) therefore wish to obtain only so much at thy hands E. Med. 259.

1109. Gnostic Future.—The future may express a general truth.

ἀνὴρ ἐπιεικῆς υἱὸν ἀπολέσας ῥᾶστα οἴσει τῶν ἄλλων a reasonable man, if he loses a son, will (i. e. is expected to) bear it more easily than other men P. R. 603 e. See 1122.

1110. Future for Present.—The future may be used instead of the present to denote that which is possible at the moment of speaking.

εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν ἀντὶ τοῦ ζῆν ἀποθνήσκειν εὐκλεῶς αἰρουμένους we shall find that ambitious men choose a glorious death in preference to life I. 9. 3.

a. The future may denote present intention: *αἶρε πλῆκτρον, εἰ μαχεῖ* raise your spur if you mean to fight Ar. Av. 759 (in this use μέλλω is more common, 1145). Cp. 1396. So in the tragic *τί λέξεις; what do you mean!* E. Med. 1310.

1111. Deliberative Future. — The future is sometimes used in deliberative questions.

τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37, *εἴπωμεν ἢ σιγῶμεν* (1192); *ἢ τί δράσομεν; shall we speak or keep silent! or what shall we do?* E. Ion 758.

1112. Jussive Future. — The future may express a command, like the imperative; and, in the second person, may denote concession or permission (negative οὐ). The tone of the jussive future is generally familiar.

ὡς ποιήσετε you will do thus P. Pr. 338 a, *αὐτὸς γνώσει you will judge for yourself* P. Phil. 12 a, *σπουδῇ ἔσται τῆς ὁδοῦ you will have to hurry on the march* T. 7. 77.

1113. The future with οὐ may be used in questions in an imperative sense to express urgency, warning, or irony: *οὐκ ἔξιμεν . . . οὐκ ἐπὶ τὴν ἐκείνου πλευρόμεθα; shall we not go forth . . . shall we not set sail against his country?* D. 4. 44, *οὐ φυλάξεσθε; will you not be on your guard?* 6. 25.

1114. οὐ μὴ with the 2 sing. of the future in the drama expresses a strong prohibition: *οὐ μὴ διατρίψεις don't dawdle (you shall not dawdle)* Ar. Ran. 462. οὐ μὴ with any person of the future indicative may express an emphatic future denial: *τοὺς πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε you will never make the bad better* Aes. 3. 177. Cp. 1638, 1639.

1115. ὅπως and ὅπως μὴ may be used with the future in urgent exhortations and prohibitions: *ὅπως ὄν ἔσεσθε ἄξιοι τῆς ἐλευθερίας prove yourselves then worthy of freedom* X. A. 1. 7. 3, *ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς say nothing therefore about the war* D. 19. 92. Cp. 1353.

1116. ὅπως μὴ (negative ὅπως μὴ οὐ) with the future may express the desire to avert something: *ὅπως μὴ αἰσχροὶ φαινόμεθα mind we don't appear base* X. C. 4. 2. 39, *ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι but (I fear that) I shall not be able* P. R. 506 d. Cp. 1190, 1191, 1364.

AORIST INDICATIVE

1117. The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκυραῖοι καὶ ναῦς πέντε καὶ δέκα διέφθειραν *the Corcyraeans were victorious and destroyed fifteen ships* T. 1. 29, μετὰ τὴν ἐσβολὴν τῶν Πελοποννησίων Λέσβος ἀπέστη *after the inroad of the Peloponnesians Lesbos revolted* (dated past action) 3. 2.

a. The aorist may mark: 1. The starting point (ingressive aorist); 2. The end point (resultative aorist); 3. The whole action (complexive aorist). These uses appear also outside of the indicative.

1118. Ingressive Aorist. — The aorist of verbs whose present denotes a state or a continued action generally expresses the entrance into that state or the beginning of that action. Most of these verbs are denominatives, and the aorist is generally the first aorist:

ἄρχω *rule*, ἤρξα *became ruler*; βασιλεύω *am king, rule*, ἐβασίλευσα *became king, ascended the throne*; δακρῦν *weep*, ἐδάκρῦσα *burst into tears*; θαρρῶ *am courageous*, ἐθάρρησα *plucked up courage*; νοσῶ *am ill*, ἐνόσησα *fell ill*; πλουτῶ *am rich*, ἐπλούτησα *became rich*; πολεμῶ *make war*, ἐπολέμησα *began the war*.

a. A few second aorists are so used: ἔσχον *took possession of, got*, ἤσθόμην *became aware*, ἔστην *took my stand* (perfect ἔστηκα *am standing*).

b. The aorist of the verbs of 1118 may denote also a simple occurrence of the action with no idea of entrance into a state: ἐβασίλευσα *was king, ruled*, ἐνόσησα *was ill*.

1119. Resultative Aorist. — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

ἤγαγον *I brought*, ἐβούλευσα *I decided* (ἐβούλευον *I was deliberating*), ἔπεσον *I struck in falling, dropped* (ἐπίπτον *I was in the act of falling*), ἔπεισα *I succeeded in persuading* (cp. 1098).

1120. Complexive Aorist. — The complexive aorist surveys at a glance the course of a past action from beginning to end.

τοῦτω τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93, τέσσαρα καὶ δέκα ἔτη ἐνέμεναν αἱ σπονδαί *the peace lasted fourteen years* 2. 2, ὀλίγον χρόνον ξυνέμεινε ἡ ὀμαχημίᾳ *the league lasted a short time* 1. 18, ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici*, Plutarch, Caesar 50.

a. With definite numbers the complexive aorist is commonly used; but the imperfect is often employed when a following aorist shows that the action of the imperfect has been interrupted or has passed into another stage: ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα *Cyrus remained thirty days there* X. A. 1. 2. 9, τέτταρας μῆνας ὅλους ἐσφύζοντο οἱ Φωκεῖς τοὺς ὕστερον, ἡ

δὲ τούτου ψευδαλογίᾳ μετὰ ταύθ' ὕστερον αὐτοὺς ἀπόλεσεν for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin D. 19. 78.

b. The complexive aorist enumerates and reports past events. It may be employed in rapid continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts and to sum up the result of a preceding narrative, while the other past tenses set forth subordinate actions and attendant circumstances.

1121. Empiric Aorist. — With adverbs signifying *often, always, sometimes, already, not yet, never*, etc., the aorist may expressly denote a fact of experience (ἐμπειρίᾳ).

πολλοὶ πολλάκις μειζόνων ἐπιθυμούντες τὰ παρόντ' ἀπόλεσαν many men often lose what they have from a desire for greater possessions D. 23. 113, ἀθυμούντες ἄνδρες οὐπω τροπαίων ἔστησαν men of faint heart never yet raised a trophy P. Criti. 108 c.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete fact of experience set forth in the context, and the reader is left to infer that it holds good for all time. From this use proceeds that of 1122.

1122. Gnostic Aorist (γνώμη *maxim, proverb*). — The gnostic aorist expresses a general truth. The aorist simply states a past occurrence, and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs.

παθὼν δέ τε νήπιος ἔγνω a fool learns by experience Hesiod, Works and Days 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανε for beauty is either wasted by time or withered by disease I. 1. 6.

a. The gnostic aorist often alternates with the present of general truth (1083): οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτιμίᾳ· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθεροῖς ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει for it is not the blow that causes anger, but the disgrace; nor is it being struck that is terrible to freemen, but being struck in wantonness D. 21. 72.

b. The gnostic aorist is regarded as a primary tense (1080): οἱ τύραννοι πλοῦσιον ὃν ἂν βούλωνται παραχρῆμ' ἐποίησαν tyrants make rich in a moment whomever they wish D. 20 15.

1123. Akin to the gnostic aorist is the aorist employed in descriptions of manners, customs, and imaginary scenes: φᾶρος δὲ αὐτήμερον ἐξυφῆναντες οἱ ἱερεῖς κατ' ὦν ἔδησαν ἐνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμούς after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood Hdt. 2. 122, ἐπειδὴν ἀφίκωνται οἱ τετελετηκότες εἰς τὸν τόπον, οἱ

ὁ δαίμων ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς καὶ ὀσίως βιώσαντες καὶ οἱ μὴ when the dead reach the place whither each is conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not P. Ph. 113 d.

1124. Aorist in Similes. — The aorist is often used in similes in poetry, and generally contains the point of comparison. It may alternate with the present. Thus ἦριπε δ' ὡς ὅτε τις ὄρυς ἦριπεν he fell as falls an oak II 482, οἶος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστὴρ | παμφαίνων, τότε δ' αὖτις ἐδῦ νέφεα σκίοντα, | ὡς Ἐκτωρ κτλ. and as from out the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc. Λ 62.

1125. Aorist in Impatient Questions. — The aorist is used in questions with τί οὖν οὐ and τί οὐ to express impatience or surprise that something has not been done. The question is here equivalent to a command or a proposal: τί οὖν οὐχὶ καὶ σὺ ὑπέμνησάς με; why then don't you recall it to my mind? X. Hi. 1. 3. The less lively present, and the future, may also be used.

1126. Dramatic Aorist. — The 1 person sing. of the aorist is used in the dialogue parts of the drama to denote a state of mind (or an act expressing a state of mind) in which the speaker found himself in the moment just passed: ἦσθην, ἐγάλασα I am delighted, I can't help laughing Ar. Eq. 696, ἐδεξάμην τὸ ῥηθὲν I welcome the omen S. El. 668 (in prose δέχομαι τὸν οἰωνόν). So ἐπήνεσα I approve, ξινήκα I understand.

1127. Aorist of Customary Action. — With ἄν the aorist may denote repetition (1183): εἶπεν ἄν he used to say X. C. 7. 1. 14. Distinguish 1397.

1128. Aorist for Future. — The aorist may be substituted for the future to represent vividly a future event as having actually occurred: ἀπωλόμην ἄρ', εἰ με δὴ λείψεις I am undone if thou dost leave me E. Alc. 386.

1129. Aorist for Perfect. — The aorist is often used where we use the perfect: παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι I (have) summoned you, my friends X. A. 1. 6. 6. Sometimes the aorist is chosen because of its affinity to the negative (1100): τῶν οἰκετῶν οὐδένα κατέλιπεν ἀλλ' ἅπαντας πέπρακε he (has) left not one of his servants, but has sold them all Aes. 1. 99.

a. If an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: Φεραίων μὲν ἀφῆρηται τὴν πόλιν καὶ φρουρᾶν ἐν τῇ ἀκροπόλει κατέστησεν he has deprived the Phereaeans of their city and established a garrison in the acropolis D. 7. 32 (καθέστακε transitive is not classic). So ἤγαγον is used for ἤγα.

1130. If the perfect has the force of a present (1134, 1135), the aorist may be translated by the perfect: ἐκτησάμην I have acquired (κέκτημαι I possess), ἐθαύμασα I have wondered (τεθαύμακα I admire). Thus ἐκτησο (405 b. D.) αὐτὸς τὰ περ αὐτὸς ἐκτήσαιο keep thyself what thyself hast gained Hdt. 7. 29.

1131. Epistolary Tenses. — The writer of a letter or book, the dedicator of an offering, may use the aorist to put himself in the position of the reader or beholder who views the action as past: μετ' Ἀρταβάζου, ὃν σοὶ ἐπεμψα, πρᾶσσε negotiate with Artabazus whom I send (sent) to you T. 1. 129.

a. The perfect is also used: ἀπέσταλά σοι τόνδε τὸν λόγον I send (have sent) you this discourse I. 1. 2. The imperfect is rare.

1132. Aorist for Pluperfect. — The aorist with many temporal and causal conjunctions, and in relative clauses, often has the force of the Eng. pluperfect: ἐπεὶ ἐσάλπιγξε, ἐπῆσαν after the trumpeter had given the signal, they advanced X. A. 1. 2. 17, ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα δοῦναι he requested me to give him the letter which I had written X. C. 2. 2. 9. So often in other moods than the indicative.

PERFECT INDICATIVE

1133. The perfect (also called present perfect) denotes a completed action the effect of which still continues in the present.

τὰ οἰκήματα ᾠκοδόμηται the rooms have been constructed X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται he has taken away (and still holds) their cities D. 9. 26, ὑπέληφα I have formed (hold) the opinion 18. 123, βεβούλευμαι I have made up my mind (am resolved) S. El. 947.

1134. Perfect with Present Meaning. — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

κέκλημαι (have received a name) am called, κέκτημαι (have acquired) possess, μέμνημαι (have recalled) remember, τέθνηκα (have passed away) am dead, εἵθισμαι (have accustomed myself) am accustomed, ἡμφίεσμαι (have clothed myself in) have on, πέποιθα (have put confidence in) trust, ἔστηκα (have set myself) stand, βέβηκα (have stepped) stand and am gone, ἔγνωνκα (have learned, recognized) know, πέφυκα (have come into being) am born, am by nature, οἶδα (have found out, seen) know.

1135. Intensive Perfect. — The intensive perfect apparently denotes an action rather than a state resulting from an action, and is translated like a present.

Verbs of the senses (δέδορκα gaze, πέφρικα shudder), of sustained sound (κέκράγα bawl, λέληκα shout), of emotion (γέγηθα am glad, μέμηλε cares for), of gesture (κέχηνα keep the mouth agape), and many others (σεστίγηκα am still).

a. But most if not all such verbs may be regarded as true perfects, i.e. they denote a mental or physical state resulting from the accomplishment of the action; as πέφρικα I have shuddered and am now in a state of shuddering.

1136. Empiric Perfect.—The perfect may set forth a general truth expressly based on a fact of experience: ἡ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1121.

1137. Perfect of Dated Past Action.—The perfect is sometimes used of a past action whose time is specifically stated: ὕβρισμαι τότε *I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist (cp. 1117).

1138. Perfect for Future Perfect.—The perfect may be used vividly for the future perfect, to anticipate an action not yet accomplished: κὰν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται *and if we conquer in that quarter, everything has been (will have been) accomplished by us* X. A. 1. 8. 12.

PLUPERFECT

1139. The pluperfect (also called past perfect) is the past of the perfect, and denotes a past fixed state resulting from a completed action: ἐβεβουλεύμην *I had made up my mind (was resolved)*.

a. When the perfect is translated by a present, the pluperfect is rendered by an imperfect: ἐκεκτήμην *was in possession of*, ἐτεθνήκει *he was dead*, ᾔδῃ *knew*, ἐμνημήμην *remembered*. Cp. 1134.

1140. Pluperfect of Immediate Occurrence.—The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: ὡς δὲ ἐλήφθησαν, ἐέλυντο αἱ σπονδαί *and when they were captured the truce was (already) at an end* T. 4. 47.

FUTURE PERFECT

1141. The future perfect is the perfect transferred to the future, and denotes a future state resulting from a completed action: δεδήσεται *he shall be kept in prison*; ἡ θύρᾳ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

1142. When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty: φράζε, καὶ πεπράξεται *speak, and it shall be done (instantly)* Ar. Plut. 1027, εὐθὺς Ἀριαῖος ἀφροστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται *Ariæus will at once be in revolt, so that not a friend shall be left to us* X. A. 2. 4. 5.

1143. The future perfect may have an imperative force (cp. 1112): εἰρήσεται γὰρ τἀληθές *for the truth shall (let it) be spoken* I. 7. 76.

1144. If the perfect has the force of a present, the future perfect is used like a simple future (1134): κεκλήσομαι *shall bear the name*, μεμνήσομαι *shall*

remember, κεκτῆσομαι shall possess. So in the two active forms (548): τε-θνήξω shall be dead, ἐστήξω shall stand.

PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 573–575.

1145. With μέλλω. — A periphrastic future is formed by μέλλω *I am about to, intend to, am (destined) to, am likely to* with the present or future (rarely the aorist) infinitive: ἄ μέλλω λέγειν σοὶ πάλαι δοκεῖ *what I am going to say has long been your opinion* X. C. 3. 3. 13 (cp. 1088), Κλέανδρος μέλλει ἔξεν *Cleander is on the point of coming* X. A. 6. 4. 18, ἔμελλον ὄλβιος εἶναι *I was destined to be happy* σ 138. Between present and future there is no practical difference. The aorist may be used to mark a particular point: μήτοι με κρίψης τοῦθ' ὅπερ μέλλω παθεῖν *hide not from me this (very thing) that I am doomed to suffer* A. Pr. 625.

a. ἔμελλον is used of past intention: ἔμελλε καταλθεῖν *he was about to stop for the night* X. A. 1. 8. 1, τοὺς ἔσπλους κλήσειν ἔμελλον *they intended to close the entrances* T. 4. 8. ἔμελλον with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with ἄν; as οὐ συστρατεύειν ἔμελλον *they would not have joined forces* D. 19. 159 (= οὐκ ἂν συνηστράτευσαν).

1146. With εἰμί. — The present and perfect participle may be used with the forms of εἰμί to form a periphrasis, especially when the participle has an adjectival character: ἤγεῖ διαφθειρομένους τινας εἶναι; *do you think that some are being ruined?* P. R. 492 a, αἱ τέχναι διεφθαρμένοι ἔσονται *the arts will be ruined* X. C. 7. 2. 13. With ἔσομαι the aorist participle equals the future perfect: οὐ σιωπήσῃς ἔση; *be silent, won't you, once and for all?* S. O. T. 1146.

1147. With ἔχω. — The periphrasis with ἔχω and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): κηρύξῃς ἔχω *I have proclaimed* S. Ant. 192.

a. In Attic prose ἔχω usually has a separate force: Φεράς πρόωγν ἔχει καταλαβών *he lately seized and now occupies Pherae* D. 9. 12.

1148. With γίγνομαι. — As μὴ σαυτὸν κτείνῃς γένη *lest thou destroy thyself* S. Ph. 773; in prose this periphrasis has the tone of tragedy.

THE TENSES IN OTHER MOODS THAN THE INDICATIVE

1149. Subjunctive. — The subjunctive refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : τὰ αὐτῶν ἅμα ἐκποριζώμεθα *let us at the same time keep developing our resources* T. 1. 82. Aorist (simple occurrence) : πορισώμεθα πρῶτον τὴν δαπάνην *let us procure the money first* T. 1. 83. Perfect (completion with permanent result) : ἵνα, ἢν μὴ ὑπακούωσι, τεθνήκωσι *in order that, in case they do not submit, they may be put to death* (lit. *may be dead at once*) T. 8. 74. The perfect is rarely used.

1150. Optative (not in indirect discourse). — The optative in independent sentences refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : πλούσιον δὲ νομίζομαι τὸν σοφόν *may I (always) count the wise man wealthy* P. Phae. 279 b; Aorist (simple occurrence) : εἰ γὰρ γένοιτο *would that it might come to pass* X. C. 6. 1. 38; Perfect (completion with permanent result) : τεθναίης *die* (lit. *may you lie dead*) Z 164.

1151. Optative (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense denotes stage of action, and time relatively to that of the leading verb.

The present optative represents the imperfect as well as the present indicative. — The future optative occurs only in actual or implied indirect discourse. When the optative in indirect discourse represents the subjunctive (1589), its tenses denote only stage of action.

a. Present opt. = pres. indic. : ἀηρώτῃ τί βούλοιντο *he asked what they wanted* (= τί βούλεσθε;) X. A. 2. 3. 4.

b. Present opt. = imperf. : διηγούντο ὅτι ἐπὶ τοὺς πολεμίους πλείοντες *they explained that they kept sailing against the enemy* (= ἐπλέομεν) X. H. 1. 7. 5.

c. Future opt. = fut. indic. : ὅ τι ποιήσοι οὐδὲ τοῦτους εἶπε *he did not tell even these what he would do* (= τί ποιήσω) X. A. 2. 2. 2.

d. Aorist opt. = aor. indic. : ἠρώτῃ τί πάθειεν *he asked what had happened to them* (= τί ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perf. indic. : ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκειεν σφᾶς αὐτοὺς *they said that the troops of Demosthenes had surrendered* (= παραδεδωκάσι) T. 7. 83.

1152. Imperative. — The imperative always implies future time. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : τοὺς γονεῖς τίμῃ *honor thy parents* I. 1. 16, πάντα τᾶληθῆ λέγε *tell (go on and tell in detail) the whole truth* L. 1. 18, τοὺς ἵππους ἐκείνους δίδοτε *offer the horses to them* X. C. 4. 5. 47. Aorist (simple occurrence) : εἶπέ *state* (in a word) P. A. 24 d, ἡμῖν τοὺς ἵππους δότε *give the*

horses to us X. C. 4. 5. 47. Perfect (completion with permanent result): *ρετάχθω let him take his place (and stay there)* P. R. 562 a.

1153. Infinitive (not in indirect discourse). The tenses of the infinitive (without *ἄν*) not in indirect discourse have no time of themselves and express only stage of action; their relative time depends on the context and is the same as that of the leading verb. For the infinitive with *ἄν*, see 1220.

Present (continuance): *οὐδὲ βουλευέσθαι ἔτι ὄρα, ἀλλὰ βεβουλευέσθαι it is time no longer to be making up one's mind, but to have it made up* P. Cr. 46 a. Aorist (simple occurrence): *τοῦ πιεῖν ἐπιθυμίᾳ the desire to drink* T. 7. 84. *ἤρξατο γενέσθαι began to arise* 1. 103. Perfect (completion with permanent result): see under Present.

1154. Verbs of *will* or *desire* (1233) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive of indirect discourse by imitation of verbs of *promising*, etc. (1157). So *βούλομαι, θέλω wish, λέγω meaning command, δέομαι ask, ἐφίεμαι desire*, and some others (even *δύναμαι am able*) that have a future action as their object. Thus *ἐφίεμενοι ἄρξεν being desirous that they shall gain control* T. 6. 6, *ἀδύνατοι ἐπιμελεῖς ἔσσεσθαι unable to be careful* X. O. 12. 12. In such cases the future is employed to emphasize the future character of the action.

a. The infinitive with verbs signifying *to advise* or *to command* and the infinitive expressing purpose refer to future time.

1155. When affirmative and negative are contrasted, the aorist infinitive (as the aorist indicative, cp. 1097) is preferred with the negative: *τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνῶναι μηδέν to preserve what you have and to form no new plans* T. 1. 70. But where the verb itself contains or implies a negative idea, the present infinitive is more common: *παρεῖναι καὶ μὴ ἀποδημεῖν to be present and not to be abroad* Aes. 2. 59.

1156. Infinitive (in indirect discourse).—The tenses of the infinitive (without *ἄν*) in indirect discourse denote stage of action, and the same time relatively to that of the leading verb (present, past, or future) as was denoted absolutely by the tenses of the indicative in direct discourse which they represent. Cp. 1252. For infinitive with *ἄν*, see 1583.

The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect.—The future infinitive is found chiefly in indirect discourse and in analogous constructions; with *μέλλω*, see 1145.

a. Present = pres. indic.: *φημί ταῦτα μὲν φλωᾶρίας εἶναι I say this is nonsense (= ἐστὶ)* X. A. 1. 3. 18.

b. Present = imperf. : Κτησιᾶς ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26.

c. Future = fut. indic. : ἐφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic. : ἐνταῦθα λέγεται Ἀπόλλων ἐκδέειραι Μαρσύαν *there Apollo is said to have stayed Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8.

e. Perfect = perf. indic. : φησὶ ἐγκώμιον γεγραφέναι *he says that he has written an encomium* (= γέγραφα) I. 10. 14, ἔφασαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect = plupf. : λέγεται ἄνδρα τινὰ ἐκπεπληγῆσθαι *it is said that a certain man had been fascinated* (= ἐξέπεπληκτο) X. C. 1. 4. 27.

1157. Verbs of hoping, etc. — Verbs and verbal expressions signifying to *hope, expect, promise, threaten, swear*, when they refer to a future event, take either the future infinitive (in indirect discourse); or the aorist, less often the present, infinitive (not in indirect discourse) by analogy to verbs of *will or desire* (1233), which also accounts for neg. *μή* instead of *οὐ* (1618). The present or aorist infinitive with *ἄν*, representing the potential optative with *ἄν*, also occurs.

ἐν ἐλπίδι ὧν τὰ τεῖχη τῶν Ἀθηναίων αἰρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 46, ἐλπίς ἐκτραφῆναι *hope of being brought up* L. 19. 8, ἐλπίζει δυνατὸς εἶναι ἄρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἄν τὴν ναῦν ἀπολέσῃς; *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. So τάχιστα οὐδένα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *we are likely to succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περιοσιᾶν νεῶν ἔχειν *they are not likely to continue to have ships to spare* 3. 13; ὑπέσχετο ταῦτα ποιήσειν *he promised that he would do this* L. 12. 14, ὑπέσχετό μοι βουλευσασθαι (most Mss.) *he promised me to deliberate* X. A. 2. 3. 20.

a. With *ὀμνῶμι* the inf. may refer to the present, past, or future : ὀμνύντες βλέπειν Ἀχιλλεῖά πάλιν *swearing that they see Achilles again* S. Ph. 357, ὀμνύουσι μὴ κπείν *they swear they did not drink* Pherocrates 143, ὤμνην μηδὲν εἰρηκέναι *he swore that he had said nothing* (direct = οὐδὲν εἴρηκα) D. 21. 119, δικάσειν ὀμωμόκατε *you have sworn that you will give judgment* 39. 40.

1158. A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying or thinking*, e.g. ἐνόμισαν βραδίως κρατῆσαι *they thought they would easily master them* T. 2. 3. Many editors change such aorists to the future or insert *ἄν*.

1159. Participle (not in indirect discourse). — The participle, as a verbal adjective, does not show time absolutely present, past, or future. Whether the action expressed by the participle

precedes, coincides with, or follows that of the leading verb must be determined from the context. The future participle has a temporal force only because its voluntative force points to the future. Cp. 1220.

a. **Present** (continuative). The action is generally coincident with that of the leading verb: ἐργαζόμεναι μὲν ἤριστων, ἐργασάμεναι δὲ εἰδείπουν *the women took their noonday meal while they continued their work, but took their chief meal when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστηκᾶσιν *the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17. In this use the participle, called the *participle of the imperfect*, is often accompanied by πρότερον, πρόσθεν, τότε, ποτέ.

2. Subsequent action (especially when the leading verb denotes motion): ἐπεμψαν πρόσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίων λῆψιν *they dispatched messengers to announce the capture of Plemyrium* T. 7. 25. An attributive present participle with νῦν may refer to the absolute present, though the main verb is past: τὴν νῦν Βοιωτῶν καλουμένην ὤκησαν *they settled in the country now called Boeotia* T. 1. 12.

b. **Future** (chiefly voluntative): οὐ συνήλθομεν ὡς βασιλεῖ πολεμήσοντας *we have not come together for the purpose of waging war with the king* X. A. 2. 3. 21.

c. **Aorist** (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the main verb; but it is sometimes coincident with it, or nearly so, especially when the main verb refers to the future or the past, and the subordinate action is only a modification of the main action.

1. Antecedent: νῦν μὲν δειπνεῖτε· δειπήσαντες δὲ ἀπελαύνετε *take your supper now, and when you have done so, depart* X. C. 3. 1. 37.

2. Coincident: μή τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι *do not commit the error of condemning me* P. A. 30 d, εὖ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me* P. Ph. 60 c (= ἀνέμνησάς με εὖ ποιῶν).

3. Subsequent (rarely): Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγοροῦν *Satyrus and Chremon, who (afterwards) became members of the Thirty, accused Cleophon* L. 30. 12.

d. **Perfect** (completion with permanent result): καταλαμβάνουσι Βρασιδᾶν ἐπεληλυθότα *they found (historical present) that Brasidas had arrived* T. 3. 69, ὁ πρόσθε κεκτημένος *he who possessed it before* S. Ph. 778 (cp. 1159 a. 1).

e. On the construction with λαμβάνω, φθάνω, τυγχάνω, see 1295.

1160. Participle (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception denote the same time relatively to that of the leading verb (present, past, or future), as was denoted absolutely by

the tenses of the indicative in direct discourse which they represent. See 1303, 1307, 1584.

a. Present = pres. or imperf. indic.: coincident: *ἐπειδὴν γινώσκω ἀπιστοῦμενοι* when they find out they are distrusted (= ἀπιστούμεθα) X. C. 7. 2. 17; rarely antecedent (when the present = the imperf.): *οἶδά σε λέγοντα αἰεὶ* I know that you always used to say (= ἔλεγες) 1. 6. 6.

b. Future = fut. indic.: *ἀγνοεῖ τὸν πόλεμον δεῦρ' ἔξοντα* he is ignorant that the war will come here (= ὁ πόλεμος ἔξει) D. 1. 15.

c. Aorist = aor. indic.: *τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα* we know that the Medes came against the Peloponnese (= ὁ Μῆδος ἦλθε) T. 1. 69.

d. Perfect = perf. or plupf. indic.: *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* for they did not know that he was dead (= τέθνηκε) X. A. 1. 10. 16.

THE MOODS

1161. Mood designates by the form of the verb the manner (*modus*) in which the verbal action or state is conceived. All forms of the finite moods (320) are predicative.

1162. The Adverb ἄν. — The meaning of the moods is limited by the adverb ἄν (Hom. also *κέν, κέ*). The word has two distinct uses:

a. In independent clauses: with the past tenses of the indicative and with the optative (in Homer also with the future indicative and with the subjunctive); and also with the infinitive and participle representing the independent indicative or optative.

b. In dependent clauses: chiefly with the subjunctive.

1163. ἄν is not used with the present and perfect indicative. The future optative, infinitive, and participle, with ἄν are rare and suspected.

1164. In general, ἄν (*κέν*) limits the force of the verb to particular conditions or circumstances, but no separate word can be used to translate the adverb. When ἄν appears in the conclusion of a conditional sentence, English generally uses *should* or *would* in translating the Greek verb. ἄν is often separated from its verb for emphasis, and is attached to negatives, interrogatives, or to any emphatic modifier. It is commonly attached to verbs of *saying* or *thinking*: *σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμος* if I should remain with you, I think I should be esteemed X. A. 1. 3. 6, *οὐκ οἶδ' ἄν εἰ πείσομαι* I do not know whether I could persuade (for ἄν πείσομαι) E. Med. 941.

1165. ἄν may be repeated in the same sentence: *δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβαλεῖν ἐρημοτέρῳ ἄν τῷ ὄρει χρῆσθαι* but if we should make a feint attack here, it seems to me that we should find the mountain to have fewer defenders X. A. 4. 6. 13.

1166. $\alpha\upsilon$ sometimes stands without a verb, which is to be supplied from the context: πολλοὺς μὲν ἡγεμόνας $\alpha\upsilon$ δοίη, πολλοὺς δ' $\alpha\upsilon$ (δοίη) ὁμήρους *he would give many guides and many hostages* X. A. 3.2.24. So τάχ' $\alpha\upsilon$ *perhaps*.

a. $\kappa\alpha\tilde{\nu}$ if only may stand for καὶ $\alpha\upsilon$ (= $\acute{\epsilon}\alpha\upsilon$) with the subjunctive understood: ἀλλά μοι πάρες $\kappa\alpha\tilde{\nu}$ σμῖκρον εἰπεῖν *yet permit me to speak, if only a word* (= καὶ $\acute{\epsilon}\alpha\upsilon$ παρής) S. El. 1482. $\kappa\alpha\tilde{\nu}$ also stands for καὶ + the adverb $\alpha\upsilon$.

1167. $\alpha\upsilon$ is sometimes omitted when it may be supplied from the context: τί ἐποίησεν $\alpha\upsilon$; ἦ δῆλον ὅτι ὤμοσε ($\alpha\upsilon$) *what would he have done? It is clear that he would have taken an oath* D. 31.9.

1168. Conditional, relative, and temporal clauses requiring the subjunctive regularly have $\alpha\upsilon$, the force of which cannot generally be expressed in English. $\alpha\upsilon$ thus used is closely attached to the subordinating conjunction.

a. Hence the combinations $\acute{\epsilon}\alpha\upsilon$ ($\eta\tilde{\nu}$, $\alpha\tilde{\nu}$, cp. 1388 a), $\delta\tau\alpha\upsilon$, $\delta\acute{\omicron}\tau\alpha\upsilon$, $\acute{\epsilon}\pi\eta\tilde{\nu}$ ($\acute{\epsilon}\pi\acute{\alpha}\nu$), $\acute{\epsilon}\pi\epsilon\iota\delta\acute{\alpha}\nu$, from εἰ, ὅτε, ὅποτε, ἐπεὶ, ἐπειδή + $\alpha\upsilon$. For $\alpha\upsilon$ in final clauses see 1345.

1169. In conditional, relative, and temporal clauses Homer generally does not use $\alpha\upsilon$ ($\kappa\acute{\epsilon}\nu$) with the subjunctive in similes, and when the reference is to events occurring repeatedly or at an indefinite time, or to sayings of general application. By retention of Homeric usage the subjunctive is sometimes used without $\alpha\upsilon$ in later poetry and in Herodotus, where the adverb would regularly be added (1409, 1420 b, 1481 a and 1515 b). Here the difference is scarcely appreciable, except that the absence of $\alpha\upsilon$ may give an archaic tone.

1170. The optative with $\alpha\upsilon$ in independent clauses is relatively rare. See the Index.

THE MOODS IN SIMPLE SENTENCES

1171. The use of the moods in simple sentences and principal clauses of complex sentences is treated in 1172-1222. The use of the moods in subordinate clauses was developed from their independent use. For the uses of the indicative see also 1081-1144.

INDEPENDENT INDICATIVE WITHOUT $\alpha\upsilon$

1172. The indicative makes a declaration of a fact, asks a question anticipating such a declaration, or makes an exclamation: ἦλθε *he came*, οὐκ ἦλθε *he did not come*, πότε ἦλθε; *when did he come?* ὡς καλῶς εἶπας *how well you spoke!*

1173. The indicative with μή or μὴ οὐ may express a doubtful assertion about a present or past action: ἀλλ' ἄρα μὴ ὁ Κτησίππος ἦν ὁ ταῦτ' εἰπών *but I suspect, i.e. perhaps, after all it was Ctesippus who said this* P. Eu. 290 e,

ἀλλὰ μὴ τοῦτο οὐ καλῶς ὁμολογήσαμεν *but perhaps we did not do well in agreeing to this* P. Men. 89 c.

1174. Unfulfilled Obligation (Propriety, Possibility). — With the imperfect of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized.

Such expressions are *ἔδει, χρῆν* (or *ἐχρῆν*), *προσῆκε, ἄξιον ἦν, εἰκὸς ἦν, δίκαιον ἦν, ἐξῆν*, verbals in *-τόν* or *-τέον* with *ἦν*, etc. These expressions may also take *ἄν* in the conclusion of unreal conditions (1402, 1403).

ἔδει σε ταῦτα ποιεῖν *you ought to be doing this* (but are not doing it), *τούσδε μὴ ζῆν* *these men ought not to be alive* S. Ph. 418, *ἔδει σε ταῦτα ποιῆσαι* (or *ποιεῖν*) *you ought to have done this* (but did not do it), *ἔδει τὰ ἐνέχυρα τότε λαβεῖν* *I ought to have taken the pledges then* X. A. 7. 6. 23, *μένειν ἐξῆν* *he might have remained* D. 3. 17.

1175. The expressions in 1174 may also have the ordinary force of past indicatives: *ἔδει μένειν* *he had to remain* (and did remain) D. 19. 124, *ἔπειρ ἔδει δεῖξαι* *quod erat demonstrandum* Euclid 1. 5.

1176. Unattainable Wish. — A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with *εἶθε* or *εἰ γάρ* (negative *μὴ*). The imperfect refers to continuance in present time, the aorist to attainment in past time (cp. 1398).

εἶθ' εἶχες βελτίους φρένας *would that thou hadst (now) a better heart* E. El. 1061, *εἰ γὰρ τοσαύτην δύναμιν εἶχον* *would that I had so great power* E. Alc. 1072, *εἶθε σε μήποτ' εἰδόμην* *would that I had never seen thee* S. O. T. 1218.

a. *εἰ* is here interjectional, not the conditional particle.

1177. An unattainable wish may also be expressed by *ὄφελον* *ought*, aorist of *ὀφείλω* *owe*, with the present infinitive of present time or of a continued past action, or with the aorist infinitive of past time (neg. *μὴ*): *ὄφελε Κύρος ζῆν* *would that Cyrus were (now) alive* (lit. *Cyrus ought to be alive*) X. A. 2. 1. 4, *μήποτ' ὄφελον λπεῖν τὴν Σκύρον* *would that I had never left Scyros* S. Ph. 969. *εἶθε* or *εἰ γάρ* (poet. *αἶθε, ὡς*) may precede *ὄφελον*: *εἰ γὰρ ὄφελον οἰοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι* *would that the multitude were able to do evil* P. Cr. 44 d. An unattainable past wish is expressed in Homer only by *ὄφελον* or *ὄφελον*; as *αἶθ' ὄφελες ἀγαμος ἀπολέσθαι* *O that thou hadst died unwed* ! T 40.

1178. *ἔβουλόμην* with the infinitive may express an unattainable wish: *ἔβουλόμην μὲν οὐκ* (1628) *εἶρίζειν ἐνθάδε* *I would that I were not contending here* (as I am) Ar. Ran. 866. On *ἔβουλόμην ἄν*, see 1182.

1179. On the indicative in dependent clauses, see the Index.

INDEPENDENT INDICATIVE WITH *ἄν*

1180. Past Potential. — The aorist, less often the imperfect, indicative with *ἄν* (*κέν*) may denote past potentiality, probability, cautious statement, or necessity.

τίς γὰρ ἂν ᾤθη ταῦτα γενέσθαι; for who would have expected these things to happen? D. 9. 68, ἔγνω ἂν τις one might (could, would) have known X. C. 7. 1. 38, ἐπέγνω ἂν you might have observed, 8. 1. 33, οὐκ ἂν ᾔοντο they could not have expected T. 7. 55, ὑπό κεν ταλασίφρονά περ δέος εἶλεν fear might have seized even a man of stout heart Δ 421. Cp. 1208 a.

1181. Unreal Indicative. — The past tenses of the indicative with *ἄν* (*κέν*) may imply unreality.

τότε δ' αὐτὸ τὸ πρᾶγμα ἂν ἐκρίνετο ἐφ' αὐτοῦ but the case itself would then have been decided on its own merits D. 18. 224, τότε ὀψέ ἦν καὶ τὰς χεῖρας οὐκ ἂν καθεώρων it was then late, and they could not have seen the hands X. H. 1. 7. 7, οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, | ἀλλ' Ἥφαιστος ἔρῳτο for neither would even he himself have escaped black death; but Hephaestus guarded him E 22.

a. The imperfect refers to the present or past, the aorist to the past (rarely to the present), the pluperfect to the present (rarely to the past).

b. A past tense of the indicative with *ἄν* here states nothing more than that an action is or was possible under certain assumed circumstances. If these circumstances are shown, either by the context or by the underlying thought, not to be the actual circumstances, the action of the verb is not fulfilled. The unreal indicative is thus merely a form of the past potential. On the use of the unreal indicative in conditional sentences see 1397. On *ἴδει ἄν*, etc.; see 1403.

1182. ἐβουλόμην ἄν (*vellem*) *I should like or should have liked* with an inf. may express an unattainable wish: *ἐβουλόμην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν I should have liked Simon to be (or I wish Simon were) of the same mind as myself L. 3. 21. On ἐβουλόμην without ἄν, see 1178.*

1183. Indicative of Customary Action. — The imperfect and aorist with *ἄν* may express repeated or customary past action (post-Homeric): *διηρώτων ἄν I used to ask P. A. 22 b, εἶπεν ἄν he was wont to say X. C. 7. 1. 10.*

a. This use is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus *ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς τί λέγοιεν taking up their poems, I used to (would) ask them (as an opportunity presented itself) what*

they meant P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

b. Herodotus sometimes uses ἄν with iterative forms (450): *κλαίεσκε ἄν she' kept weeping* 3. 119, *οἱ δὲ ἄν Πέρσαι λάβεσκον τὰ πρόβατα the Persians were wont to seize the cattle* 4. 130.

1184. Homer and the early poets use ἄν (*κέν*) with the future indicative with a conditional or limiting force: *καὶ κέ τις ὧδ' ἐρέει and in such a case some one will (may) say thus* Δ 176. Cp. 1481 b.

INDEPENDENT SUBJUNCTIVE WITHOUT ἄν

1185. Hortatory Subjunctive. — The hortatory subjunctive (present or aorist) is used to suggest or urge an action (negative *μή*).

a. Generally in the 1 pl.: *νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός let's go now and hear the man* P. Pr. 314 b, *μήπω ἐκέυσε ἴωμεν let's not go there yet* 311 a. *ἄγε, φέρε (δή), in Hom. ἄγε (δή), come, now, well sometimes precedes: ἄγε σκοπῶμεν come, let us consider* X. C. 5. 5. 15.

b. Less often in the 1 sing., which is usually preceded (in affirmative sentences) by *φέρε (δή)*, in Hom. by *ἄγε, ἄγετε (δή)*: *φέρε δή περὶ τοῦ ψηφίσματος εἶπω let me now speak about the bill* D. 19. 234.

1186. The 1 sing. in negative exhortations (rare and poetic) may convey a warning or a threat: *μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νηυσὶ κεικίω old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1187).

1187. Prohibitive Subjunctive. — The aorist subjunctive (in the second and third persons) is often used to express a prohibition (negative *μή*). Cp. 1216.

a. Generally in the 2 person: *μηδὲν ἀθυμήσητε do not lose heart* X. A. 5. 4. 19. For the aorist subj. the present inv. may be used (1216): *μὴ ποιήσης (or μὴ ποίει) ταῦτα do not do this (not μὴ ποιῆς)*.

b. Less often in the 3 person, which generally represents the second: *ὑπολάβη δὲ μηδεὶς and let no one suppose* T. 6. 84 (= *μὴ ὑπολάβητε do not suppose*). The 3 person of the present subj. is very rare: *μὴ τοίνυν τις οἴηται (= μὴ οἴωμεθα) let not then any one think* P. L. 861 E (perhaps to be explained by 1190).

1188. *οὐ μὴ* with the subj. of the 2 person in the dramatists may express strong prohibition: *οὐ μὴ ληρήσης don't talk nonsense* Ar. Nub. 367. Cp. 1639.

1189. Doubtful Assertion. — The present subjunctive with *μή* may express a doubtful assertion, with *μή οὐ* a doubtful negation: *μὴ ἀγροικότερον ἢ τὸ*

ἀληθῆς εἰπεῖν *I suspect it's rather bad form (lit. too rude) to tell the truth* P. G. 462 e, ἀλλὰ μὴ οὐχ οὕτως ἔχῃ *but I rather think this may not be so* P. Crat. 436 b.

1190. In Hom. μὴ with the independent subjunctive (generally aorist) may be used to indicate fear and warning, or to suggest danger: μὴ τι χολωσάμενος ῥέξῃ κακὸν υἱας Ἀχαιῶν *may he not (as I fear he may) in his anger do aught to injure the sons of the Achaeans* B 195. Cp. 1359.

1191. ὅπως μὴ may be used with the aorist subjunctive with an idea of command: ὅπως μὴ φήσῃ τις *may no one say (as I fear he may)* X. S. 4. 8. Cp. 1116.

1192. Deliberative Subjunctive. — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative μὴ).

Generally in the 1 person: ποῖ φύγω μητρὸς χέρας; *whither fly to escape my mother's blows?* E. Med. 1271, μὴ φώμεν; *shall we not say?* P. R. 554 b. The (rare) 2 person is used in repeating a question: A. τί σοι πιθώμεθα; B. ὃ τι πιθήσθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164. The 3 person is generally used to represent the 1 person: ποῖ τις φύγη; *whither shall any one (i.e. we) flee?* Ar. Plut. 438.

1193. βούλει or βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precedes this subjunctive: βούλει σοι εἶπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἶπω *shall I say?*

1194. The deliberative subjunctive may be replaced by a periphrasis consisting of δεῖ or χρῆ and the infinitive, or by the verbal adjective in -τέον (ἔστί). Thus ἡμεῖς δὲ προσμένωμεν; ἢ τί χρῆ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922. Cp. 1530.

1195. Anticipatory Subjunctive (Homeric Subjunctive). — In Homer the subjunctive is often nearly equivalent to the future indicative, and refers by anticipation to a future event (neg. οὐ): οὐ γάρ πω τοίους ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262. ἄν (κέν) usually limits this subjunctive in Homer (1197).

a. This futural subjunctive is retained in Attic only in subordinate clauses (1407), and in τί πάθω; (lit. *what shall I undergo?*) *what will become of me?* what am I to do?

1196. On the subjunctive without ἄν in dependent clauses, see the Index.

INDEPENDENT SUBJUNCTIVE WITH ἄν (κέν)

1197. The independent subjunctive with κέν (less often with ἄν) is used in Homer with a future force, and expresses either will or confident expect-

tation (neg. οὐ): ἐγὼ δὲ κ' ἄγω Βρισηίδα *but in that case I will take Briseis* A 184, τάχ' ἄν ποτε θῦμὸν ὀλέσση *soon shall he lose his life* A 205. Cp. 1195.

INDEPENDENT OPTATIVE WITHOUT ἄν

1198. Optative of Wish. — The independent optative without ἄν is often used to express a wish referring to the future (negative μή).

ὦ παῖ, γένοιο πατὴρὸς εὐτυχέστερος *O my son, mayest thou prove more fortunate than thy father* S. Aj. 550, ἀναίδης οὐτ' εἰμὶ μήτε γενοίμην *shameless I neither am, nor may I become* D. 8. 68.

a. So even in relative clauses: εἰάν ποτε, ὃ μὴ γένοιτο, λάβωσι τὴν πόλιν *if ever they capture the city, which Heaven forbid* L. 31. 14.

b. Unattainable wishes may be expressed by the optative as the mood of fancy: εἴθ' ἠβώοιμι *O that I were young again* H 157, εἴ μοι γένοιτο φθόγγος ἐν βραχίῳσι *would that I had a voice in my arms* E. Hec. 836. Wishes represented as hopeless in the present or the past are usually expressed after Homer by the past tenses of the indicative (1176) or by ὄφελον (1177).

c. Hom. often uses the optative with a concessive or permissive force: ἔπειτα δὲ καί τι πάθοιμι *after that I may (lit. may I) suffer come what will* Φ 274.

d. The optative of wish may be used in questions: τί δ' ὄρκω τῶδε μὴ ἐμμένων πάθοις; *but if thou dost not abide by this thy oath, what dost thou invoke upon thyself?* (lit. *mayest thou suffer what?*) E. Med. 754.

1199. The optative of wish is often introduced by εἰ γάρ, εἴθε (Hom. also αἰ γάρ, αἴθε), or by εἰ, ὥς (both poetical): εἰ γάρ γένοιτο *would that it might happen* X. C. 6. 1. 38, ὥς ὄλοιτο *may he perish* S. El. 126. (ὥς is properly an exclamation: *how.*) Cp. 1176 a.

1200. Imperative Optative. — The optative may express a command, a request, or an exhortation, with a force nearly akin to the imperative: Χειρίσοφος ἡγοῖτο *let Chirisophus lead* X. A. 3. 2. 37, πίθοί μοι (*I pray you*) *listen* δ 193.

1201. Potential Optative. — The potential optative, which in Attic prose regularly takes ἄν (1204), is occasionally found in Homer and later poetry without ἄν (κέν), as βεῖα θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σώσσαι *easily might a god, if he so willed, bring a man safe even from afar* γ 231. This construction, when found, generally occurs in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *for I could not (conceivably) suffer anything worse* T 321, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάσχοι; *thy power, O Zeus, what trespass of man can check?* S. Ant. 604.

1202. The optative after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) in the dramatists

is probably potential: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ *I could not call false tidings fair* A. Ag. 620. ἄν is usual in this construction (1467).

1203. On the optative without ἄν (κέν) in dependent clauses, see the Index.

INDEPENDENT OPTATIVE WITH ἄν

1204. Potential Optative. — The potential optative with ἄν states what the speaker or writer regards as possible, proper, or likely in the future; and may be translated by *may, might, can* (especially with a negative), *must, could, would, should* (rarely by *will, shall*). It may be used in questions.

γνοίης δ' ἄν ὅτι τοῦθ' οὕτως ἔχει *you may know that this is so* X. C. 1. 6. 21, πάντες ἄν ὁμολογήσειαν *all would agree* I. 11. 5, τίς οὐκ ἄν ὁμολογήσειεν; *who would not agree?* (οὐδεὶς: scil. οὐκ ἄν ὁμολογήσειεν) X. M. 1. 1. 5, ἡδέως ἄν ἐροίμην *I should like to ask* D. 18. 64, οὐκ ἄν λάβοις τοῦ κακοῦ *thou canst not take* S. Ph. 103, λέγοιμ' ἄν τὰδε *I will tell this* A. Supp. 928. The 2 sing. is often indefinite (*one*), as γνοίης ἄν = γνοίη τις ἄν *one might know*:

a. The potential optative with ἄν serves to express the ideas of possibility or capability, obligation or propriety, natural likelihood, ideal certainty, and volition. It is not limited by any definite condition present to the mind, and it is unnecessary to supply any condition in thought. For cases where a condition is dormant in a word of the sentence, see 1425.

1205. The potential optative with ἄν may be used to soften the statement of an opinion or fact, or to express irony: ἕτερόν τι τοῦτ' ἄν εἶη *this is (would be) another matter* D. 20. 116, νοσοῖμ' ἄν, εἰ νόσημα τοῦς ἐχθροῦς στυγεῖν *I must be mad, if it is madness to hate one's foes* A. Pr. 978.

1206. βουλοίμην ἄν (*velim*) with an infinitive is often used as a softened optative of wish: βουλοίμην ἄν τοῦτο οὕτω γενέσθαι *I could wish that this might be the result* (cp. οὕτω γένοιτο *may it result thus*) P. A. 19 a. For ἐβουλόμην ἄν see 1182.

1207. The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἄρα, ὡς ἔοικεν, ὑγίειά τις ἄν εἶη *virtue then, as it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πῶς ἄν κελήθοι; *how can it have escaped my knowledge?* X. S. 3. 6.

1208. The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καὶ νῦν κεν ἐνθ' ἀπόλοιτο *and now he might have perished* E 311 (Attic ἀπώλετο ἄν, 1180); (b) in Hdt. of a mild assertion: εἶησαν δ' ἄν οὗτοι Κρήτες *and these would prove to have been Cretans* 1. 2, ταῦτα μὲν καὶ φθόνῳ ἄν εἶποιεν *they may have said this even out of envy* 9. 71.

1209. The optative with *ἄν* may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request, and, in general, what is *wanted*: λέγοις ἄν τὴν δέησιν *tell me (you may tell) your request* P. Par. 126 a, προάγοις ἄν *move on* P. Phae. 229 b.

1210. *πῶς ἄν, τίς ἄν* with the optative may be used to express a wish (especially in tragedy): *πῶς ἄν ὀλοίμην O would that I might die* E. Med. 97, *τίς ἄν ἐν τάχει μόλοι μοῖρα O that some fate would speedily come* A. Ag. 1448. Properly this usage is simply a question *how* the wish may be fulfilled.

1211. With a negative, the optative with *ἄν* may have the force of a strong assertion: οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύραν *for I will not go away, but I will knock at the door* Ar. Ach. 236. The aorist optative sometimes interchanges with the indicative: φημι καὶ οὐκ ἄν ἀρνηθεῖην *I assert and cannot deny* D. 21. 191. It is often a more absolute, though more courteous, denial than the future indicative: οὐκ ἄν πέρα φράσαιμι *I will speak no more* S. O. T. 343.

1212. On the potential optative with *ἄν* (κέν) in dependent clauses, see the Index.

IMPERATIVE

1213. The imperative is used in commands and prohibitions (negative *μή*). All its tenses refer to the future.

1214. Positive (Commands).—Commands and exhortations are expressed by the imperative, which is often preceded by *ἄγε* (*ἄγετε*), *φέρε*, *ἴθι* (usually with *δή*, sometimes with *νύν*):

ἄγε δὴ ἀκούσατε come, listen X. Ap. 14, *ἄγετε δειπνήσατε go now, take your supper* X. H. 5. 1. 18, *ἀλλ' ἴθι εἰπέ but come, say* P. G. 489 e.

1215. The imperative may be used to make an assumption, a concession, a supposition, or to grant permission: *ἐμοῦ γ' ἔνεκ' ἔστω let it be assumed so far as I am concerned* D. 20. 14, *δειξάτω, κἀγὼ στέρξω let him set it forth and (= if he sets it forth) I will be content* D. 18. 112.

1216. Negative (Prohibitions).—Prohibitions are generally expressed by *μή* with the present or aorist subjunctive in the first plural; by *μή* with the present imperative or the aorist subjunctive in the second and third singular or plural (cp. 1187). The aorist imperative is rare in prohibitions.

μη μαινόμεθα μηδ' αἰσχροῦς ἀπολώμεθα let us not act like madmen nor perish disgracefully X. A. 7. 1. 29, *μη θαύμαζε don't be astonished* P. G. 482 a, *μηδὲ θαυμάσης τόδε and wonder not at this* A. Ag. 879, *μη θορυβεῖτε cease your*

disturbance Ἰ. A. 21 a, μὴ θορυβήσῃτε don't raise a disturbance P. A. 20 e, μηδεὶς διδασκέτω let no one tell me T. 1. 86.

a. μὴ with the third sing. of the pres. subj. is used only when the third person represents the first person pl. (1187 b).

b. In the third person the aorist imperative in prohibitions is much less common than the present imperative. The perfect imperative is rare in prohibitions (μὴ πεφόβησθε fear not T. 6. 17) and is usually poetical. Cp. 547, 560.

1217. Note that, e.g., μὴ γράφε commonly means *cease writing*, but may mean *abstain from writing*; μὴ γράψῃς don't write is commonly a complete prohibition against something not already begun.

1218. The imperative may be used in subordinate clauses: κρᾶτήρες εἰσιν . . . ὧν κρᾶτ' ἔρεψον there are mixing-bowls, the brims of which thou must crown S. O. C. 473. So especially after οἶσθα interrogative in dramatic poetry: οἶσθ' ὃ δρᾶσον; dost thou know what thou hast to do? E. Hec. 225, where the inv. is abrupt for ὡς δεῖ σε δρᾶν or ὡς σε κελεύω δρᾶν. οἶσθ' ὃ has become a partially fossilized expression, and can be used as subject or be governed by a verb: οἶσθά νυν ἄ μοι γενέσθω; do you know what I must have done for me? E. I. T. 1203.

1219. For the imperative less abrupt equivalents are often preferred; as (a) ἀξιῶ, δέομαι, δικαιῶ, κελεύω, etc. with the inf.; (b) δεῖ, χρῆ, φημι δεῖν, etc. with the inf.; (c) verbal ads.; (d) the fut. indic. alone (1112) or with ὅπως (1115); (e) the opt. with ἄν (1209) or without ἄν (1200).

INFINITIVE AND PARTICIPLE WITH ἄν

1220. The infinitive and participle with ἄν not in indirect discourse represent a past tense of the indicative with ἄν or the optative with ἄν. For the use in indirect discourse see 1582-1584.

1221. Infinitive. — ὥστε καὶ ἰδιώτην ἄν γινῶναι so that even a common man could have understood (= ἄν ἔγνω, 1180) X. A. 6. 1. 31, ὄχλος, ᾧ οὐκ ἄν ἐχρώμεθα διὰ τὸ βλάπτειν ἄν τὸ τῆς ἐπιστήμης a multitude, which we should not have employed because it would have impeded our skill (= ἔβλαπτεν ἄν) T. 7. 62, πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἰέναι ἀκλήτος; how do you feel about being willing to go uninvited? (= ἐθέλους ἄν;) P. S. 174 a.

1222. Participle. — ὅπερ ἔσχε μὴ αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων ἀλλήλοις ἐπιβοηθεῖν which prevented him from sailing against the Peloponnesians and laying it waste when the Peloponnesians would have been unable to come to the rescue of one another (= ἀδύνατοι ἄν ἦσαν) T. 1. 73, Ποσειδάων ἐλὼν καὶ δυνηθεὶς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν after

he had seized Potidaea and would have been able to keep it himself, had he wished, he gave it up to them (= ἔδωκ' αὐτῷ) D. 23. 107, πόλλ' ἂν ἔχων ἕτερά εἰπεῖν though I might say many other things (= ἔχοιμι ἂν) 18, 258, σοφῶς λεγομένη δίκαιοτατ' ἂν that might most justly be called wisdom (= ἦ σοφῶς λέγοιτο ἂν) P. Phil. 80 c.

1223. For the infinitive and participle (not in indirect discourse) without ἂν, see 1153 ff., 1159 ff.

THE INFINITIVE

1224. The infinitive is in part a verb, in part a substantive.

a. The infinitive was originally a verbal noun in the dative (possibly also in the locative). The use to express purpose (1245) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μανθάνειν ἤκομεν* we have come to learn (*for learning*) can also be discerned in *δύναμαι ἰδεῖν* I have power for seeing, then I can see. Cp. 1239, 1243.

b. An active infinitive may often be rendered by the English passive infinitive especially in cases where the old dative meaning is still apparent, e.g. after adjectives (1243); and so when an indefinite subject is omitted (1245, 1439).

1225. The infinitive is negated by μή; but οὐ, used with a finite mood in direct discourse, is ordinarily retained when that mood becomes infinitive in indirect discourse. (Special cases of μή for οὐ, 1616.)

1226. The use of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in *κελεύω σε ἀπελθεῖν* I command you — to depart. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive came to be used even after verbs incapable of taking an object-accusative.

PERSONAL AND IMPERSONAL CONSTRUCTION WITH THE INFINITIVE

1227. Instead of a quasi-impersonal passive verb with the accusative and infinitive as subject (666), the personal passive construction is often used, the accusative becoming the nominative, subject of the leading verb.

Thus instead of *ἠγγέλθη Κῦρον νικῆσαι* it was reported that Cyrus had conquered, *Κῦρος ἠγγέλθη νικῆσαι* Cyrus was reported to have conquered, and instead of *δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν* it is right for me to go away, *δίκαιός εἰμι ἀπελθεῖν* I am right in going away.

a. The personal construction is more common than the impersonal in the passive of verbs of *saying* (regular in the passive of verbs of *thinking*); with *συμβαίνει happens*; with *ἀναγκαῖος necessary*, *ἄξιος worthy*, *δίκαιος just*, *δυνατός possible*, *ἐπιτήδειος fit*, etc. Thus *ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται the Assyrian is reported to be about to make an incursion into his country* X. C. 5. 3. 30, *τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν it is right for him to bear the blame* D. 18. 4.

1228. *δοκῶ, ἔοικα* (1292 b), *δέω, φαίνομαι* are regular instead of *δοκεῖ, ἔοικε it seems*, *δεῖ it lacks* (much or little), *φαίνεται it appears*. Thus *δοκῶ γάρ μοι ἀδύνατος εἶναι for I seem (to myself) to be unable* P. R. 368 b, *νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι now at least you seem to be our king* X. C. 1. 4. 6, *πολλοῦ δ' ὡ ἐγὼ ὑπὲρ ἑμαντοῦ ἀπολογεῖσθαι I am far from speaking in my own defense* l. A. 30 d, *εὐ σὺ λέγειν φαίνει you seem to speak well* Ar. Nub. 403.

a. *δοκεῖ μοί τινα εἰλθεῖν for δοκεῖ τίς μοι εἰλθεῖν it seems to me that some one came* is very rare. On *δοκεῖ it seems good, it is decreed*, see 1229, 1233; on *δοκῶ I have a mind to*, see 1237.

THE INFINITIVE WITHOUT THE ARTICLE

1229. As Subject and Predicate. — The infinitive may be used as subject or predicate nominative or accusative, especially with quasi-impersonal verbs or expressions (666).

γράμματα μαθεῖν δεῖ to learn to read is necessary Men. Sent. 96, *πάσιν ἀδεῖν χαλεπὸν to please everybody is difficult* Solon 7, *ἔδοξεν αὐτοῖς προΐεναί τι seemed best to them to proceed* X. A. 2. 1. 2. Cp. 737 b. Predicate: *τὸ γὰρ γνῶναι ἐπιστήμην λαβεῖν ἐστίν for to learn is to get knowledge* P. Th. 209 e.

1230. As an Appositive. — The infinitive may stand in apposition to a preceding substantive or pronoun.

εἰς οἰωνὸς ἀριστος, ἀμύνεσθαι περὶ πατρὸς one omen is best, to fight for our country M 243, *εἶπον τοῦτο μόνον ὄραν πάντας, τῷ πρόσθεν ἔπεσθαι I told all to pay heed to this only, viz., to follow their leader* X. C. 2. 2. 8.

THE INFINITIVE NOT IN INDIRECT DISCOURSE

1231. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. Cp. 1153, 1221.

1232. The infinitive may be the only expressed object, or it may be one of two or more expressed objects, of the leading verb.

παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις a good education teaches obedience to law X. Ven. 12 14, *διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν he taught you to distinguish good from bad men* X. M. 3. 1. 9 (cp. 1001).

A. Infinitive after Verbs of Will or Desire

1233. Verbs of *will* or *desire* are often followed by an infinitive (negative μή).

ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* X. A. 2. 6. 11, τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they did not wish to give up Corcyra* T. 1. 44 (1605 a), βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν *the king asks that you sail away* X. H. 3. 4. 25, ἔκτετε μὴ ἀποκτεῖναι *he entreated that they should not put him(self) to death* L. 1. 25, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

1234. Verbs of *will* or *desire* include verbs expressing an activity to the end that something shall or shall not be done; as διαμάχομαι *struggle against*, ποιῶ, διαπράττομαι, κατεργάζομαι *manage, effect*; thus διαπεπραγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σφῆξιν τοὺς Ἕλληνας *having secured from the king the boon that it be permitted him to save the Greeks* X. A. 2. 3. 25. Here may be classed verbs expressing the will or desire not to do anything: as φοβοῦμαι *fear*, φεύγω *avoid*, αἰσχύνομαι and αἰδοῦμαι *feel shame to*, φυλάττομαι *beware of*, ἀπέχομαι *abstain from*, κωλύω *hinder*; as αἰσχύνομαι ὑμῖν εἰπεῖν τῆ ἀληθῆ *I am ashamed to tell you the truth* P. A. 226.

1235. The infinitive may be accompanied by (a) a genitive or dative depending on the leading verb and denoting the *person to whom* the expression of desire is addressed: δέομαι ὑμῶν τὰ δίκαια ψηφίσασθαι *I ask you to render a just verdict* I. 19. 51, τοῖς ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίσσασθαι *he ordered all the rest to arm themselves* X. A. 1. 8. 3; (b) an accusative denoting the *person whose action is desired*: παρήγγειλε τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

1236. Several verbs of *saying* may also be used as verbs of *will*, implying a command: πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to do wrong* T. 2. 5.

1237. The present and aorist infinitive (both timeless) are the usual tenses after verbs of *will* or *desire* (see 1154). δοκῶ and δοκῶ μοι *I have a mind to, I am determined to* take the present or aorist like δοκεῖ. The future is used when it is clearly denoted that the action resolved on is to follow without delay: ἀλλὰ μοι δοκῶ οὐ πείσεσθαι αὐτῷ *but I am determined that I will not accept his opinion* P. Th. 183 d.

1238. On verbs signifying *to hope, expect, promise, threaten, and swear*, see 1157.

B. Infinitive after Other Verbs

1239. The infinitive follows many verbs, especially such as denote *ability, fitness, necessity*, etc. (and their opposites).

οὐκέτι εἰδύνατο βιοτεύειν *he was no longer able to live* T. 1. 130, νεῖν ἐπιστάμενος *knowing how to swim* X. A. 5. 7. 25, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn how to govern and be governed* X. A. 1. 9. 4.

C. Infinitive after Adjectives, Adverbs, and Substantives

1240. The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability, fitness, capacity*, etc. (and their opposites), and in general those analogous in meaning to verbs which take the infinitive (1233 ff., 1239). Here the datival meaning (*purpose, destination*) is often apparent. Cp. 932, 1224.

ἱκανοὶ ἡμᾶς ὠφελεῖν *able to assist us* X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιώνειν *skilled in speech, evil in life* Aes. 3. 174, ἄρχειν ἀξιώτατος *most worthy to govern* X. A. 1. 9. 1, ὁδὸς ἀμήχανος εἰσελθεῖν στρατεύματι *a road impracticable for an army to enter* 1. 2. 21, χαλεπὸν διαβαίνειν *hard to cross* 5. 6. 9, κάλλιστα ἰδεῖν *in a manner most splendid to behold* X. C. 8. 3. 5, ὀλίγου ἡλικιᾶν ἔχουσι παιδεύεσθαι *they are almost of an age to be educated*. P. Lach. 187 c, ἀνάγκη πειθεσθαι *there is need to obey* X. H. 1. 6. 8.

1241. οἷος *fit, able*, ὅσος *sufficient* take the infinitive like the fuller expressions τοιαῦτος οἷος, τοσοῦτος ὅσος; as οὐ γὰρ ἦν ὥρᾱ οἰᾶ τὸ πεδῖον ἄρδειν *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, ὅσον ἀποζῆν *sufficient to live on* T. 1. 2.

1242. The infinitive may limit, like an accusative of respect (988), adjectives and occasionally substantives: ὀρᾶν στυγνός *of a repulsive expression* X. A. 2. 6. 9, θαῦμα καὶ ἀκοῦσαι *a marvel even to hear of* P. L. 656 d.

1243. The infinitive limiting an adjective is commonly active (or middle) even where, in English, a passive translation would be more natural. The active use is due to the old datival function of the infinitive: ἀξίως θαυμάσαι *worthy to admire* (i.e. that one should admire), *worthy to be admired* T., 1. 138, λόγος δυνατὸς κατανοῆσαι *a speech* (lit. *capable for understanding*) *capable of being understood* P. Ph. 90 c.

1244. The infinitive, with or without ὥστε or ὡς, may be used with ἢ *than* after comparatives, depending on an (implied) idea of *ability* or *inability*. ἢ ὥστε is more common than ἢ or ἢ ὡς.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, βραχύτερα ἢ ὡς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7. For other examples, see 744, 1376.

D. Infinitive of Purpose and Result

1245. Infinitive of Purpose. — The infinitive may express purpose.

πρό μ' ἔπεμψεν παῖδά τε σοὶ ἀγέμεν Φοῖβῳ θ' ἱερὴν ἑκατόμβην ῥέξαι *he sent me to bring thy daughter to thee and to offer to Phoebus a holy hecatomb* A 443, *μανθάνειν ἦκομεν we have come to learn* S. O. C. 12.

a. In Attic prose this infinitive is much less common than in poetry, and is used chiefly with verbs meaning to give, entrust, take, appoint, leave; and especially when there is an idea of permission, commission, and the like: *ταύτην τὴν χώρῶν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, *ἰέναι ἐπὶ βασιλεῖ ἄν οὐκ ἐγγίγνετο τὰ ἱερά the sacrifices did not turn out (favorable) for going against the king* 2. 2. 3, *Ἀριστάρχῳ ἔδοτε ἡμέρᾶν ἀπολογήσασθαι you granted a day to Aristarchus to make his defense* X. H. 1. 7. 28, *παρέχω ἑμαυτὸν ἐρωτᾶν I offer myself to be questioned* P. A. 33 b. Cp. also 1258 (fourth example).

1246. Infinitive of Result. — The infinitive may be used with ὥστε (sometimes with ὡς) to denote a result, often an anticipated result. See 1376 ff.

E. Absolute Infinitive

1247. Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

ἀληθές γε ὡς ἔπος εἰπεῖν οὐδὲν εἰρήκασιν not one word of truth, I may say, have they uttered P. A. 17 a, *οὐδὲ ξένους ἑκὼν εἶναι γέλωτα παρέχεις nor do you intentionally cause strangers to laugh* X. C. 2. 2. 15, *ἐκούσα εἶναι οὐκ ἀπολείπεται it is not willingly separated* P. Phae. 252 a, *τό γε ἐπ' ἐκείνον εἶναι ἐσώθης (ἄν) so far, at least, as it depended on him you would have been saved* L. 13. 58, *ὁ γὰρ Κτήσιππος ἔτυχε πόρῳ καθεζόμενος τοῦ Κλεινίου, ἐμοὶ δοκεῖν for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias* P. Eu. 274 b, *μικροῦ δεῖν τρία τάλαντα almost three talents* D. 27. 29 (903).

a. Some of these infinitives may be explained by reference to the idea of purpose (1245) or result (1246); as *συνελόντι εἰπεῖν for one compressing the matter to speak*, *μικροῦ δεῖν so as to lack little*. Others resemble the adverbial accusative (990); cp. *ἐμοὶ δοκεῖν* in 1247 with *γνώμην ἐμήν in my opinion* Ar. P. 232.

F. Infinitive in Commands, Wishes, and Exclamations

1248. Infinitive in Commands. — The infinitive may be used for the second person of the imperative, but oftener in poetry than in prose. The subject, if directly addressed, stands in the nominative.

Commonly, in Homer, after an imperative: *βάσκ' ἴθι . . . ἀγορευμένῳ ὡς ἐπιτέλλω come, go . . . tell him as I charge thee* B 8-10. But also in other

cases: θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι with good courage now, Diomed, fight against the Trojans E 124, σὺ δὲ τὰς πύλας ἀνοίξῃς ἐπεκθεῖν but do you open the gates and sally forth T. 5. 9.

a. The subject of the infinitive used for the third person of the imperative stands (or would stand, if expressed) in the accusative when the person is spoken of indirectly in a prayer: εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, | αὐτὸς ἔπειθ' Ἑλένην ἔχέτω . . . , | εἰ δέ κ' Ἀλέξανδρον κτείη Μενέλαος, | Τρώας ἔπειθ' Ἑλένην . . . ἀποδοῦναι if Alexander slay Menelaos, then let him have Helen . . . , but if Menelaos slay Alexander, then let the Trojans give back Helen Γ 281-285, τεύχεα σῦλλήσῃς φερέτω κοίλῃς ἐπὶ νῆας, σῶμα δὲ οἰκαδ' ἐμὸν δόμεναι πάλιν let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

b. In prohibitions μὴ with the inf. is poetic and Ionic: οἷς μὴ πελάζειν do not approach these (= μὴ πέλαιζε) A. Pr. 712.

1249. Infinitive in Wishes.—The infinitive with a subject accusative may be used in the sense of the optative of wish. This construction is very rare in Attic prose.

θεοὶ πολῖται, μὴ με δουλειᾶς τυχεῖν ye gods of my country, may bondage not be my lot! A. Sept. 253, ὦ Ζεῦ, ἐγγενέσθαι μοι Ἀθηναίους τείσασθαι O Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. 664).

1250. Infinitive in Exclamations.—The infinitive, with or without a subject accusative, is often used in exclamations of surprise or indignation.

ἐμὲ παθεῖν τάδε to think that I should suffer this! A. Eum. 837, τοιοντοῖ τρέφειν κύνα to keep a dog like that! Ar. Vesp. 835.

INFINITIVE IN INDIRECT DISCOURSE

1251. Many verbs of *saying*, *thinking*, and the like, take a dependent infinitive as their object. Such infinitives denote both time and stage of action.

a. When a sentence is made dependent on a verb of this kind, its main verb is changed to the infinitive, and the sentence stands as subject or object of the leading verb. Commonly as *object*: thus Κύρος νικᾷ Cyrus is victorious, when made dependent on φησί he says, becomes a part of a new sentence φησὶ Κύρον νικᾶν, in which Κύρον νικᾶν is the object of φησὶ. As *subject*, when the verb of *saying* is passive: thus, in λέγεται Κύρον νικᾶν it is said that Cyrus is victorious, Κύρον νικᾶν forms the subject of λέγεται.

1252. A verb of direct discourse, becoming infinitive in indirect discourse, retains its tense; but an imperfect is repre-

sented by the present infinitive; a pluperfect, by the perfect infinitive. See 1156.

ἐνοὶ φᾶσιν εἶναι *they assert that they are loyal* (= ἐσμέν) L. 12. 49, οὐδεὶς ἔφασκεν γινώσκειν αὐτόν *nobody said that he knew him* (= γινώσκω) 23. 3, βασιλεὺς νικᾷν ἡγήται *the king thinks he is victorious* (= νικῶ, cp. 1090) X. A. 2. 1. 11, ὄμοι βέλτιστον εἶναι *I think it is best* (= ἐστί) 5. 1. 8, ὑπόπτειον ἐπὶ βασιλεῖ εἶναι *they suspected that they were to go against the king* (= ἴμεν) 1. 3. 1.

1253. The infinitive with ἄν represents an indicative with ἄν or an optative with ἄν. See 1156 ff., 1221, 1378.

1254. On the infinitive with verbs signifying *to hope, expect, promise, threaten, and swear*, see 1157.

THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

1255. The neuter article standing before an infinitive emphasizes the substantive character of the infinitive. This usage is later than Homer. The nearest approach to it in Homer is ἀνὴρ καὶ τὸ φυλάσσειν *this matter of watching, too, is trouble* v 52. In its older use the articular infinitive appears only a subject or object. In the tragic poets the genitive and dative are rarely used, in the orators all four cases are very common.

1256. The articular infinitive is in general used like the infinitive without the article, and may take ἄν; as regards its constructions it has the value of a substantive. When an infinitive depends on a preposition, or stands to another word in a genitive or dative relation, the article is regularly used. The articular infinitive is timeless except in indirect discourse. Its negative is μή.

1257. Nominative: νέοις τὸ σιγᾶν κρείττον ἐστὶ τοῦ λαλεῖν *in the young silence is better than speech* Men. Sent. 387 (cp. 1229).

1258. Genitive: τοῦ πιεῖν ἐπιθυμία *from desire to drink* T. 7. 84 (cp. 880, 887), τοῦ θαρσεῖν τὸ πλείστον εὐληφότες *having gained the greatest amount of courage* T. 4. 34 (cp. 872), ἐπέσχομεν τοῦ δακρῦειν *we desisted from weeping* P. Ph. 117 e (cp. 901), τοῦ μὴ τὰ δίκαια ποιεῖν *in order not to do what was just* D. 18. 107 (cp. 907), ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνεσθαι *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12 (cp. 1284), ἀντὶ τοῦ ἐπὶ Καρίαν εἶναι *instead of going against Caria* X. H. 3. 4. 12, ἀνευ τοῦ σωφρονεῖν *without exercising self-control* X. M. 4. 3. 1, ἕπερ τοῦ μὴ τὸ κελευόμενον ποιῆσαι *in order not to do what was commanded* D. 18. 204.

1259. Dative: ἵνα ἀπιστώσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων *that they may distrust my having been honored by divine powers* X. Ap. 14 (cp. 929), τῷ ζῆν ἐστὶ τι ἐναντίον; *is it something opposed to living?* P. Ph. 71 c (cp. 942), ἅμα τῷ τιμᾶν *at the same time that we honor* P. R. 468 e (cp. 1039), οὐ γὰρ ἐπὶ τῷ δούλοι, ἀλλ' ἐπὶ τῷ ὁμοίῳ τοῖς λειπομένοις εἶναι ἐκπέμπονται (ἄποικοι) *for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home* T. 1. 34 (cp. 1027. 2 c), ἐν τῷ φρονεῖν γὰρ μηδὲν ἧδιος βίος *for life is sweetest in being conscious of nothing* S. Aj. 553.

1260. Accusative: δέισσας τὸ ζῆν *fearing to live* P. A. 28 d, τῶν ἀπάντων ἀπερίοπτοί εἰσι παρὰ τὸ νικᾶν *they are indifferent to everything in comparison with victory* T. 1. 41, πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένους *schooled to moderation in his needs* X. M. 1. 2. 1.

a. τό with the infinitive appears after many verbs and verbal expressions which generally take the simple inf. (cp. 1233): αἰσχύνονται τὸ τολμᾶν *they are ashamed to dare* P. Soph. 247 b, τὸ ἐρᾶν ἔξαρκος εἶ *you refuse to love* P. Lys. 205 a, καρδιάς δ' ἐξίσταμαι τὸ δρᾶν *I withdraw from my resolution so as to (= and) do this thing* S. Ant. 1105. So after adjectives (cp. 1240): μακρὸς τὸ κρίναι τὰῦτα χῶ λοιπὸς χρόνος *the future is long (i.e. time enough) to decide this* S. El. 1030.

b. The articular inf. is sometimes used to express purpose or result (cp. 1245, 1246): τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; *what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

c. Some verbs take the articular inf. as object when the simple inf. could not be used: μόνον ὄρων τὸ παίειν τὸν ἀλυσκόμενον *taking heed only to strike any one he caught* X. C. 1. 4. 21.

d. Verbs of saying, thinking, and the like, occasionally take the articular inf.: ἐξομεῖ τὸ μὴ εἶδέναι; *wilt thou swear thou didst not know?* S. Ant. 535.

e. The articular inf. with a subject accusative may be used absolutely: ἐπεὶ γε τὸ ἐλθεῖν τοῦτον, οἶμαι θεὸν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν *as to his coming, I believe that some god brought him to his very punishment* Lyc. 91.

1261. Apposition (cp. 1230). The articular infinitive, in any case, is often used in apposition to a preceding word.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλεόν τῶν ἄλλων ζητεῖν ἔχειν *injustice is this: to seek to have more than other people* P. G. 483 c, τί γὰρ τοῦτον μακαριώτερον, τοῦ γῆ μυχθῆναι; *for what is more blessed than this—to be commingled with the earth?* X. C. 8. 7. 25.

1262. In Exclamation (cp. 1250). The infinitive with τό may be used in exclamations, to express surprise or indignation.

τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν *my ill-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

THE PARTICIPLE

1263. The participle (*μετοχή participation*) is a verbal adjective, in part a verb, in part an adjective. Its tenses, except the future, when they do not stand in indirect discourse, do not show absolute time, and denote only stage of action. When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb. Cp. 1159, 1160.

1264. The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed or intended. With the article it denotes the person or thing *likely* (or *able*) to do something (= *ὁ μέλλων* with inf. 1145). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (1303). Cp. 1280. Thus *ὁ δ' ἄνθρωπος αὐτῆς λαγῶς ἔρχετο θηράσων* but her husband had gone to hunt kares X. A. 4. 5. 24, *ὁ ἡγήσόμενος* (= *ὁ μέλλων ἡγήσασθαι*) οὐδεὶς ἔσται there will be no one to guide us 2. 4. 5, *θανουμένη γὰρ ἐξήδη* for I knew that I should (or must) die S. Ant. 460 (cp. 1303).

1265. The participle is negated by *οὐ*, except when it has a general or conditional force, or otherwise requires *μή*. See 1620, 1626. On the participle with *ἄν*, see 1222.

1266. The participle has three main uses.

A. *Attributive*: as an attributive to a substantive.

B. *Circumstantial*: denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. *Supplementary*: as a supplement to a verbal predicate, which, without such a supplement, might be incomplete.

1267. The distinction between these classes is not absolute. A participle may, for example, be A and B or B and C: *οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄστροι* those who (i.e. if any) were unable to complete the march passed the night without food X. A. 4. 5. 11, *ἀδικούμενοι ὀργίζονται* they are enraged at being wronged or because (when, if) they are wronged (T. 1. 77). B and C often cannot be sharply distinguished, as in the case of many of the verbs of 1297-1300.

THE ATTRIBUTIVE PARTICIPLE

1268. The attributive participle, with or without the article, modifies a substantive like any other adjective.

ὁ ἐφειστηκὸς κίνδυνος τῇ πόλει *the danger impending over the State* D. 18. 176, οἱ ὄντες ἐχθροὶ *the existing enemies* 6. 15, ὁ παρῶν καιρὸς *the present crisis* 3. 3. A predicate expression may stand inside an attributive phrase: ὁ δεινὸς (pred.) λεγόμενος γεωργὸς *he who is called a skillful agriculturist* X. O. 19. 14.

1269. An attributive participle with the article does duty as a substantive when the noun with which it directly agrees is omitted (787): ὁ οἰκᾶδε βουλόμενος ἀπίνα *whoever wants to go home* X. A. 1. 7. 4, τὰ δέοντα *duties*.

a. Such participles must often be translated by substantives or by relative clauses: ὁ φεύγων *the exile or the defendant*, τὸ μέλλον *the future*, οἱ νικῶντες *the victors*, οἱ θανόντες *the dead*, οἱ δεδιότες *those who are afraid*, οἱ ἀδικούμενοι *those who are (being) wronged*, ὁ τὴν γνώμην ταύτην εἰπὼν *the one who expressed this opinion* T. 8. 68. In poetry participles are used very freely as substantives, as ὁ τεκὼν *father*, ἡ τεκοῦσα *mother*.

1270. A participle may be modified by an adjective or take a genitive, when its verbal nature has ceased to be felt: τὰ μικρὰ συμφέροντα τῆς πόλεως *the petty interests of the State* D. 18. 28. Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common: τὸ δεδιὸς *fear*, τὸ θαρσοῦν *courage* (for τὸ δεδιέναι, τὸ θαρσεῖν) 1. 36.

1271. The article with the participle may be either *generic* or *particular*. Cp. 763 a, 779 e.

1272. A participle and its substantive often correspond in meaning to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο *they suffered from the failure of the crops* (= τῇ τοῦ σίτου ἐπιλείψει) T. 3. 20, δι' ὑμᾶς μὴ ξυμμαχήσαντας *by reason of your not joining the alliance* (= διὰ τὸ ὑμᾶς μὴ ξυμμαχήσαι) 6. 80, μετὰ Συρακούσας οἰκισθεῖσας *after the foundation of Syracuse* 6. 3, ἡ ὄργη σὺν τῷ φόβῳ λήγοντι ἄπεισι *his wrath will disappear with the cessation of his fear* X. C. 4. 5. 21.

a. Except in expressions of time, as ἅμα ἤρι ἀρχομένῳ *at the beginning of spring* T. 2. 2, this construction is generally used in prose only when the participle is necessary to the sense. In poetry the use is not so restricted: Ζεὺς γελοῖος ὀμνύμενος *swearing by Zeus is ridiculous* Ar. Nub. 1241.

THE CIRCUMSTANTIAL PARTICIPLE

1273. The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which the main action takes place.

a. The circumstantial participle qualifies the principal verb like an adverbial clause or supplementary predicate. Cp. μετὰ ταῦτα εἶπε *afterwards*

he said with γελῶν εἶπε he said laughingly. Such participles generally are equivalent in meaning to subordinate clauses introduced by conjunctions denoting *time, condition, cause, etc.*; but may often be rendered by adverbial phrases, or even by separate finite verbs, which bring out distinctly the idea latent in the participle.

1274. The circumstantial participle has two main constructions.

The subject of the participle is either a noun or pronoun closely connected in construction, as subject or object, with the verb of the clause in which it stands; or it is a noun or pronoun in the genitive (genitive absolute, 1284) or accusative (accusative absolute, 1288), not closely connected in construction with the verb of the clause.

1275. The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time, means, cause, purpose, concession, condition*. Sometimes it is uncertain which of two relations is more prominent, and the exact relation intended is often made clear only by an adverb modifying either the principal verb or the participle itself.

1276. Time. — ἀκούσῃ τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4. 4. 19, (ὕμῶν δέομαι) ἀκροῦσαμένους διὰ τέλους τῆς ἀπολογίᾳς τότε ἤδη ψηφίζεσθαι κτλ. (*I beg you*) when you have heard my defense to the end, then and not till then to vote, etc. And. 1. 9. ἅμα at the same time, αὐτίκα immediately, εὐθύς straightway, μεταξύ between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἅμα ταῦτ' εἰπὼν ἀνέστη as soon as he said this, he rose X. A. 3. 1. 47, τῷ δεξιῷ κέρα πῶν Ἀθηναίων εὐθύς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing of the Athenians as soon as it had disembarked T. 4. 43, πολλαχῶ με ἐπέσχε λέγοντα μεταξύ it often checked me when the words were on my lips P. A. 40 b.

a. Several temporal participles have an idiomatic adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally. Thus ἅπερ καὶ ἀρχόμενος εἶπον as I said also at the outset T. 4. 64, τελευτῶν ἐχάλεπαιεν at last he became angry X. A. 4. 5. 16.

1277. Manner. — παρήλαννον τεταγμένοι they marched past drawn up in order X. A. 1. 2. 16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους they made a loud noise by calling to each other 2. 2. 17.

a. Idiomatic in meaning are ἀνύσας quickly (lit. having accomplished), ἔχων continually, persistently (lit. holding on), λαθῶν secretly, κλαίον to one's

sorrow (lit. weeping), χαίρων with impunity (lit. rejoicing), φέρων hastily (lit. carrying off), φθάσας before (lit. anticipating). Thus ἀνογ' ἀνύσας hurry up and open Ar. Nub. 181, λήθουσά μ' ἐξέπινες thou wast secretly draining my blood S. Ant. 532 (cp. 1295 c), φλυαρείς ἔχων you keep trifling P. G. 490 e, τούτων οὐδεὶς χαίρων ἀδικήσει no one will wrong him with impunity 510 d, ἀνεφξάς με φθάσας you opened the door before I could knock Ar. Plut. 1102 (cp. 1295 c).

1278. Means.— ληζόμενοι ζῶσι they live by pillaging X. C. 3. 2. 25.

1279. Cause.— Παρύσατις ὑπήρχε τῷ Κύρῳ, φιλούσα αὐτὸν Parysatis favored Cyrus because she loved him X. A. 1. 1. 4, ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι they held aloof from gains because they thought them disgraceful X. M. 1. 2. 22, ἀνελόμενοι τὰ ναύαγια καὶ ὅτι αὐτοῖς οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαῖον ἔστησαν because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy T. 1. 54.

a. With participles of cause, ἄτε, οἷα or οἷον inasmuch as show that the participle states the cause as a fact on the authority of the speaker or writer: ὁ Κύρος, ἄτε παῖς ὢν, ἤδετο τῇ στολῇ Cyrus, inasmuch as he was a child, was pleased with the robe X. C. 1. 3. 3.

b. With participles of cause, purpose, etc., ὡς shows that the participle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, of the subject of the main verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer (cp. 1311). ὡς may sometimes be rendered as if (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή).

ἐνταῦθ' ἔμενον ὡς τὸ ἄκρον κατέχοντες there they remained in the belief that they were occupying the summit X. A. 4. 2. 5, ταύτην τὴν χώρᾶν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν ὡς πολεμίων οὖσαν he turned this country over to the Greeks to ravage on the ground that it was hostile 1. 2. 19, τὴν πρόφασιν ἐποιεῖτο ὡς Πισιδᾶς βουλόμενος ἐκβαλεῖν he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians 1. 2. 1, παρεσκευάζοντο ὡς πολεμήσοντες they made preparations to go to war (with the avowed intention of going to war) T. 2. 7, συλλαμβάνει Κύρον ὡς ἀποκτενῶν he seized Cyrus for the purpose (as he declared) of putting him to death X. A. 1. 1. 3.

c. τί μαθὼν what induced him to (lit. having learned what?), τί παθὼν what possessed him to (lit. having experienced what?) are used with the general sense of wherefore? in direct (with ὁ τι in indirect) questions expressing surprise or disapprobation: τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; what put it into your heads to give evidence? D. 45. 38, τί παθόντε λελάσμεθα; what possessed us to forget? A. 313.

1280. Purpose or Object (cp. 1264). — The future (sometimes the present) participle may denote purpose, especially after verbs meaning to come, go, send, summon, etc.: ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν the bar-

barians proceeded against Greece with the purpose of enslaving it T. 1. 18, *προπέμφαντες κήρυκα πόλεμον προερούντα having sent a herald in advance to proclaim war* 1. 29, *ἔπεμπον λέγοντας ὅτι κτλ. they sent men to say that, etc.* X. H. 2. 4. 37.

1281. Opposition or Concession. — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak) do so* P. Lach. 197 c, *ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατον διαφθείρεις γελᾶν ἀναπειθῶν, καὶ ταῦτα (cp. 672) οὕτω πολέμιον ὄντα τῷ γέλῳτι you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter* X. C. 2. 2. 16.

a. *καίπερ although* is very common with the participle: *πειθου γυναίξί, καίπερ οὐ στέργων ὅμως take the advice of women none the less though thou likest it not* A. Sept. 712, *συμβουλεύ σοι καίπερ νεώτερος ὢν I give you advice though I am your junior* X. C. 4. 5. 32. In Homer and tragedy the parts of *καίπερ* are often separated: *καὶ ἀχνύμενοί περ although distressed* M 178. *πέρ* may stand without *καί*: *ἀνάσχεο κηδομένη περ bear up, though vexed* A 586. The participle with *πέρ* is not always concessive.

1282. Condition (negative μή). — σὺ δὲ κλύων (= εἶν κλύης) εἶσε τάχα *but if you listen you shall soon know* Ar. Av. 1390, *οὐκ ἂν δύναιο μή καμῶν (= εἰ μή κάμοις) εὐδαιμονεῖν you cannot be happy unless you toil* E. Fr. 461.

1283. Any Attendant Circumstance. — συλλέξας στρατεύμα ἐπολιόρκει Μίλητον *he collected an army and laid siege to Miletus* X. A. 1. 1. 7, *παραλαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον they took Boeotians with them and marched against Pharsalus* T. 1. 111.

a. *ἔχων having, ἔγων leading, φέρων carrying* (mostly of inanimate objects), *χρῶμενος using, λαβὼν taking* are often used where English employs *with*. Thus *ἔχων στρατιὰν ἀφικνεῖται he arrives with an army* T. 4. 30, *βοῆ χρώμενοι with a shout* 2. 84, *ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους he ordered him to come with all the men he could (or to take . . . and come)* X. A. 1. 1. 11.

GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

1284. Genitive Absolute. — A circumstantial participle agreeing with a genitive noun or pronoun not in the main construction of the sentence, stands in the genitive absolute. The participle in the genitive absolute may express the same relations as other circumstantial participles (1275).

ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος these things were effected while Conon was in command I. 9. 56, *οὐ δεῖ ἀθῦμειν ὡς (cp. 1279 b) οὐκ εὐτάκτων ὄντων Ἀθηναίων we must not be discouraged on the ground that the Athenians are not well disciplined* X. M. 3. 5. 20, *καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν even*

though he is sending for me, I am unwilling to go X. A. 1. 3. 10 (cp. 1281), οἷμαι καὶ νῦν ἐπι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων if these measures should be taken, I think that even now our situation might be rectified D. 9. 76, Κῦρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος Cyrus ascended the mountains without opposition (since no one opposed him) X. A. 1. 2. 22.

a. ἑκὼν willing, ἄκων unwilling are properly participles and are treated as such: ἐμοῦ οὐχ ἑκόντος without my consent S. Aj. 455.

1285. The noun or pronoun of the genitive absolute may be omitted

a. When it may easily be supplied from the context: οἱ δὲ πολέμοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τῶς μὲν ἡσυχάζον the enemy, as they were approaching, for a while remained quiet X. A. 5. 4. 16.

b. When it may easily be supplied otherwise. As ἀνθρώπων or πρᾶγμάτων in ἰόντων εἰς μάχην when men are going into battle X. C. 3. 3. 54, τοῦτον τὸν τρόπον πρᾶχθέντων τῆς πόλεως γίνεταί τὰ χρήματα when things have happened in this way, the property becomes the possession of the State D. 24. 12, οὕτως ἐχόντων (things being thus) since this is the case X. A. 3. 1. 40 (cp. οὕτω ἔχοντος P. R. 381 c). For ὕοντος πολλῶ when it was raining hard X. H. 1. 1. 16 see 667 a.

c. When a subordinate clause with ὅτι depends upon a passive participle, which is generally plural because the subject of the subordinate clause is plural or because several circumstances are mentioned: σημανθέντων τῶ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ notice having been given to Astyages that the enemy was in the country X. C. 1. 4. 18. The singular is less common: δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο it having been shown that the salvation of the Greeks depended on their navy T. 1. 74.

1286. The subject of a genitive absolute is occasionally identical with a noun or pronoun expressed or understood elsewhere in the sentence. This exception to the rule is made to emphasize the special force of the participle (time, condition, cause, etc.). Thus a genitive absolute may be used in place of a participle agreeing with

a. A nominative: βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεθε ναυτικὸν ἔχουσαν μέγα if you assist us heartily, you will gain to your cause a State having a large navy T. 3. 13.

b. A dative: διαβεβηκότος Περικλέους ἠγγέλθη αὐτῷ (instead of διαβεβηκότι Περικλεῖ ἠγγέλθη) ὅτι Μέγαρα ἀφίστηκε when Pericles had crossed over, news was brought to him that Megara had revolted T. 1. 114.

c. An accusative: ἦλθον ἐπὶ τὴν Ἐπίδαιρον ὡς ἐρήμου οὐσης αἰρήσοντες they came against Epidaurus expecting to capture it undefended T. 5. 56.

1287. The genitive absolute took its rise from cases where a genitive dependent on a verb or a substantive had a participle in agreement with it. Thus in τοῦ δ' ἰθὺς μεμαῶτος ἀκόντισε Τυδεὸς υἱός the son of Tydeus hurled a

lance at him, as he rushed straight upon him © 118, *Σαρπήδοντι δ' ἄχος γέετο Γλαύκου ἀπόντος* but grief came on Sarpedon for Glaucus — departing M 392, the words τοῦ and Γλαύκου are properly dependent on ἀκόντισε (887) and ἄχος (881). In course of time this connection was gradually weakened until the genitive with the participle was regarded as independent, and used in cases where the governing word did not take the genitive.

1288. Accusative Absolute. — A participle stands in the accusative absolute, instead of the genitive absolute, when it is impersonal, or has an infinitive as its subject (as in c). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

a. **Impersonal Verbs:** οὐδεὶς τὸ μείζον κακὸν αἰρήσεται ἐξὸν τὸ ἐλάττω (αἰρείσθαι) *no one will choose the greater evil when it is possible to choose the less* P. Pr. 358 d, *δῆλον γὰρ ὅτι οἴσθα μέλον γέ σοι* for it is plain that you know, since it concerns you P. A. 24 d.

b. **Passive participles** used impersonally: εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐνθάδε εὐδουσι *though it was told them to meet here, they are asleep* Ar. Lys. 13.

c. **Adjectives with εἶν:** σὲ οὐχὶ ἐσώσαμεν οἷόν τε ὄν καὶ δυνατόν *we did not rescue you although it was both feasible and possible* P. Cr. 46 a, *ὡς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτῆ τὸν κλέπτοντα* on the ground that stealing is unnecessary, you accuse the thief X. C. 5. 1. 13.

1289. The accusative absolute is probably in its origin an internal object, developed, at least in part, by way of apposition (990 a), the neuter of a participle or of an adjective standing in apposition to an idea set forth in the leading clause: *προσταχθὲν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν* (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them.*

1290. The participle of a personal verb is occasionally used absolutely if it is preceded by ὡς or ὥσπερ; as οὐκ ἀξιούντες τοῦ Ἀλκιβιάδου υἱὸς τοσαύτην ζημίαν καταγῶναι, ὡς ἐκείνον πολλῶν ἀγαθῶν αἴτιον γεγεννημένον *demanding that you should not condemn the son of Alcibiades to so great a penalty, on the ground that he had proved himself the cause of many blessings* L. 14. 16.

a. Cases of the accusative absolute used personally without ὡς or ὥσπερ are rare, and occur especially with neuter participles that are generally impersonal: *δόξαντα ὑμῖν ταῦτα εἴλεσθε ἄνδρας εἴκοσι* on reaching this conclusion you chose twenty men And. 1. 81; cp. *δόξαν ταῦτα* X. A. 4. 1. 13 (by analogy to *ἔδοξε ταῦτα*) and *δοξάντων τούτων* X. H. 1. 7. 30.

THE SUPPLEMENTARY PARTICIPLE

1291. The supplementary participle completes the idea of the verb by showing that in which its action consists or to which it refers.

1292. The supplementary participle agrees with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, and generally with the object when the verb is transitive.

ἑώρων οὐ κατορθούντες καὶ τοὺς στρατιώτῃς ἀχθόμενοις *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἐλεγχθήσεται γελοῖος ὧν *he will be proved to be ridiculous* X. M. 1. 7. 2, ἀδικούντα Φίλιππον ἐξήλεξα *I proved that Philip was acting unjustly* D. 18. 136.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject: ὀρώ ἐξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὧν *know that you are foolish* X. A. 2. 1. 13. But for the sake of emphasis or contrast the object may be expressed by the reflexive pronoun: οἶδα ἐμαυτὸν δικαίως κεχρημένον αὐτοῖς (τοῖς λόγοις) *I know that I have presented my case honestly* I. 15. 321, δεῖξον οὐ πεποιηκότα ταῦτα σαντὸν *show that you have not done this yourself* D. 22. 29. Observe ἐλάνθανον αὐτοῖς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22.

b. A participle with εἶκα (personal use, cp. 1228) is generally dative: εἶκας ὀκνοῦντι λέγειν strictly *you are like to one who is* (i.e. *you seem*) *reluctant to speak* P. R. 414 c. The nominative occurs: εἶκατε τυραννίσι ἡδόμενοι *you appear to take delight in despotisms* X. H. 6. 3. 8.

1293. The present or perfect participle is often used as a simple predicate adjective, especially with εἶμι and γίγνομαι. The aorist participle is here chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φιλίππῳ *there were some who were distrustful of Philip* D. 19. 53, ἐγὼ τὸ πρᾶγμ' εἶμι τοῦθ' ὁ δεδρακώς *I am the one who has done this deed* D. 21. 104.

1294. The supplementary participle after certain verbs represents a dependent statement.

Ἦκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia*, ὄντα stands for ἐστί, what was heard being "Κῦρος ἐν Κιλικίᾳ ἐστί." According to the principles of indirect discourse the same idea may be expressed by ἦκουσεν ὅτι Κῦρος ἐν Κιλικίᾳ εἶη (or ἐστί, 1581).

THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

1295. τυγχάνω (poet. κυρῶ) *happen, am just now, λαυθάνω escape the notice of, am secretly, φθάνω anticipate, am beforehand* take a supplementary participle, which contains the main idea.

τυγχάνω: προξενῶν τυγχάνω *I happen to be prozenus* D. 52. 5, ἀριστα τυγχάνουσι πράξαντες *they happen to have fared the best* I. 4. 103, ἐτύχων λέγων *I was just saying* X. A. 3. 2. 10, ἔτυχον καθήμενος ἐνταῦθα *I was, by chance, sitting there* P. Eu. 272 e. **λανθάνω**: φονέα τοῦ παιδὸς ἐλάνθανε βόσκων *he entertained the murderer of his son without knowing it* Hd. 1. 44, ἔλαθον ἐσελθόντες *they got in secretly* T. 2. 2, οὐκ ἔλαβες ἀποδιδράσκων *you did not escape notice in attempting to escape* P. R. 457 e, λήσομεν ἐπιπεσόντες *we shall fall on them unawares* X. A. 7. 3. 43. **φθάνω**: φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες *they are the first to have recourse to them* Aes. 3. 248, φθάνουσιν (hist. pres.) ἐπὶ τῷ ἄκρῳ γερόμενοι τοὺς πολεμίους *they anticipated the enemy in getting to the summit* X. A. 3. 4. 49, οὐκ ἔφθασαν πυθόμενοι τὸν πόλεμον καὶ ἦκον *no sooner had they heard of the war than they came* I. 4. 86, ὀπίτεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες *which party shall anticipate the other in doing some service to the State* I. 4. 79.

a. With the present or imperfect of **λανθάνω** and **φθάνω** a participle is commonly present, with the aorist commonly aorist. But a present participle is occasionally used with the aorist of these verbs in order to mark an action or a state as continuing. The aorist of **τυγχάνω** often takes the present participle. With a present or imperfect of **τυγχάνω**, **λανθάνω**, **φθάνω**, the (rare) aorist participle refers to an anterior action or state. Many of the cases of the present of **τυγχάνω** with the aorist participle are historical presents. With other tenses of these verbs than present or imperfect, an aorist participle generally refers to time coincident with that of the verb.

b. οὐκ ἂν φθάνοις (φθάνοιτε) with the participle is used in urgent, but polite, exhortations: οὐκ ἂν φθάνοις λέγων *the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11.

c. **λανθάνω** and **φθάνω** (rarely **τυγχάνω**) may appear as participles, generally aorist, with finite verbs, thus reversing the ordinary construction: διαλαθὼν ἐσέρχεται ἐς τὴν Μίτυλην *he entered Mitylene secretly* T. 3. 25, φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν *we got the start of them by ravaging their territory* X. C. 3. 3. 18. Cp. also 1277 a.

1296. διάγω, διαγίγνομαι, διατελῶ, διαμένω *continue, am continually*, often take a supplementary participle.

διάγουσι μανθάνοντες *they are continually learning* X. C. 1. 2. 6, κρέα ἐσθίοντες οἱ στρατιῶται διεγίγοντο *the soldiers kept subsisting on meat* X. A. 1. 5. 6, διατελεῖ μίσῶν *he continues to hate* X. C. 5. 4. 35.

1297. Verbs signifying *to begin, end, endure, grow weary of* an action may take a supplementary participle.

ἄρξομαι ἀπὸ τῆς ἰατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, παύσω τοῦτο γιγνόμενον *I shall put a stop to this (happening)* P. G. 523 c, οὐπώποτε διέλειπον ζητῶν *I never left off seeking* X. Ap. 16, ἀνέχου πάσχων *support thy sufferings* E. Fr. 1090, μὴ κάμης φίλον ἄνδρα εὐεργετῶν *do not grow weary of doing good to your friend* P. G. 470 c.

a. Verbs signifying to *support, endure* ordinarily take the present participle; but the complexive aorist occurs in the case of acts to which one must submit despite all resistance: οὐκ ἠνέσχεσθε ἀκούσαντες you did not endure (though you had) to listen L. 13. 8.

1298. With some verbs of *coming* and *going* a supplementary participle specifies the manner of coming and going, and contains the main idea.

ὄχονται διώκοντες they have gone in pursuit X. A. 1. 10. 5, οὐ τοῦτο λέξωμαι I am not going to say this X. Ages. 2. 7.

1299. With verbs of emotion (*rejoicing, grieving, and the like*) a supplementary participle often indicates the cause of the emotion (cp. 1267).

χαίρω διαλεγόμενος τοῖς σφόδρα πρᾶσβύταις I like to converse with very old men P. R. 328 d, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις I am not content to live on these conditions I. 12. 8, χαλεπῶς ἔφερον οἰκίας κατελείποντες they were distressed at the thought of abandoning their homes T. 2. 16, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι men are more angered at being the victims of injustice than of compulsion 1. 77, οὐ γὰρ αἰσχύνομαι μανθάνων for I am not ashamed to learn P. Hipp. Min. 372 c, οὐ μοι μεταμέλει οὕτως ἀπολογησαμένη I do not repent having made such a defense P. A. 38 e.

a. The participle agrees with the word denoting the person in regard to whom the emotion is manifested: Κύρω ἦδετο οὐ δυναμένῳ σιγᾶν he rejoiced that Cyrus was unable to remain silent X. C. 1. 4. 15. In poetry χαίρω, ἄχθομαι, and like verbs, which commonly take the dative, often admit the accusative and participle: τοὺς γὰρ εὖσεβεῖς θεοὶ θνήσκοντας οὐ χαίρουσι for the gods do not rejoice at the death of the righteous E. Hipp. 1339.

1300. With verbs signifying to *do well* or *ill, to surpass* or *be inferior*, a supplementary participle specifies that *in which* the action of the verb consists (cp. 1267, 1277).

εὐ ἔποίησας ἀναμνήσας με you did well in reminding me P. Ph. 60 c (cp. 1159 c. 2), ὀνήσεσθε ἀκούοντες you will profit by hearing P. A. 30 c, ἀδικεῖτε πολέμου ἄρχοντες you do wrong in being the aggressors in the war T. 1. 53, οὐχ ἡττησόμεθα εὐ ποιοῦντες we shall not be outdone in well-doing X. A. 2. 3. 23.

1301. περιορῶ (and sometimes ἐφορῶ, εἰσορῶ, προίεμαι), signifying to *overlook, allow*, often take a supplementary participle.

μεῖζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν we allow the man to grow greater (we look with indifference on his growing power) D. 9. 29, ἔτησαν ἐπιθεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρᾶν πορθουμένην they had the courage to look calmly upon their city desolated and their country being ravaged I. 4. 96.

1302. Some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (*it is fitting, profitable, good, etc.*), may take a supplementary participle.

ἐπηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται *they asked the god whether it would be better for them to make war* T. 1. 118. The personal construction is often preferred: οἴκοι μένων βελτίων (ἐστίν) *by staying at home he is all the better* D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

1303. With Verbs of Intellectual Perception. — With verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, announce, etc., the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with ὅτι (ὡς), the present including also the imperfect, the perfect including also the pluperfect (cp. 1160).

οὐδένα γὰρ οἶδα μισοῦντα (= μῖσει) τοὺς ἐπαινοῦντας *for I know no one who dislikes his admirers* X. M. 2. 6. 33, ἔγνων τὴν ἐσβολὴν ἐσομένην (= ἔσται) *he knew that the invasion would take place* T. 2. 13, (Χερρόνησον) κατέμαθε πόλεις ἕνδεκα ἢ δώδεκα ἔχουσαν (= ἔχει) *he learned that Chersonesus contained eleven or twelve cities* X. H. 3. 2. 10, μέμνημαι Κριτία ἀκούσας (= ἤκουσα) *I remember to have heard* X. C. 1. 6. 6, μέμνημαι Κριτία ἄφωδε ξυνόντα σε (= ξυνήθηθα) *I remember that you were in company with Critias here* P. Charm. 156 a, ἐπιλελήσμεσθ' ἠδέως γέροντες ὄντες (= ἐσμέν) *we have gladly forgotten that we are old* E. Bacch. 188, δειχθήσεται τοῦτο πεποικῶς (= πεποίηκε) *he will be shown to have done this* D. 21. 160, ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (= ἐστὶ) *the soul is manifestly immortal* P. Ph. 107 c, ἀδικούντ' (= ἀδικεῖ) Φίλιππον ἐξήλεγα *I convicted Philip of acting unjustly* D. 18. 136, ῥαδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) *he will easily be convicted of lying* 27. 19, αὐτῷ Κύρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἠγγεῖλα *I was the first to announce that Cyrus was taking the field against him* X. A. 2. 3. 19.

1304. δῆλός (φανερὸς) εἰμι *I am plainly*, with a participle is generally used instead of the impersonal δῆλόν (φανερὸν) ἐστίν ὅτι, as δῆλος ἦν οἰόμενος (= δῆλον ἦν ὅτι οἶοιτο or οἶεται) *it was clear that he thought* X. A. 2. 5. 27. Cp. 1567.

1305. When σίνοιδα or συγγινώσκω *am conscious* is accompanied by the dative of a reflexive pronoun, a participle may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive: συνειδὼς αὐτὸς αὐτῷ ἔργον εἰργασμένος *himself conscious (to himself) that he had done the deed* Ant. 6. 5, ἐμαυτῷ ξυνηΐδη οὐδὲν ἐπισταμένῃ *I was conscious of knowing nothing* P. A. 22 c. But when the dative is not a reflexive, the participle stands in the dative only: ξυνηΐσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύ-

οντι *they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth* P. A. 34 b. The force of σύν at times almost disappears, and these verbs may take an accusative and participle: συνειδώς τῶν ἀθλημάτων δούλους μετέχοντας *knowing that slaves participate in the contests* D. 61. 23.

1306. The use of a participle to represent a dependent statement is derived from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (1303), τεθνηκότα agrees with the object of ᾔδεσαν; and from *they did not know him as dead* the thought passes into *they did not know* (the fact) *that he was dead*.

1307. With Verbs of Perceiving. — When verbs of *perceiving* denote the act or state perceived, the participle (not in indirect discourse) stands in the genitive with ἀκούω and πυνθάνομαι, and sometimes with αἰσθάνομαι, which generally takes the accusative like ὄρω. When verbs of *perceiving* denote the fact that something is perceived, the participle (in indirect discourse) stands in the accusative, and represents a finite mood with ὅτι (ὡς) or an infinitive. But the above distinction is at times scarcely perceptible. Cp. 891, 892, 1303.

a. ἤκουσαν αὐτοῦ φωνήσαντος *they heard him speaking* X. S. 3. 13, ἐπίθοντο τῆς Πύλου κατελημμένης *they learned of the capture of Pylos* T. 4. 6, ἦσθησαι πάποτε μὲν ψευδομαρτυροῦντος; *have you ever noticed me bearing false witness?* X. M. 4. 4. 11, αἰσθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα *perceiving Lamprocles angry with his mother* 2. 2. 1, εἶδε Κλέαρχον διελεύοντα *he saw Clearchus riding through* X. A. 1. 5. 12.

b. ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* X. A. 1. 5. 5, πυθόμενοι Ἄρταξέρξην τεθνηκότα *having learned that Artaxerxes was dead* T. 4. 50, αἰσθάνομαι ταῦτα οὕτως ἔχοντα *I perceive that this is so* X. M. 3. 5. 5, ὄρωσι τοὺς πρεσβυτέρους οὐκ ἀπιόντας *they see that their elders are not departing* X. C. 1. 2. 8.

1308. ἀκούω τινός with part. means *I hear* (immediately, with my own ears); ἀκούω τι or τινά with part. *I hear* (through others, i.e. *I am told*) that; ἀκούω with inf. *I hear* (of general, not certain knowledge, as by rumor) that. So also in the case of αἰσθάνομαι, πυνθάνομαι.

1309. Verbs of *finding* and *detecting* have the constructions of verbs of *perceiving*: κῆρυξ ἤρε τοὺς ἄνδρας διεφθαρμένους *the herald found the men already put to death* (not in indir. discourse) T. 2. 6, διὰ τὴν Ἰλίῳ ἄλωσιν εὐρίσκουσι σφίσι εἶδυσαν τὴν ἀρχὴν τῆς ἔχθρης *they conclude that the beginning of their enmity was on account of the capture of Ilium* (in indir. discourse) Hdt. 1. 5.

OMISSION OF THE PARTICIPLE ὄν

1310. The participle ὄν is often omitted

a. After αἶτε, οἶα, ὡς, or καίπερ; as συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς ἐαυτὸν ὡς φίλους ἦδη (ὄντας) *he took both parties to supper with him since they were now friends* X. C. 3. 2. 25.

b. With a predicate substantive or adjective coördinated with a participle in the same construction : οὐ ῥάδιον ἦν μὴ ἀθρόοις (οὔσι) καὶ ἀλλήλους περιμεινᾶσι διελθεῖν τὴν πολεμίαν *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

c. With some verbs taking it as a supplementary participle either in or not in indirect discourse : ὀρῶ μέγαν (ὄντα) τὸν ἀγῶνα *I see that the contest is important* T. 2. 45, εἰ ψευδῆς φαίνοιτο (ὄν) ὁ Γωβρύας *if Gobryas seem to be false* X. C. 5. 2. 4, εἰ τις εὐνοῦς (ὄν) τυγχάνει *if any one happens to be friendly* Ar. Eccl. 1141.

ὥς WITH A PARTICIPLE IN INDIRECT DISCOURSE

1311. ὥς may be used with a participle in indirect discourse to mark the thought, assertion, or intention of the subject of the main verb or of some other person mentioned prominently in the sentence (see 1279 b); often for emphasis, when the mental attitude of the subject is already clearly marked.

ὥς μηδὲν εἰδὸς ἴσθι με *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, δῆλος ἦν Κῦρος ὡς σπεύδων *Cyrus was plainly bent on haste* X. A. 1. 5. 9.

1312. A participle with ὥς may follow a verb of *thinking* or *saying* though the verb does not take the participle in indirect discourse without ὥς. Thus ὡς στρατηγήσουσι ἐμὲ ταύτην τὴν στρατηγίαν μηδαῖς ὑμῶν λεγέτω *let no one of you say (i.e. speak of me in the belief) that I will assume this command* X. A. 1. 3. 15.

1313. With verbs admitting the supplementary participle in indirect discourse (1303) we may have the genitive or accusative absolute with ὥς instead of the participle. Thus ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I report from you (on the assumption) that there is war?* (instead of πόλεμον ὄντα) X. A. 2. 1. 21, ὡς πάνν μοι δοκοῦν, οὕτως ἴσθι *rest assured that it is my decided opinion* (lit. *on the assumption that this seems so to me, understand accordingly*) X. M. 4. 2. 30.

VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

1314. Some verbs admit either the supplementary participle or the infinitive with more or less marked differences of meaning. Most of these verbs admit also the construction with *δοτι* (ὥς).

αἰσχύνομαι and αἰδοῦμαι with part. (1299) = *I am ashamed of* doing something which I do; with inf. = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus τοῦτο

μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχυνοίμην ἂν λέγειν *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21. With a negative the distinction may disappear. If the participle is conditional its force is like that of the infinitive.

ἄρχομαι (cp. 1063) with part. (1297) = *begin to do something and continue with something else (begin by doing, do first)*; with inf. (cp. 1153) *begin with something and continue with the same thing*. Thus ἀρξομαι διδάσκων ἐκ τῶν θείων *I will begin my instruction with things divine* X. C. 8. 8. 2, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *at what point did he begin to teach you generalship?* X. M. 3. 1. 5.

μανθάνω and οἶδα with part. (1303) = *learn (know) that something is*; with inf. (1239) = *learn (know) how to do something*. Thus διαβεβλημένος οὐ μανθάνεις *you do not perceive that you have been calumniated* Hdt. 3. 1, ἂν ἀπαξ μάθωμεν ἄργοι ζῆν *if we once learn to live in idleness* X. A. 3. 2. 25.

μύνημαι with part. (1303) = *remember that something is*; with inf. = *remember to do something*: μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

παύω with part. (1297) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus ἔπαυσαν φοβουμένους πλῆθος νεῶν *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὀλκάδα *preventing the merchantman from drawing near* T. 7. 53.

φαίνομαι with part. (1303) = *I am plainly*; with inf. = *I seem or it appears (but may not be true) that I*. Thus φαίνεται τᾶληθῆ λέγων *he is evidently speaking the truth*, φαίνεται τᾶληθῆ λέγειν *he appears to be speaking the truth (but he may be lying)*.

VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τός, τή, τόν, see 393 N, 433.

1315. Verbal adjectives in -τέος express necessity or duty. They admit two constructions; both with the copula εἰμί, which is generally omitted. The negative is οὐ.

1316. The Personal (Passive) Construction.—When the verbal in -τέος is used personally the *subject* is emphasized. It is so used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, always stands in the dative.

ποταμός τις ἡμῖν ἐστι διαβατέος *a river must be crossed by us* X. A. 2. 4. 6, ὠφελγητέα σοι ἡ πόλις ἐστί *the State must be benefited by you* X. M. 3. 6. 3, ἐμοῖ

τοῦτο οὐ ποιητέον *this must not be done by me (I must not do this)* X. A. 1. 3. 15, *οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι* *those who would be allies must be well treated* X. M. 2. 6. 27, *οὐ τοσαῦτα ὄρη ὄρατε ὑμῖν ὄντα πορευτέα;* *do you not see those (lit. so) high mountains that must be traversed by you?* X. A. 2. 5. 18.

1317. The Impersonal (Active) Construction.—When the verbal is used impersonally (the more common use) the *action* is emphasized. The verbal stands in the neuter nominative, usually singular (-τέον). Its object stands in the case (genitive, dative, or accusative) required by its verb; verbs taking the genitive or dative have only the impersonal construction. The agent, if expressed, generally stands in the dative (see a).

τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελήτέον, τῶν βοσκημάτων ἐπιμελητέον *you must do good to your friends, benefit your State, take care of your flocks* X. M. 2. 1. 28, *τῷ ἀδικούντι δοτέον δίκην* *the wrong-doer must suffer punishment* P. Euth. 8 c, *πειστέον τάδε (σοι)* *thou must obey in this* S. Ph. 994 (distinguish *πειστέον ἐστί σε* *one must persuade thee*), *ἡμῖν ξύμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν* *we have serviceable allies, whom we must not abandon to the Athenians* T. 1. 86. Cp. 725.

a. Since the impersonal construction is virtually active, and hence equivalent to *δεῖ* with the accusative and infinitive, the agent sometimes stands in the accusative, as if dependent on *δεῖ*. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus *τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον* (= *δεῖ διώκειν καὶ ἀσκέειν*) *it is necessary that the man who desires to be happy should pursue and practice temperance* P. G. 507 c.

COÖRDINATION AND SUBORDINATION

1318. All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

SYNTAX OF THE COMPOUND SENTENCE

1319. A compound sentence consists of two or more simple or complex sentences, grammatically independent of one another and generally united by a coördinating conjunction: *τῇ δὲ ὕστε-*

παῖα ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης ἔλπετο but on the next day they proceeded through the plain and Tissaphernes kept following them X. A. 3. 4. 18.

1320. The following are coördinating conjunctions :

A. Copulative: *τέ* (enclitic), *καί* and, *τὲ . . . τὲ, τὲ . . . καί, καὶ . . . καί* both . . . and, *οὐδέ* (μηδέ) and not, nor, *οὔτε . . . οὔτε* (μήτε . . . μήτε) neither . . . nor.

B. Adversative: *ἀλλά* but, *δέ* (postpositive, often with *μέν* in the preceding clause) but, and, *ἀτάρ* but, yet, however, *μέντοι* (postpositive) however, yet, *καίτοι* and yet.

C. Disjunctive: *ἢ* or, *ἢ . . . ἢ* either . . . or, *εἴτε . . . εἴτε* (without a verb) either . . . or.

D. Inferential: *ἄρα* then, accordingly, *οὖν* therefore, then, *νῦν* (poetic and enclitic forms are *νυν* and *νῦν*) then, therefore, *τοῖνυν* now, then, *τοιγάρα* (poetic), *τοιγάρατοι, τοιγαροῦν* so then, therefore.

E. Causal: *γάρ* for.

1321. Asyndeton. — Two or more sentences (or words) independent in form and thought, but coördinated without any connective, are *asyndetic* (from *ἀσύνδετον* not bound together). Such absence of connectives is called *asyndeton*.

1322. Asyndeton marks rapid and lively descriptions.

συμβalόντες τὰς ἀσπίδας ἐωθούντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθησκον interlocking their shields, they showed, they fought, they slew, they were slain X. H. 4. 3. 19. Likewise (especially in poetry) in the case of descriptive adjectives: *ἔγχος, βριθὺ μέγα στιβαρόν* the spear, great and heavy and strong Π 802.

1323. Asyndeton also appears when the unconnected sentence

- (a) Summarizes the main contents, or expresses the result, of what has gone before: *ἀκηκάτε, ἐωράκατε, πεπόνθατε, ἔχετε· δικάζετε* you have heard, you have seen, you have suffered, you have the evidence; form your judgment L. 12. 100. (b) Expresses a reason or explains what precedes: *μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ σκηπτὸς πεσεῖν κτλ.* when he had snatched a little sleep, he saw a vision; a bolt of lightning seemed to him to have fallen, etc. X. A. 3. 1. 11. (c) Repeats a significant word or phrase from the foregoing: *καὶ ὄψι δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες* and let him who approves this, hold up his hand; they all held up their hands X. A. 3. 2. 33. (d) Expresses various forms of emotion.

1324. Coördination in Place of Subordination — Parataxis. — The term *parataxis* (*παράταξις* arranging side by side), as here

employed, is restricted to the arrangement of two independent sentences side by side, though one is *in thought* subordinate to the other (*ὑπόταξις subordination*).

1325. Parataxis is common in Homer, Attic prose and poetry.

καὶ ἦδη τε ἦν περὶ πλῆθουσιν ἀγορᾶν καὶ ἔρχονται κήρυκες and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, καὶ ἅμα ταῦτ' ἔλεγε καὶ ἀπῆει and as soon as he said this, he departed X. H. 7. 1. 28. So in the case of εὐθὺς . . . καί = no sooner . . . than, and δέ meaning *for*.

1326. Many traces remain of an older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language. Several pronouns (cp. 752) and adverbs, originally demonstrative, have acquired a relative use. Thus τεύχεα δ' ἐξενάριξε, τὰ οἱ πόρε χάλκεος Ἄρης (H 146) meant originally *he stripped him of his arms; these (later which) brazen Ares had given him*. τέως so long is a demonstrative adverb, but is a relative in καὶ τέως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων and while there is time, take our policy in hand D. 1. 20.

SYNTAX OF THE COMPLEX SENTENCE

1327. A complex sentence contains a principal clause and one or more subordinate clauses. The principal clause, as each subordinate clause, has its own subject and predicate. The principal clause may have any form of the simple sentence. The subordinate clause is introduced by a subordinating word, as εἰ *if*, ἐπεὶ *since*, ὅτι *that*, ἕως *until*, ὃς *who*, etc.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἐνταῦθα εἶη (dependent clause) but they answered that he was not there X. A. 4. 5. 10, εἰ θεοὶ τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοὶ (principal) if gods do aught that's base, they are not gods E. Fr. 292.

1328. A subordinate clause is in *primary sequence* when it depends on a primary tense (322); in *secondary sequence* when it depends on a secondary tense.

1329. Each tense in a subordinate clause denotes stage of action; the time is generally only relative to that of the verb of the principal clause. A subordinate clause may be marked by change of person in verb and pronoun.

1330. A clause dependent upon the principal clause may have a clause dependent upon itself (a *sub-dependent* clause): οἱ δ' ἔλεγον (principal) ὅτι περὶ σπονδῶν ἤκουεν ἄνδρες (dependent) οἵτινες ἱκανοὶ ἔσονται ἀπαγγεῖλαι (sub-dependent) and they said that they had come about a truce and were persons who would be competent to make report X. A. 2. 3. 4.

1331. A verb common to the principal and to a subordinate clause sometimes appears only in the former: $\delta\ \tau\iota\ \delta\acute{\epsilon}\ \mu\acute{\epsilon}\lambda\lambda\epsilon\tau\epsilon\ (\pi\rho\acute{\alpha}\sigma\sigma\epsilon\iota\nu),\ \epsilon\acute{\upsilon}\theta\upsilon\varsigma\ \pi\rho\acute{\alpha}\sigma\sigma\epsilon\tau\epsilon$ but whatever you intend, do it at once T. 7. 15. When two clauses are compared, a verb common to both sometimes appears only in the second: $\eta\ \pi\epsilon\rho\ (\tau\acute{\upsilon}\chi\eta)\ \acute{\alpha}\epsilon\iota\ \beta\acute{\epsilon}\lambda\tau\iota\omicron\nu\ (scil.\ \acute{\epsilon}\pi\iota\mu\epsilon\lambda\epsilon\iota\tau\alpha\iota)\ \eta\ \eta\ \mu\acute{\epsilon}\iota\varsigma\ \eta\ \mu\acute{\omega}\nu\ \alpha\upsilon\tau\omega\ \nu\ \acute{\epsilon}\pi\iota\mu\epsilon\ \lambda\omicron\upsilon\mu\epsilon\theta\alpha$ fortune, which always cares better for us than we for ourselves D. 4. 12.

1332. Classes of Subordinate Clauses. — Subordinate clauses are of three classes:

1. **Adverbial:** in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb. The adverbial relations are those of purpose (1339), cause (1369), result (1375), condition (1387), concession (1434), and time (1485).

2. **Adjectival:** in which the subordinate clause plays the part of an attributive adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause (1437). Thus $\lambda\acute{\epsilon}\gamma\epsilon\ \tau\acute{\eta}\nu\ \acute{\epsilon}\pi\iota\sigma\tau\omicron\lambda\eta\ \nu\ \eta\ \acute{\epsilon}\pi\epsilon\mu\psi\epsilon\ \Phi\acute{\iota}\lambda\iota\pi\pi\omicron\varsigma$ read the letter which Philip sent D. 18. 39 (= $\tau\acute{\eta}\nu\ \upsilon\ \pi\omicron\ \Phi\ \lambda\acute{\iota}\pi\pi\omicron\ \pi\epsilon\mu\phi\theta\epsilon\acute{\iota}\sigma\alpha\nu$).

3. **Substantival:** in which the subordinate clause plays the part of a substantive and is either the subject or the object of the verb of the principal clause. The main divisions of dependent substantival clauses are: (a) Dependent clauses of *will* and *desire* after verbs of *effort* (1351), and after verbs of *fear* (1358). (b) Dependent statements after verbs of *saying* and *thinking* (1564, 1572 b). (c) Dependent questions (1546). (d) Dependent exclamations (1560).

1333. Anticipation (or Prolepsis). — The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* ($\pi\rho\acute{\omicron}\lambda\eta\psi\iota\varsigma$ taking before).

$\eta\ \delta\epsilon\iota\ \alpha\upsilon\tau\omicron\nu\ \omicron\tau\iota\ \mu\acute{\epsilon}\sigma\omicron\nu\ \acute{\epsilon}\chi\omicron\iota\ \tau\omicron\upsilon\ \Pi\epsilon\rho\sigma\iota\kappa\omicron\upsilon\ \sigma\tau\rho\alpha\tau\epsilon\acute{\upsilon}\mu\alpha\tau\omicron\varsigma$ he knew (him) that he held the centre of the Persian army X. A. 1. 8. 21, $\acute{\epsilon}\pi\epsilon\mu\epsilon\lambda\epsilon\tau\omicron\ \alpha\upsilon\tau\omega\ \omicron\pi\omega\varsigma\ \acute{\alpha}\epsilon\iota\ \alpha\ \nu\delta\rho\acute{\alpha}\rho\alpha\omicron\delta\alpha\ \delta\iota\alpha\tau\epsilon\lambda\omicron\iota\epsilon\nu$ he took care (concerning them) that they should always continue to be slaves X. C. 8. 1. 44.

ASSIMILATION OF MOODS

1334. The mood of a subordinate clause intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause.

1335. Indicative. — A subordinate clause dependent on a past

tense of the indicative (or its equivalent) denoting unreality, takes a past tense of the indicative.

εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἐμελλον ἐκτεῖσεν for if I had money, I should have assessed my penalty at the full sum that I was likely to pay P. A. 38 b, οὐκ ἂν ἐπανάμην ἕως ἀπεπειράθη τῆς σοφίας ταυτησὶ I would not have ceased until I had made trial of this wisdom P. Crat. 396 c, ἐχρῆν μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute I. 4. 19, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὡς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν I ought to have taken security at the time in order that he could not have deceived us even if he wished X. A. 7. 6. 23, τί δῆτ' οὐκ ἔρριψ' ἑμαυτὸν τῆσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγη; why indeed did I not hurl myself from this rock, that I might have been freed from all these toils? A. Fr. 747.

1336. Subjunctive.— Conditional relative or temporal clauses referring to *future* or *general present* time, when dependent on a subjunctive, take the subjunctive.

τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγείσθαι δεῖ), ἵν' ἂν ἐκείνοις δοκῆ, ταῦτα πράττηται men of counsel must guide events in order that what they resolve shall be accomplished D. 4. 39, οὐδ', ἐπειδὴν ὦν ἂν πρίηται κύριος γένηται, τῷ προδότη συμβούλῃ περὶ τῶν λοιπῶν ἔτι χρῆται nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future D. 18. 47.

1337. Optative.— When an optative of the principal clause refers to *future* time (potential optative and optative of wish), a subordinate clause takes the optative by assimilation.

a. Usually in conditional relative and temporal clauses, and in indirect questions when the direct question was a deliberative subjunctive: τίς μῖσειν δύναται ἂν ὑφ' οὗ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος; who could hate one by whom he knew that he was regarded as both beautiful and good? X. S. 8. 17, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὅποτε βούλοιο he who starves of his own free will can eat whenever he wishes X. M. 2. 1. 18, ὄλοιο μήπω, πρὶν μάθοιμι perish not yet, until I learn S. Ph. 961, οὐκ ἂν ἔχους ἐξελεθὼν ὅ τι χρῶο σαυτῷ if you should escape, you would not know what to do with yourself P. Cr. 45 b (= τί χρῶμαι ἑμαυτῷ;).

b. Rarely in prose, in purpose and object clauses: περιφώμην (ἂν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ που καιρὸς εἴη, ἐπιφανείην I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself X. C. 2. 4. 17. Ordinarily the subjunctive and future indicative are retained: ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ Κῦρος ἡμῖν δόει μὴ ἡμᾶς καταδύσῃ I

should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1.3.17. In poetry after an optative of wish: ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος may she come to prove my liberator from this affliction A. Eum. 297.

1338. When an optative of the principal clause refers to *indefinite past* time in a generalizing supposition, a conditional relative or temporal clause takes the optative by assimilation.

ἔχαιρεν ὅποτε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted (lit. obtaining what they wanted) X. Ages. 9.2.

PURPOSE CLAUSES (FINAL CLAUSES)

1339. Purpose clauses are introduced by *ἵνα, ὅπως, ὡς* in order that, that; negative *ἵνα μὴ, ὅπως μὴ, ὡς μὴ*, and *μὴ* alone, that not, lest. Purpose clauses stand in apposition to *τούτου ἕνεκα* or *διὰ τοῦτο* expressed or understood: ἐκκλησιᾶν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω I have convened an assembly for this reason that I may remind you T. 2. 6. Here *τούτου ἕνεκα* might be omitted.

a. *μὴ* alone and *ὡς*, as final particles, are mostly poetical, but *ὡς* is common in Xenophon. *ἕφα*, strictly *while, until*, is used in Epic and Lyric; *ἕως* in Epic is almost final: δῶκεν ἔλαιον εἰὼς χυτλώσασατο she gave olive oil that (against the time when) she might anoint herself ζ 79.

1340. Original coördination in place of later subordination sometimes appears; as *θάπτε με ὅτι τάχιστα πύλας Ἄϊδαο περήσω* bury me with all speed; let me pass (that I may pass, cp. 1185) the gates of Hades Ψ 71. Cp. *ἀπόστιχε μὴ τι νόση Ἥρη* depart lest Hera observe aught A 522 (originally let Hera not observe anything, 1190).

1341. Purpose clauses take the subjunctive after primary tenses, the optative (sometimes the subjunctive in graphic sequence, 1342) after secondary tenses.

γράφω ἵνα (μὴ) ἔλθῃς I write that you may (not) come, ἔγραψα ἵνα (μὴ) ἔλθοις (or ἔλθῃς) I wrote that you might (not) come.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα remain behind that we may consider your case also X. A. 6. 6. 28, παρακαλεῖς ἰατροὺς ὅπως μὴ ἀποθάνῃ you call in physicians in order that he may not die X. M. 2. 10. 2, μὴ σπεῦδε πλουτεῖν μὴ ταχὺς πένης γένηῃ haste not to be rich lest thou soon become poor Men. Sent. 358,

ἀνέστη ὡς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα *he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47.

a. The shift of mood by which the optative is used after a secondary tense, where a subjunctive is used after a primary tense, indicates a past point of reference.

1342. The subjunctive after secondary tenses sets forth the purpose in the original form in which it was conceived (*graphic sequence*): τὰ πλοῖα κατέκαυσεν ἵνα μὴ Κύρος διαβῆ *he burned up the boats that Cyrus might not cross* X. A. 1. 4. 18. Here the purpose clause is given in a kind of quotation, since the thought, as originally conceived, was 'I will burn the boats that Cyrus may not cross.'

After a secondary tense both subjunctive and optative may be used in the same clause for variety: παρανίσχον δὲ καὶ οἱ Πλαταιῆς φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοθοῦν *and the Plataeans too raised counter beacons that the signals of the enemy might be unintelligible and that they might not render assistance* T. 3. 22.

1343. Less common constructions are the following (1344–1347):

1344. The optative after a primary tense is very rare except when that tense implies a reference to the past as well as to the present: οἴχονται ἵνα μὴ δοῦν δίκην *they have gone away that they might not suffer punishment* L. 20. 21.

1345. The subjunctive sometimes takes ἄν in positive clauses, especially with ὅπως. Thus ἄξεις ἡμᾶς ὅπως ἄν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

a. ὅπως ἄν is common in Aristophanes and Plato. ὡς and ὄφρα with ἄν or κέν occur in poetry, especially in Homer. ὡς ἄν in Attic prose is chiefly Xenophonic. ἄν (κέν) does not appreciably affect the meaning.

1346. ὡς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose, and generally after secondary tenses. The optative is here potential. Thus ἔδωκε χρήματα Ἀνταλκίδα ὅπως ἄν πληρωθέντος ναυτικοῦ . . . οἳ τε Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέοντο *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16.

a. In this construction Homer has a few cases of ὡς ἄν (κέν) and ὄφρ' ἄν (κέν); ἵνα κεν once (μ 156). Hdt. has ὡς ἄν, ὅπως ἄν rarely.

1347. The future indicative is sometimes used, especially in poetry, after ὅπως (rarely after ὡς, ὄφρα, and μὴ) in the same sense as the subjunctive: μὴ πρόσλευσε, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς *look not on him lest thou mar our fortune* S. Ph. 1068, οὐδὲ δι' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται *nor*

are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21.

1348. The principal clause is sometimes omitted: ἵν' ἐκ τούτων ἀρξώμαι to begin with this D. 21. 43. On ἵνα τί (ὡς τί) see 671.

1349. By assimilation of mood, purpose clauses may take a past indicative without ἄν or the optative without ἄν. Examples 1335, 1337 b.

OBJECT CLAUSES

1350. Two types of object (substantival) clauses are closely connected in construction with purpose clauses.

1. Object clauses with verbs of *effort* (1351).
2. Object clauses with verbs of *fear* (1358).

Both stand in apposition to a demonstrative expressed or implied.

OBJECT CLAUSES WITH VERBS OF EFFORT

1351. Under verbs of *effort* are included verbs meaning to *strive, plan, manage, prepare*, and the like, and also such verbs of *caution* as signify to *take care (that), be on one's guard (that), see to it (that)*, etc.

1352. Object clauses with verbs of *effort* are introduced by ὅπως (rarely by ὡς or ἵνα), and take the future indicative after primary and secondary tenses (rarely the future optative after secondary tenses). Negative μή.

ἐπιμελοῦμαι ὅπως (μὴ) ταῦτα ποιήσει I take care that he shall (not) do this, ἐπεμελούμην ὅπως (μὴ) ταῦτα ποιήσει (rarely ποιήσοι) I took care that he should (not) do this.

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὡς κράτιστα μαχοῦμεθα if it is necessary to fight, we must strive (for this) that we fight as bravely as we can X. A. 4. 6. 10, ἐπράσσον ὅπως τις βοήθεια ἦξει they were managing how some reinforcements should come T. 3. 4, σκοπέισθε τοῦτο, ὅπως μὴ λόγους ἐρῶσιν μόνον ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν see to this, that they not only make speeches but also are able to show some proof D. 2. 12, ἐπέμελετο ὅπως μήτε αἰσίοι μήτε ἀποτοί ποτε ἔσονται he took care that they should never be without food or drink X. C. 8. 1. 43. Here ἔσονται would present the thought as it was conceived in the mind of the subject.

1353. ὅπως and ὅπως μή with the future indicative may be used without any principal clause, to denote an urgent exhor-

tation or a warning. This construction was probably developed from *σκόπει* (*σκοπεῖτε*), *δρᾶ* (*δράτε*) *ὅπως* *see to it that*, by an ellipsis of the imperative.

ὅπως *ἔσθε* *ἄνδρες* *ἀξιο* *τῆς* *ἐλευθερίας* *ἧς* *κέκτησθε* *be men worthy of the freedom which you possess* X. A. 1.7.3, *ὅπως* *δὲ* *τοῦτο* *μὴ* *διδάξεις* *μηδένα* *but don't tell anybody this* Ar. Nub. 824.

1354. Object clauses with verbs of *effort* sometimes have the construction of purpose clauses, and take *ὅπως* with the subjunctive or optative (cp. 1341).

δρᾶ *ὅπως* *μὴ* *παρὰ* *δόξαν* *ὀμολογῆς* *see to it that it does not prove* (1362) *that you acquiesce in what you do not really think* P. Cr. 49 c, *ἔπρασεν* *ὅπως* *πόλεμος* *γένηται* *he tried to bring it about that war should be occasioned* T. 1. 57, *ἐπεμέλετο* *αὐτῶν* *ὅπως* *ἀνδράποδα* *διατελοῖεν* *he took care that they should continue to be slaves* X. C. 8. 1. 44.

1355. Object clauses with verbs of *caution* (1351, 1358 a) have, if negative, the construction of clauses with verbs of *effort* or of clauses with verbs of *fear* (1360).

εὐλαβούμενοι *ὅπως* *μὴ* *οἰχήσομαι* *taking care that I shall not depart* P. Ph. 91 c, *φυλάττου* *ὅπως* *μὴ* *εἰς* *τοῖναντίον* *ἔλθῃς* *be on your guard lest you come to the opposite* X. M. 3. 6. 16, *δράτε* *μὴ* *πάθωμεν* *see to it that we do not suffer* X. C. 4. 1. 15.

1356. In object clauses with verbs of *effort* the subjunctive sometimes takes *ἄν* after *ὅπως*, rarely after *ὡς*.

ὅπως *ἄν* *οἱ* *στρατιῶται* *περὶ* *τοῦ* *στρατεύεσθαι* *βουλευόνται*, *τούτου* *πειράσομαι* *ἐπιμέλεσθαι* *I will endeavor to make it my care that the soldiers deliberate about continuing the war* X. C. 5. 5. 48.

a. *ὡς* and *ὡς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὡς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅπως ἄν* with the optative after secondary tenses. The optative with *ὡς ἄν* and *ὅπως ἄν* is potential.

b. After verbs meaning to *consider*, *plan*, and *try*, *ὅπως* or *ὡς* with the subjunctive (with or without *κέν*) or the optative is used by Homer, who does not employ the future indicative in such object clauses: *πεῖρᾶ* *ὅπως* *κεν* *δὴ* *σὴν* *πατρίδα* *γαῖαν* *ἴκηαι* *try that thou mayest come to thy native land* δ 545.

1357. Verbs of *will* or *desire* signifying to *ask*, *command*, *entreat*, *exhort*, and *forbid*, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μὴ*) with the future indicative or

optative, or the subjunctive or optative. The *ὅπως* clause states both the command, etc., and the purpose in giving it.

διακελεύονται ὅπως τιμωρήσεται *they urge him to take revenge* P. R. 549 e, ἀπρηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην *you forbade me to give this answer* P. R. 339 a, δέησεται δ' ὑμῶν ὅπως δικὴν μὴ δῶ *he will entreat you that he may not suffer punishment* Ant. 1. 23, παραγγέλλουσιν ὅπως ἂν (1356) τῆδε τῆ ἡμέρα τελευτήσῃ *they give orders (to the end) that he die to-day* P. Ph. 59 e, Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείη *they begged the Lacedaemonians that the decree might be changed* Ar. Ach. 536.

OBJECT CLAUSES WITH VERBS OF FEAR

1358. Object clauses with verbs of *fear* are introduced by *μή* that, lest, negative *μή οὐ* that . . . not, lest . . . not.

a. Verbs of *fear* include such verbs of *caution* as denote *anxiety, apprehension, suspicion* (cp. 1351).

b. *μή* clauses denote fear that something *may* or *might* happen; *μή οὐ* clauses denote fear that something *may not* or *might not* happen.

1359. The construction of *μή* after verbs of *fear* has been developed from the coördinate construction in which *μή* was not a conjunction (*that, lest*) but a prohibitive particle. In *δεῖδω μή τι πάθῃσιν* (A 470) the meaning *I fear lest he may suffer aught* was developed from *I fear — may he not suffer aught* (1190).

1360. Object clauses with verbs of *fear* relating to the future take the subjunctive after primary tenses, the optative (or subjunctive, 1361) after secondary tenses.

φοβοῦμαι μὴ γένηται *I fear it may happen*, φοβοῦμαι μὴ οὐ γένηται *I fear it may not happen*; ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared it might happen*, ἐφοβούμην μὴ οὐ γένοιτο (but commonly γένηται) *I feared it might not happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, φροντίζω μὴ κράτιστον ἢ μοι σιγᾶν *I am thinking that it may prove (1362) best for me to be silent* X. M. 4. 2. 39, δέδιμεν μὴ οὐ βέβαιοι ἦτε *we fear you may prove not to be depended on* T. 3. 57, ἔδωσαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, ἠθύμῃσαν τινες, ἐνοοῦμένοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὅποθεν λαμβάνοιεν *some lost heart, being apprehensive that they might not have any place where to get provisions* X. A. 3. 5. 3.

1361. Graphic Sequence.— After secondary tenses, the subjunctive represents the fear as it was originally conceived (cp. 1342, 1359): *ἐφοβούντο μή τι πάθῃ* they feared lest she might (may) meet with some accident X. S. 2. 11.

1362. The subjunctive and optative after *μή* (or *ὅπως μή*, 1354) may denote what *may prove to be* an object of fear. Cp. 1368.

δέδοικα μή ἄριστον ἦ I am afraid lest it prove to be best S. Ant. 1114, *ἔδαισαν μή λύττα τις ἡμῖν ἐμπεπτώκοι* they were seized with the fear lest some madness might prove to have fallen upon us X. A. 5. 7. 26, *ὑποπτευόμεν μή οὐ κοινοὶ ἀποβῆτε* we suspect that you will not prove impartial T. 3. 53. The aorist subjunctive may refer to the past in Homer: *δαίδοικα μή σε παρείπη* I fear it may prove that she beguiled thee A 555.

1363. Less common constructions are the following (1364–1367):

1364. *μή* with the future indicative: *φοβούμαι δὲ μή τινὰς ἡδονὰς ἡδοναῖς εὐρήσομεν ἐναντίας* and I apprehend that we shall find some pleasures opposite to other pleasures P. Phil. 13 a. The fut. opt. almost never occurs after past tenses.

1365. *ὅπως μή* with the subjunctive or optative: *οὐ φοβεῖ ὅπως μή ἀνόσιον πράγμα τυγχάνῃς πράττων*; are you not afraid that you may chance to be doing an unholy deed? P. Euth. 4 e, *ἡδέως γ' ἂν (θρέψαιμι μή ἀνδρα), εἰ μή φοβοίμην ὅπως μή ἐπ' αὐτόν με τράποιτο* I should gladly keep the man if I did not fear lest he might turn against me X. M. 2. 9. 3.

1366. *ὅπως μή* with the future indicative (as after verbs of effort): *δέδοικα ὅπως μή ἀνάγκη γενήσεται* (some Mss. *γένηται*) I fear lest a necessity may arise D. 9. 75. Cp. 1355.

1367. The potential optative with *ἂν* after *μή*: *δεδιότες μή καταλυθῆναι ἂν* (Mss. *καταλυθείσαν*) ὁ δῆμος fearful lest the people should be put down L. 13. 51.

1368. Fear relating to the present or past is expressed by *μή* with the indicative (negative *μή οὐ*). Cp. 1362.

δέδοικα μή πληγῶν δεῖ I fear that you need a beating Ar. Nub. 493, *ὄρατε μή οὐκ ἐμοὶ προσήκει λόγον δοῦναι* have a care lest it does not beseem me to give an account And. 1. 103, *φοβούμεθα μή ἀμφοτέρων ἅμα ἡμαρτήκαμεν* we are afraid that we have failed of both objects at once T. 3. 53, *ἀλλ' ὄρα μή παύζων ἔλεγεν* but have a care lest he was speaking in jest P. Th. 145 b. Contrast *φοβούμαι μή ἀληθές ἐστιν* I fear that it is true with *φοβούμαι μή ἀληθές ἦ* I fear it may prove true (1362).

a. The aorist occurs in Homer: *δαίδω μή δὴ πάντα θεὰ νημερτέα εἶπεν* I fear that all the goddess said was true ε 300.

CAUSAL CLAUSES

1369. Causal clauses are introduced by *ὅτι, διότι, διόπερ* *because, ἐπεὶ, ἐπειδή, ὅτε, ὅποτε* *since, ὡς* *as, since, because*. The negative is *οὐ*.

a. Also by poetic *οὐνεκα* (= *οὐ ἔνεκα*) and *δοῦνεκα* (= *δοῦτον ἔνεκα*) *because, εἴτε* *since* (poetic and Ionic), and by *ἔπου* *since* (rarely). Homer has *ὅ* or *ὅ* *τε* *because*.

1370. Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ὅτε *τοίνυν* *τοῦθ' οὕτως ἔχει, προσήκει* *ἐθέλειν* *ἀκούειν* *since then this is so, it seems you to be willing to listen* D. 1. 1, *ἐτύγγανε γὰρ ἐφ' ἀμάξης πορευόμενος* *διότι ἐτέρωτο* *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

1371. But causal clauses denoting an alleged or reported reason (1591) take the optative after secondary tenses: (*οἱ Ἀθηναῖοι*) *τὸν Περικλέα ἐκάκισον* *ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι* *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21.

1372. The unreal indicative with *ἂν* or the potential optative with *ἄν* may stand in causal clauses: *ἐπεὶ* *διὰ γ' ὑμᾶς αὐτοὺς* (cp. 1425) *πάλαι ἂν ἀπολώλιτε* *for if you had been left to yourselves you would long ago have perished* D. 18. 49, *δέομαι οὖν σου παραμείναι ἡμῖν· ὡς ἐγὼ οὐδ' ἂν ἐνὸς ἥδιον ἀκούσαιμι ἢ σοῦ* *accordingly I beg you to stay with us; because there is no one to whom I should more gladly listen than to you* P. Pr. 335 d.

1373. Some verbs of emotion may take causal *ὅτι* with the force of a dependent statement (negative *οὐ*), or may state the cause more delicately, as a mere supposition, by *εἰ* (*εἰάν*) *if* (negative *μή* or *οὐ*, 1627 c).

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, *ἐθαύμαζον ὅτι Κύρος οὔτε ἄλλον πέμπει οὔτε αὐτὸς φαίνοιο* (1601) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, *θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς* *I am surprised if you will not help yourselves* X. H. 2. 3. 53, *μὴ θαυμάζετε δ' ἂν τι φαίνωμαι λέγων* *do not be surprised if I seem to say something* I. Epist. 6. 7, *ἀγανακτῶ εἰ οὐτως ἂ νῶθ μὴ οἶός τ' εἰμι εἰπείν* *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, *τέρας λέγεις εἰ οὐκ ἂν δύναιτο λαθεῖν* *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

1374. After a past tense of a verb of emotion with *εἰ* we have either the form of direct discourse or the optative, as in indirect discourse: *ἐθαύμαζον εἰ τι ἔξει τις χρῆσασθαι τῷ λόγῳ αὐτοῦ* *I kept wondering if any one would be able to deal with his theory* P. Ph. 95 a, *ᾤκτιρον εἰ ἀλώσονται* *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 1591).

RESULT CLAUSES (CONSECUTIVE CLAUSES)

1375. Result clauses are introduced by *ὥστε* (rarely by *ὡς*) *as, that, so that*. In the principal clause a demonstrative word, as *οὕτως so, thus, τοιοῦτος such, τοσοῦτος so great*, is often expressed. There are two main forms of result clauses: *ὥστε* with the infinitive and *ὥστε* with a finite verb.

1376. *ὥστε (ὡς) with the Infinitive.* — The infinitive with *ὥστε* (rarely with *ὡς*) denotes an anticipated, natural, or possible result; the actual occurrence of the result is left to be inferred. The negative is generally *μή* (cp. 1377). The infinitive with *ὥστε (ὡς)* is used when the result clause serves only to explain the principal clause. The tenses of the infinitive (generally present or aorist) denote only stage of action.

τοσαύτην κραυγὴν ἐποίησαν ὥστε τοὺς ταξιάρχους ἐλθεῖν they made such an uproar as to bring the taxiarchs (lit. so that the taxiarchs came) D. 54. 5, ἤσθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἢ ὥστε τοὺς φίλους ὠφελεῖν they perceived that he possessed too little power to benefit his friends X. H. 4. 8. 23 (744), οὐκ ἀργύριον ἔχομεν ὥστε ἀγοράζειν τὰ ἐπιτήδεια we have no money (so as) to buy provisions X. A. 7. 3. 5, εἰ μὴ εἰς τοῦτο μανίᾳς ἀφικόμην ὥστε ἐπιθῦμειν πολλοῖς μάχεσθαι if I had not reached such a degree of madness as to desire to contend with many L. 3. 29, διφθέρας συνέσπων ὡς μὴ ἀπτεσθαι τῆς κάρφης τὸ ὕδωρ they stitched the skins so that the water should not touch the hay X. A. 1. 5. 10 (intended result).

1377. A result clause with *ὥστε* and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, regularly takes the infinitive, and usually retains the negative of the direct form: *ἔφασαν τοὺς στρατιώταις εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν (direct: ἤθελον) πίνειν, εἰ μὴ ἀνθοσμῆς εἴη they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet X. H. 6. 2. 6*. The infinitive with *ὥστε* occasionally occurs when it is not preceded by an infinitive in indirect discourse: *ἐννοησάτω ὅτι οὕτως ἤδη τότε πάρω τῆς ἡλικίας ἦν ὥστ' οὐκ ἂν πολλῶ ὕστερον τελευτήσαι τὸν βίον let him consider that he was then already so far advanced in years that he would have died soon afterwards X. M. 4. 8. 1*.

1378. *ἄν* with the infinitive expressing possibility and representing either a potential indicative or a potential optative, occasionally follows *ὥστε (ὡς)*: *καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμηναν ὥστε καὶ ἰδιώτην ἄν γνῶναι (= ἰδιώτης ἔγνω ἄν or γνοῖ ἄν) and the gods declared to me so clearly in the*

sacrifices that even a common man could understand X. A. 6. 1. 31, ἀρ' οὖν δοκεῖ τῶ ἡμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (direct discourse = παρέλιπεν) ἂν τι τῶν τοιούτων; does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort? Is. 3. 37.

1379. ὥστε with the infinitive is often used when the simple infinitive would be regular or more common. So especially with verbs of *will* or *desire*: ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, ἐποίησα ὥστε δόξαι τοῦτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6. With adjectives, positive in form but having a comparative force (739): ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. Pr. 314 b.

1380. On the absolute infinitive with ὡς (ὥστε) see 1247.

1381. ὥστε (ὡς) with a Finite Verb. — ὥστε (ὡς) may be used with any form of the simple sentence. It is especially common with the indicative (generally aorist), and then states the *actual* result of the action of the leading verb (negative οὐ). The clause with ὥστε (ὡς) is often so loosely connected with the leading verb as to be practically independent.

ἐπιπέπτει χιῶν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους *an immense amount of snow fell so that it buried both the arms and the men* X. A. 4. 4. 11, οὕτω σκαῖδς εἰ ὥστ' οὐ δύνασαι κτλ. *are you so stupid that you are not able, etc.* D. 18. 120 (of a definite fact; with μὴ δύνασθαι the meaning would be *so stupid as not to be able*, expressing a characteristic).

a. ὥστε may virtually have the force of οὖν, τοίνυν, τοιγαροῦν *accordingly, therefore, consequently*; as καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν ὥστ' οἱ Ἕλληες ἐφροντίζον *and on the next day he did not come; consequently the Greeks were anxious* X. A. 2. 3. 25. Cp. 1382.

1382. With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, ὥστε often has the force of καὶ οὕτως.

ὥστε θάρρει *and so be not afraid* X. C. 1. 3. 18, ὥστε μὴ θαυμάσης *and so do not wonder* P. Phae. 274 a, ὥστε πόθεν ἴσῳσιν; *and so how do they know?* D. 29. 47. Cp. 1381 a.

1383. ὥστε (ὡς) may be used with the potential indicative with ἄν and with the unreal indicative with ἄν.

τοιούτων τι ἐποίησεν ὡς πᾶς ἂν ἔγνω ὅτι ἀσμένῃ ἤκουσε *she made such a movement that every one could realize that she heard the music with pleasure* X. S. 9. 3, κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὀρμώμενος ὁ Κλέων τῷ στρατῷ *everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force* T. 5. 6.

1384. ὥστε (ὡς) is occasionally used with the optative without ἂν (by assimilation) and with the potential optative with ἂν.

εἰ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. *if some one should pay such attention to your wife as to make her love him better than yourself, etc.* X. C. 5. 5. 30, ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμι ἂν εἰσιδῶν *so that I should not recognize him, if I were to see him* E. Or. 379.

CLAUSES OF PROVISO

1385. ἐφ' ᾧ and ἐφ' ᾧτε on condition that, on the understanding that take the infinitive (negative μή), less often the future indicative (negative μή or οὐ), to express a proviso.

ἀφιέμεν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we acquit you, on this condition however, that you no longer pursue philosophy* P. A. 29 c, ξυνέβησαν ἐφ' ᾧτε μηδέποτε ἐπιβήσονται αὐτῆς *they made an agreement with the condition that they should never set foot on it again* T. 1. 103.

1386. ὥστε with the infinitive (neg. μή) sometimes has a similar force: ὑπίσχονόντο ὥστε ἐκπλεῖν *they gave their promise on the condition that they should sail out* X. A. 5. 6. 26.

CONDITIONAL CLAUSES

1387. A conditional complex sentence commonly consists of two clauses:

The *condition*: the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*); and the *conclusion*: the conclusional, or principal, clause, expressing what follows if the condition is realized.

a. Conditional complex sentences differ from all other complex sentences in that the principal clause is not valid by itself alone.

b. The condition is often called *protasis*, from *πρότασις* (lit. *stretching forward*) that which is put forward (in logic, a premise); and the conclusion is often called *apodosis*, from *ἀπόδοσις*, lit. *giving back, return*; i.e. the *resuming* or *answering* clause.

1388. The condition is introduced by εἰ *if* (in Epic also by

αι). Simple *ει* is used with the indicative and optative. With the subjunctive, *ει* commonly takes *αν* (Epic *κεν, κε*).

a. Of *ει* + *αν* there are three forms: *εαν*, the ordinary form in Attic prose and inscriptions; *ην* in Ionic and in the tragic poets and Thucydides; *αν* generally in the later Attic writers. Epic has *ει αν, ει (αι) κεν* or *κε*, sometimes *ην*.

1389. The particle *αν* is used in the conclusion: (1) with the optative mood, to denote possibility (cp. 1204); (2) with the past tenses of the indicative mood, to denote non-fulfilment of the condition (1181) or, occasionally, repetition (1183).

1390. The negative of the condition is *μη* because the subordinate clause expresses something *conceived* or *imagined*. The negative of the conclusion is *ου*, when the conclusion is stated as a *fact* on the supposition that the condition is true. But the verb of the conclusion may stand in a construction requiring *μη*.

a. For exceptional cases in which *ου* is used in the condition, see 1627.

1391. The indicative, subjunctive, and optative moods, and the participle (1425, 1429) may stand in condition and conclusion. The imperative and infinitive may be used in the conclusion. The future optative is never used in a conditional sentence except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

1392. A *particular* conditional sentence refers to a definite act or to definite acts occurring at a definite time or at definite times. A *generalizing* conditional sentence refers to any one of a series of acts that may occur or may have occurred at any time.

a. Generalizing conditional sentences are commonly distinguished in form from particular conditional sentences only in present and past time, and then only when there is no implication as to the fulfilment of the action. Cp. 1419. Present and past unreal conditional sentences (1397) and all forms of future conditional sentences (1406) may be either *particular* or *generalizing*.

1393. TABLE OF COMMON ATTIC CONDITIONAL FORMS

TIME	FORM	CONDITION (PROTASIS)	CONCLUSION (APODOSIS)
PRESENT	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with εἴη
	Generalizing	εἴη with subjunctive	present indicative or equivalent
PAST	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with εἴη
	Generalizing	εἰ with optative	imperfect indicative or equivalent
FUTURE	More Vivid	εἴη with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	εἴη with optative

PRESENT AND PAST CONDITIONS

SIMPLE PRESENT AND PAST CONDITIONS

1394. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability: *εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς* if you do this, you do well, *εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας* if you did this, you did well.

a. Simple present and past conditional sentences are sometimes called *neutral*, because nothing is implied with regard to the truth of either condition or conclusion.

b. Simple conditional sentences though commonly particular may imply generality, especially if a word of general meaning, like *τις*, appears in the condition: *εἰ τις δύο ἢ καὶ τι πλείους ἡμέρας λογίζεται, μάταιός ἐστιν* if ever any one counts upon two or even perchance on more days, he is rash S. Tr. 944, *εἴ τις τι ἐπηρώτᾳ, ἀπεκρίνοντο* if ever anybody asked any questions, they answered T. 7. 10. For the special forms used to express a generalizing condition see 1420, 1421.

1395. Simple present and past conditional sentences have, in the condition, the indicative; in the conclusion, any form of the

simple sentence appropriate to the thought. Forms of the conclusion are

a. **Simple Indicative**: εἰ θεοί τι δρώσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught immoral, they are not gods* E. Fr. 292, εἰ τι ἄλλο ἐγένετο ἐπικίνδυνον τοῖς Ἕλλησι, πάντων μετέσχομεν *if any other danger befell the Greeks, we took our share in all* T. 3. 54, εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεῖ ταῦτ' ἐγὼ λήψομαι *if indeed he is a son of Darius, I shall not gain this without a battle* X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοὺς ὄρκους ἔλῃε τὰς σπονδάς, τὴν δίκην ἔχει *assuming that Clearchus broke the truce contrary to his oath, he has his deserts* 2. 5. 41.

b. **Unreal Indicative with ἄν** (1181): καίτοι τότε τὸν Ὑπερίδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἄν εἰκότως ἢ τόνδ' ἐδίωκεν *and yet, if indeed his present charge against me is true, he would then have had more reason for prosecuting Hyperides than (he now has for prosecuting) my client* D. 18. 223 (here ἄν ἐδίωκεν implies εἰ ἐδίωκεν *if he had prosecuted*, 1397). Unreal indicative without ἄν (1174): τοῦτο, εἰ καὶ τᾶλλα πάντ' ἀποστεροῦσιν, ἀποδοῦναι προσῆκεν *even if they steal everything else, they should have restored this* D. 27. 37.

c. **Subjunctive**: ὅθεν δὲ ἀπελίπομεν ἐπανελθόμεν, εἰ σοὶ ἡδομένῃ ἐστίν *but let us return to the point whence we digressed, if it is agreeable to you* P. Ph. 78 b, εἰ μὲν ἴστε με τοιοῦτον, μηδὲ φωνὴν ἀνάσχησε *if you know that I am such a man, do not endure even the sound of my voice* D. 18. 10.

d. **Optative of wish**: κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ *may I perish most vilely, if I do not love Xanthias* Ar. Ran. 579. Potential optative with ἄν: θαυμάζομι ἄν εἰ οἶσθα *I should be surprised if you know* P. Pr. 312 c, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἄν ἐγῶγε οὐ κατὰ τούτους εἶναι ῥήτωρ *for if they mean this, I must admit that I am an orator but not after their style* P. A. 17 b.

e. **Imperative**: εἴ τις ἀντιλέγει, λεγέτω *if any one objects, let him speak* X. A. 7. 3. 14.

1396. If the condition expresses a *present intention* or *necessity*, the future indicative may be used: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here is generally equivalent to μέλλω with the present or the future infinitive, which is more common in prose (1145).

UNREAL PRESENT AND PAST CONDITIONS

1397. In present and past unreal conditional sentences the condition implies that the supposition cannot, or could not, be realized, because contrary to a known fact. The conclusion states what *would be* or *would have been* the result if the condition *were* or *had been* realized. The condition has εἰ, the conclusion has ἄν with the indicative. The condition and con-

clusion may have different tenses. Unreal conditions may be either particular or generalizing.

1398. The imperfect refers to present time or to a continued or habitual past act or state: *εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις* if you were (now) doing this, you would be doing well, or if you had been doing this, you would have been doing well. The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* but you are not doing this) or an imperfect (*ἀλλ' οὐκ ἐποίεις* but you were not doing this).

The aorist refers to a simple occurrence in the past: *εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας* if you had done this, you would have done well. The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but you did not do this).

The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion: *εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης* if you had finished doing this (now or on any past occasion), you would have done well. The implied opposite is a perfect (*ἀλλ' οὐ πεποιήκας* but you have not done this) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but you had not done this).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

1399. Same Tenses in Condition and Conclusion. — *ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρία ἐχρῶντο* but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16, *οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9, *εἰ μὴ τότε ἔπόνουν, νῦν ἂν οὐκ εὐφραϊνόμεν* if I had not toiled then, I should not be rejoicing now Philemon 153, *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done this, if I had not ordered him X. A. 6. 6. 15.

1400. Different Tenses in Condition and Conclusion. — *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνηκολούθησά σοι* if I had known this before, I would not even have accompanied you X. A. 7. 7. 11, *εἰ ἠρώτων, . . . εἶπες ἂν* if I were asking . . . you would say P. S. 199 d, *καὶ τᾶλλ' ἂν ἅπαντ' ἀκολουθῶς τούτοις ἐπέπρακτο, εἰ τις ἐπέθετό μοι* and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 173, *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεῖᾱ* if you had not come, we should now be marching against the king X. A. 2. 1. 4, *εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικά πράγματα, πάλαι ἂν ἀπολώλῃ* if I had long ago essayed to meddle with politics, I should long ago have perished P. A. 31 d, *ἢ πόλις ἐλάμβανεν ἂν δίκην, εἰ τι ἠδίκητο* the State would inflict punishment, if it had been wronged Ant. 6. 10, *οὐκ ἂν παρέμενα, εἰ ἐλελύμην* I should not have stayed, if I had been set free Ant. 5. 13.

1401. Homeric Constructions. — The unreal conditional sentence is rare and undeveloped in Homer. In Ψ 274 we have a present unreal conditional

sentence with *εἰ* and the opt. in the condition, and *ἄν* with the opt. in the conclusion. A past condition (imperf. or aor. indic.) and present conclusion (opt. with *ἄν* or *κέν*) occurs in B 80, Ω 220. Past unreal conditional sentences have, in the condition, the imperf. or aor. indic.; in the conclusion, either the imperf. or aor. indic. with *ἄν* or *κέν* or the aor. or pres. opt. with *κέν*. Thus *καί νύ κεν ἐνθ' ἀπόλοιτο . . . Αἰνείας, εἰ μὴ ἄρ' ὄξυ νόησε . . . Ἀφροδίτη* and here *Aeneas had perished, if Aphrodite had not quickly observed him* E 311. The imperfect in unreal conditional sentences in Hom. is always past.

Unreal Conditions — Conclusion without ἄν

1402. *ἄν* may be omitted in the conclusion of unreal conditional sentences when the verb of the conclusion is an imperfect denoting unfulfilled *obligation, possibility, or propriety*. Such are the impersonal expressions *ἔδει, χρῆν, ἐξήν, εἰκὸς ἦν, καλὸν ἦν*, etc. (1174), which take an infinitive, the action of which is usually not realized. The present infinitive generally expresses what *would necessarily, possibly, or properly be done* now. The aorist infinitive, sometimes the present, expresses what *would necessarily, possibly, or properly have been done* in the past.

εἰ ταῦτα ἐποίει, ἔδει (ἐξήν) αἰτιῶσθαι αὐτόν if he were doing this (as he is not), one ought to (might) blame him; *εἰ ταῦτα ἐποίησε, ἔδει (ἐξήν) αἰτιώσασθαι (or αἰτιῶσθαι) αὐτόν* if he had done this (as he did not), one ought to (might) have blamed him.

χρῆν δῆπου, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέους οἶσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυμβούλευσα, νῦν δὲ αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me P. A. 33 d, *εἴ τινα (προῖκα) ἐδίδου, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι* if he had given any dowry, that which was actually delivered would naturally have been attested by those who professed to have been present Is. 3. 28, *εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξήν αὐτῷ μισθῶσαι τὸν οἶκον* if he had wished to be just in regard to the children, he might properly have let the house L. 32. 23.

1403. The emphasis falls on the action of the infinitive used with the impersonal expressions of 1402. The impersonal has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus *ἔδει αἰτιῶσθαι αὐτόν* is virtually equivalent to *δικαίως (or ἀναγκαίως) ἄν ἦτιᾶτο*, and *εἰκὸς ἦν αἰτιώσασθαι αὐτόν* to *εἰκότως ἄν ἦτιᾶθη* he would properly have been blamed. If the emphasis falls on the necessity, possibility, or propriety of the act, rather than on the act itself, *ἄν* is regularly used. Thus *εἰ ταῦτα ἐποίει, ἔδει*

(ἐξῆν) ἂν αἰτιᾶσθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him*; but, as the case now stands, it is not necessary (possible).

1404. In a conclusion formed by the imperfect of μέλλω and the infinitive (usually future) to denote an unfulfilled past intention or expectation, ἂν is omitted (cp. 1098 a, 1145 a): ἡ μάλα δὴ Ἄγαμέμνωνος . . . φθίσεσθαι κακὸν οἶτον ἐνὶ μεγάροισιν ἔμελλον, εἰ μὴ . . . ζειπεες *in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken* v 383.

1405. ἂν may be omitted with the aorist of κινδυνεύω *run a risk* when the emphasis falls on the dependent infinitive: εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφοῦς, ἐκινδυνεύσαμεν ἀπολέσθαι *if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing* (= *we should probably have perished*: ἀπωλόμεθα ἂν) Aes. 3. 123.

FUTURE CONDITIONS

1406. Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms: More Vivid Future conditions and Less Vivid Future conditions. A variety of the first class is the Emotional Future (1410).

a. The difference between the two main forms lies merely in the greater or lesser vividness of the conception. In both nothing is implied as to the truth of either condition or conclusion. Both may be particular or generalizing (1392).

MORE VIVID FUTURE CONDITIONS

1407. More vivid future conditional sentences have in the condition ἔάν (ἦν, ἄν) with the subjunctive; in the conclusion, the future indicative or any other appropriate form of the simple sentence referring to future time: ἔάν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις *if you (shall) do this, you will do well*. Forms of the conclusion are

a. **Future Indicative:** ἔάν ζητῆς καλῶς, εὐρήσεις *if you seek well, you shall find* P. G. 503 d, ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* X. A. 3. 4. 41.

b. **Other Tenses** of the indicative. **Present** (1085): ἦν θάνης σύ, παῖς ὄδ' ἐκφεύγει μόρον *if thou art slain, yon boy escapes death* E. And. 381. **Aorist** (1128): εἰ μὲν κ' αἰθι μένων Τρώων πόλιν ἀμφιμάχομαι, ὦλετο μὲν μοι νόστος *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 412. **Perfect:** see 1138.

c. **Subjunctive:** μηδ', ἦν πωλῆ νεώτερος τριάκοντα ἐτῶν, ἔρωμαι (1192),

ὅπόσον πωλεῖ; *am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, *κἄν φαινόμεθα ἄδικοι αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη* (1189) *ὑπολογίζεσθαι κτλ. and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc.* P. Cr. 48 d.

d. **Optative** of wish; as *ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνον, κάκιος ἀπολοίμην* *if ever in the future I take them away from you, may I perish most vilely!* Ar. Ran. 586. Potential optative with *ἂν*; as *ἔαν κατὰ μέρος φυλάττωμεν, ἦττον ἂν δύναντο ἡμᾶς θηρᾶν οἱ πολέμοι* *if we keep guard by turns, the enemy may (for will) be less able to harry us* X. A. 5. 1. 9. Sometimes the opt. with *ἂν* seems to be merely a mild future: *ἦν οὐν μάθης μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδενί* *if then you learn this unjust reason for me, I will not pay even an obol to anybody* Ar. Nub. 116.

e. **Imperative**, or infinitive for the imperative (1248): *ἦν πόλεμον αἰρήσθε, μηκέτι ἦκετε δεῦρο ἄνευ ὀπλων* *if you choose war, do not come here again without your arms* X. C. 3. 2. 13, *σὺ δ', ἂν τι ἔχης βέλτιόν ποθεν λαβεῖν, πειρᾶσθαι καὶ ἐμοὶ μεταδιδόναί* *but if you can find anything better from any quarter, try to communicate it to me too* P. Crat. 426 b.

1408. The present subjunctive views an action as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the condition as completed before the action of the principal clause takes place (cp. the Lat. future perfect).

1409. Homeric Constructions.—(a) *εἰ* with the subjunctive, with no marked difference from *εἴ κεν* (*εἰ ἂν, ἦν*): *εἴ περ γάρ σε κατακτάνη, οὐ σ' κλαύσομαι* *for if he slay thee, I shall not bewail thee* X 86. This construction occurs in lyric and dramatic poetry, and in Hdt. (1169). (b) Subjunctive with *κέν* in condition and conclusion (1195): *εἰ δέ κε μὴ δώγησιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι* *and if he do not give her up, then will I seize her myself* A 324. (c) *εἴ (αἰ) κεν* with the future in the condition (rare): *σοὶ ὄνειδος ἔσσεται, εἴ κ' Ἀχιλλῆος ἐταῖρον κύνας ἐλκήσουσιν* *it will be a reproach unto thee, if the dogs drag the companion of Achilles* P 557. Some read here the subjunctive *ἐλκήσωσιν*.

1410. Emotional Future Conditions.—When the condition expresses strong feeling, the future indicative with *εἰ* is generally used instead of *ἔάν* with the subjunctive. Such conditional sentences commonly contain a warning or a threat or in general something undesirable. The conclusion may take any of the forms of 1407.

εἰ μὴ καθέξεις γλῶσσαν, ἔσται σοι κακά *if you won't hold your tongue, there's trouble in store for you* E. Fr. 5, *ἀποκτενεῖς γάρ, εἰ με γῆς ἕξω βαλεῖς* *for thou wilt slay me if thou shalt thrust me out of the land* E. Phoen. 1621, *εἰ ὦδε στρα-*

τενσόμεθα, οὐ δυνήσομεθα μάχεσθαι *if we keep the field thus, we shall not be able to fight* X. C. 6. 1. 13, ἀθλιώτατος ἂν γενοίμην (potential opt.), εἰ φηγὰς ἀδίκως καταστήσομαι *I should become most wretched, were I to be driven unjustly into exile* L. 7. 41.

1411. When εἰ with the future indicative is contrasted with εἰάν with the subj., the former usually presents the unfavorable, the latter the favorable, alternative: ἦν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκμήσομεν, εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς; *if we are (shall be) willing to die for the sake of justice, we shall gain renown; but if we are going to fear dangers, we shall bring ourselves into great confusion* I. 6. 107.

1412. εἰ with the future indicative may have a modal force and resemble δεῖ or μέλλω (*must, am to*) with the infinitive: βαρεῖα (κῆρ), εἰ τέκνον δαίττω *hard is fate, if I must slay my child* A. Ag. 208.

LESS VIVID FUTURE CONDITIONS

1413. Less vivid future conditional sentences (*should . . . would*) have in the condition εἰ with the optative, in the conclusion ἂν with the optative: εἰ ταῦτα ποιούης, καλῶς ἂν ποιούης or εἰ ταῦτα ποιήσεις, καλῶς ἂν ποιήσεις *if you should do this, you would do well*.

οὐκ ἂν φορητὸς εἴης, εἰ πράσσοις καλῶς *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, κλάοις ἂν, εἰ ψαύσεις *thou wouldst regret it, if thou shouldst touch them* A. Supp. 925, δεινὰ ἂν εἶην εἰργασμένος, εἰ λίπομι τὴν τάξιν *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. A thing physically impossible may be represented as supposable, hence this construction is occasionally used of what is contrary to fact: φαίη δ' ἂν ἡ θανούσα γ', εἰ φωνῆν λάβοι *the dead would speak if gifted with a voice* S. El. 548. Cp. 1401.

1414. In poetry and Herodotus the reference is occasionally to present time: οὐδ' ἂν σὺ φαίης, εἰ σε μὴ κνίζοι λέχος *not even thou wouldst say so unless the marriage embittered thee* E. Med. 568.

1415. The conclusion may be an optative without ἂν, expressing a wish: εἰ μὲν συμβουλευοίμι ἃ βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5. 6. 4.

1416. The present optative views an action as continuing (not completed); the aorist optative, as simply occurring (completed). The future

optative is never used except in indirect discourse to represent a future indicative: εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῶ χρήσοιτο *he declared that if he caught any one attempting to escape, he would treat him as an enemy* (direct = λήψομαι, χρήσομαι) X. C. 3. 1. 3.

1417. Homeric Constructions. — (a) In the condition, εἴ κεν (εἰ ἄν) with the optative with about the same force as εἰ alone: εἰ τοῦτω κε λάβομαι, ἀροίμαθ' αὖ κε κλέος *if we should seize them, we would win renown* E 273, οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι, οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην *for I could not suffer anything worse, not even if I should learn of my father's death* T 321. See (d). (b) In the conclusion, the present indicative (η 52), future (I 388), future with κέν (μ 345: but this may be the aorist subjunctive). (c) In the conclusion, the hortatory subjunctive (Ψ 893), the subjunctive with ἄν or κέν (Λ 386). (d) In the conclusion, the optative not in a wish, but with the same force as the optative with ἄν (κέν). See T 321 in (a).

GENERALIZING CONDITIONS

1418. A generalizing conditional sentence refers indefinitely to any act or series of acts supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The condition has the force of *if ever*, the conclusion expresses a repeated or habitual action or a general truth.

1419. Unreal conditional sentences of present or past time and future conditional sentences may be either particular or generalizing (1392). Generalizing present and past conditional sentences are sometimes expressed in the same form as simple present or past conditional sentences (cp. 1394 b), but usually such conditional sentences have special forms in the conditional clause.

Present. Condition: εἰάν (= εἰάν ποτε) with the subjunctive; conclusion: the present indicative (1420).

Past. Condition: εἰ (= εἰ ποτε) with the optative; conclusion: the imperfect indicative (1421).

a. Observe that it is the character of the *conclusion* alone which distinguishes the present generalizing conditional sentence from the vivid future and the past generalizing conditional sentence from the less vivid future.

b. By reason of the past conclusion in a past generalizing conditional sentence, the optative in the condition refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative in Attic prose refer distinctly to the past. Cp. 1208, 1401.

c. The tenses of the condition have the same force as in future conditional sentences (cp. 1408, 1416).

PRESENT GENERALIZING CONDITIONS

1420. Present generalizing conditional sentences have, in the condition, *ἐάν* (*ἦν*, *ἔω*) with the subjunctive; in the conclusion, the present indicative or an equivalent: *ἐάν ταῦτα ποιῆς* (*ποιήσης*), *σὲ ἐπαινῶ* *if ever you do this, I always praise you.*

ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θνήσκειν *but if death draws near, no one wishes to die* E. Alc. 671, *ἐὰν ἴσους ἴσα προστεθῆ, τὰ ὅλα ἔστιν ἴσα* *if equals be added to equals, the wholes are equal* Euclid, Ax. 2.

a. The *gnomic aorist* (1122) in the conclusion is equivalent to the present indicative: *ἦν δέ τις τούτων τι παραβαίῃ, ζημιῶν αὐτοῖς ἐπέθεσαν* *but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him)* X. C. 1. 2. 2.

b. In poetry *εἰ* is often used instead of *ἐάν*. Cp. 1169.

PAST GENERALIZING CONDITIONS

1421. Past generalizing conditional sentences have, in the condition, *εἰ* with the optative; in the conclusion, the imperfect or an equivalent: *εἰ ταῦτα ποιούης* (*ποιήσεις*), *σὲ ἐπήρουν* *if ever you did this, I always praised you.*

εἰ ποῦ τι ὄρῃ βρωτόν, διεδίδον *if ever he saw anything to eat anywhere, he always distributed it* X. A. 4. 5. 8, *εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι, ὑπεχώρουν, εἰ δ' ἀναχωροῦεν, ἐπέκειντο* *if the Athenians advanced, they (the Syracusans) retreated; if they retired, they fell upon them* T. 7. 79.

a. The optative is here sometimes called the *iterative optative*. The mood has, however, no iterative force in itself, the idea of repetition being derived solely from the context.

1422. The conclusion may have the *iterative imperfect* or *aorist* with *ἄν* (1095, 1127): *εἰ δέ τις αὐτῷ περὶ τοῦ ἀντιλέγου, ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν ἄν πάντα τὸν λόγον* *if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point* X. M. 4. 6. 13, *εἰ τις αὐτῷ δοκοῖη βλαῦκευεν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν* *if ever any one seemed to him to be lagging, he would always pick out the likely man and strike him* X. A. 2. 3. 11.

VARIATIONS FROM THE ORDINARY FORMS OF CONDITIONAL SENTENCES

1423. *εἰ* with the optative (instead of *ἐάν* with the subjunctive) is not infrequent in the condition with a primary tense of the indicative, or an imperative, in the conclusion.

The present indicative occurs especially in general statements and maxims: ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν for it is the part of prudent men to remain quiet if they should not be wronged T. 1. 120. Fut. indic.: εἰ σώσωαμί σ', εἴσῃ μοι χάριν; should I save thee, wilt thou be grateful to me? E. Fr. 129. Imperative: εἰ τις τάδε παραβαίνοι, ἐναγῆς ἔστω if any one should transgress these injunctions, let him be accursed Aes. 3. 110. A perfect indicative and a subjunctive are very rare.

1424. εἰ with the optative in the condition and an unreal indicative in the conclusion is rare: εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέρᾱν ξίφος μεθείμην, δυσκλεῆς ἂν ᾦν φόνος (for ἂν εἴῃ) for should we draw the sword upon a purer woman, foul were the murder E. Or. 1132.

MODIFICATIONS OF THE CONDITION

1425. **Condition Implied.** — The condition may be implied in a participle, an adverb, a prepositional phrase, etc.

πῶς δῆτα δίκης οὐσης (= εἰ δίκη ἔστιν) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δῆσαῶς; how, pray, if there is any justice, has Zeus not perished since he bound his own father? Ar. Nub. 904, οὐ γὰρ ἂν ἐβλήθη ἀπρεμίζων (= εἰ ἠτρέμυζε) for he would not have been hit if he had been keeping quiet Ant. 3. β. 5, ὀλοῦμαι μὴ μαθῶν (= εἰ μὴ μάθω) I shall be undone if I don't learn Ar. Nub. 792, νικῶντες (= εἰ νικῶεν) μὲν οὐδένα ἂν κατακάνοιεν, ἠττηθέντων (= εἰ ἠττηθείεν) δ' αὐτῶν οὐδεὶς ἂν λειφθείη should they be victorious they would kill no one, but if defeated no one of them would be left X. A. 3. 1. 2, οὓς ἀχαρίστους εἶναι δικαίως (= εἰ δικαίως ὑπολαμβάνοιτε) ἂν ὑπολαμβάνοιτε whom you would justly consider to be ungrateful Aes. 3. 196, διὰ γ' ἑμᾶς αὐτοὺς (= εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε) πάλαι ἂν ἀπολώλιτε if you had been left to yourselves, you would have long ago perished D. 18. 49.

1426. **Verb Omitted.** — The verb of the condition is usually omitted when the conclusion has the same verb (cp. 1430): εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κύρος ἀξίως ἔστι θανμάζεσθαι if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired X. C. 5. 1. 6.

1427. a. εἰ μὴ (if not) except: οὐ γὰρ ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους for we do not see any except a few men yonder X. A. 4. 7. 5.

b. εἰ μὴ εἰ (if not if, unless if) except if: ἐπράχθη οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς τοὺς περιόικους τοὺς αὐτῶν ἐκάστοις nothing noteworthy was done on their part except it might be (lit. except if there was done) something between each of them and his neighbors T. 1. 17.

c. εἰ μὴ διὰ (if not on account of) except for: (οὐ) Μιλτιάδην εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐπέπεσεν ἂν; did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there? P. G. 516 e. With εἰ μὴ διὰ the ellipsis is to be filled by supplying the negated predicate of the main clause (here οὐκ ἐπέπεσεν).

d. *εἰ δὲ μὴ* (*but if not*) otherwise: ἀπήται τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειν ἔφη αὐτοῖς *he demanded back the property of the Calchedonians; otherwise* (i.e. if they should not restore it: *εἰ μὴ ἀποδοίεν*) *he said that he should make war upon them* X. H. 1. 3. 3. *εἰ δὲ μὴ* often occurs even where the preceding clause is negative and we might expect *εἰ δέ*, as *μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτίαν ἔξεῖς do not do this; but if you do, you will have the blame* X. A. 7. 1. 8. *εἰ δὲ μὴ* is generally used where (after a preceding *εἰάν*) we might expect *εἰάν δὲ μὴ*, as *εἰάν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μὴ, ἀντιτίθεντε if I seem to you to speak the truth at all, agree with me; otherwise, oppose me* P. Ph. 91 c.

1428. Condition Omitted.—To the potential optative with *ἄν*, and the indicative with *ἄν*, a condition may often be supplied either from the context or from the general sense of the passage; in some cases there was probably no conscious ellipsis at all: *ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; where, pray* (should I inquire) *would the strangers be found to be?* S. El. 1450, *ἀριθμὸν δὲ γράψαι οὐκ ἄν ἐδυνάμην ἀκριβῶς but to give the number accurately I should not be able* (if I were trying) T. 5. 68.

MODIFICATIONS OF THE CONCLUSION

1429. The conclusion may be expressed in a participle or infinitive with or without *ἄν* as the construction may require.

αἰτεῖ αὐτὸν εἰς δισχίλιους ξένους καὶ μισθόν, ὡς οὕτως (1425) *περιγεγόμενος* (= *περιγενοίμην*) *ἄν τῶν ἀντιστασιωτῶν he asked him for pay for two thousand mercenaries on the ground that thus he would get the better of his adversaries* X. A. 1. 1. 10, *τἄλλ' ἐπιπὼν* (= *εἰποιμι*) *ἄν ἠδέωσ, ἕασθω though I would gladly mention the other matters, I will forbear* D. 8. 52, *οὐδενὸς ἀντειπόντος διὰ τὸ μὴ ἀνασχέσθαι ἄν τὴν ἐκκλησίαν no one spoke in opposition because the assembly would not have suffered it* (= *εἰ τις ἀντίειπε, οὐκ ἄν ἠνέσχετο ἡ ἐκκλησία*) X. H. 1. 4. 20. Cp. 1220 ff.

1430. Verb Omitted.—The verb of the conclusion is often omitted, especially when the condition has the same verb (cp. 1426). Here a potential optative with *ἄν* is represented by *ἄν* alone (1166). Thus *εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τούτῳ ἄν* (*φαίην εἶναι*) *if I should say that in any respect I am wiser than any one, (I should say) in this* P. A. 29 b. So with *ὡς ἄν, ὡσπερ ἄν* εἰ, etc.: *παρῆν ὁ Γαδάτας δῶρα πολλὰ φέρων, ὡς ἄν* (*φέρει τις*) *ἐξ οἴκου μεγάλου Gadatas came bringing many gifts, such as one with large means (might bring),* X. C. 5. 4. 29, *φοβούμενος ὡσπερ ἄν εἰ παῖς* *fearing like a child* (*ὡσπερ ἄν ἐφοβεῖτο, εἰ παῖς ἦν*) P. G. 479 a, *ἠσπάζετο αὐτὸν ὡσπερ ἄν* (*ἀσπάζοιτο*) *εἰ τις πάλαι φιλῶν ἀσπάζοιτο he greeted him as one would (do) who had long loved him* X. C. 1. 3. 2.

1431. Conclusion Omitted.—(a) When the conclusion is *it is well* (*καλῶς ἔχει*) or the like: *εἰάν μὲν ἐκὼν πείθηται (καλῶς ἔξει)· εἰ δὲ μὴ* (1427 d) *εὐθύ-*

νοῦσιν ἀπειλαῖς *if he willingly obeys (it will be well); otherwise they straighten them by threats* P. Pr. 325 d. (b) In passionate speech for rhetorical effect (*aprosiopēsis*): εἰ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπηγῆς ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρετατός ἐστιν *for if indeed the Olympian lord of lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful* A 581.

CONDITION AND CONCLUSION COMBINED

1432. εἰ and ἄν in the Condition. — The potential optative with ἄν or the unreal indicative with ἄν, standing in a clause with εἰ, is the conclusion of another condition expressed or understood.

καὶ ἐγώ, εἴπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι *and I, if (it is true that) I would trust any man, trust you* P. Pr. 329 b (here πειθοίμην is the condition with εἰ; and also, with ἄν, the conclusion to an understood condition, e.g. *if I should think of so doing*); εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἄν τούτῳ τεκμήριον, κἀμοὶ γενέσθω τεκμήριον *if then (it is true that) this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too* D. 49. 58.

1433. εἰ, εἰάν, on the chance that. — A condition may set forth the motive for the action or feeling expressed by the clause on which it depends, εἰ and εἰάν having force of *on the chance that, in case that, in the hope that, if haply*. The real conclusion here is not the clause on which the condition depends, but the idea of purpose or desire suggested by the condition itself.

ἀκουσον καὶ ἐμοῦ, εἰάν σοι ἔτι ταῦτα δοκῆ *listen to me too on the chance (in the hope) that you may still have the same opinion* P. R. 358 b, πορευόμενοι ἐς τὴν Ἀσίαν ὡς βασιλεῦ, εἴ πως πείσειαν αὐτόν *going into Asia to the king in the hope that somehow they might persuade him* T. 2. 67.

a. Homer uses this construction with οἶδα, εἶδον, and verbs of *saying*: ἐνίσπες εἴ πως ὑπεκπροφύγοιμι Χάρυβδι *tell me if haply I shall (might) escape Charybdis* μ. 112. Observe that this construction is not an indirect question.

CONCESSIVE CLAUSES

1434. Concessive clauses are commonly introduced by καὶ εἰ (*καὶ*), καὶ εἰάν (*καὶ*) *even if*, εἰ (εἰάν) *καὶ although*, and have the construction of conditional clauses (negative μή).

1435. καὶ εἰ (even if) clauses. — καὶ εἰ (εἰάν) commonly implies that the conclusion must hold even in the extreme case which these words introduce (*even supposing that, even in the case that*).

ὁδοποιήσεται γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπύεσαι *he would make a road for them, even supposing they should want to depart with four-horse chariots* X. A. 3. 2. 24.

1436. εἰ καὶ (*although*) clauses. — εἰ (ἐὰν) καὶ commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance.

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οἷα νόσῳ σίνεστιν *though thou canst not see, thou yet dost feel with what a plague our city is afflicted* S. O. T. 302.

RELATIVE CLAUSES

1437. Relative clauses are introduced by relative pronouns or by relative adverbs of *time*, *place*, or *manner* (cp. 304, 310). The antecedent of the relative may be either expressed or implied in the main clause. Common demonstrative antecedents of the relative pronouns are οὗτος . . . (ὅς), τοιοῦτος . . . (οἷος), τοσοῦτος . . . (ὅσος).

a. For temporal clauses, which are like relative clauses in many respects, see 1485 ff. On relatives in interrogative and exclamatory sentences, see 1548, 1559 ff.

1438. A relative pronoun may often have the force of a personal or demonstrative pronoun with a conjunction or a connective particle (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus πῶς οὖν ἂν ἐνοχος εἴη τῇ γραφῇ; ὅς (= οὗτος γάρ, cp. 1470) φανερός ἦν θεραπεύων τοὺς θεοὺς *how then could he be subject to the indictment? For he (lit. a man who) manifestly worshipped the gods* X. M. 1. 2. 64.

1439. Transition from a relative to an independent clause sometimes occurs: (ἰχθύων) οὗς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶων (cp. 1101), οἷδὲ τὰς περισσεπῆς *fish which the Syrians regard as gods and do not permit to be injured* (cp. 1224 a), nor do they permit the doves to be injured X. A. 1. 4. 9.

1440. A subordinate relative clause may precede the main clause or be incorporated into it (1463). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. (Examples 1443, 1476.)

1441. ὅς *who* and the other simple relatives (*e.g.* οἷος, ὅσος) refer to a particular person or thing. ὅσπερ *the very one who* is especially definite and denotes identity (302 b). ὅς γε (*quippe qui*) is causal (1470).

a. $\delta\varsigma$ is often used for $\delta\omicron\tau\iota\varsigma$ *whoever* (1445) if followed by the subjunctive with $\acute{\alpha}\nu$, by the optative, or by $\mu\eta$; and in clauses of purpose (1339) and of cause (1369).

1442. $\delta\sigma\tau\epsilon$ (or $\delta\tau\epsilon$), $\eta\tau\epsilon$, $\delta\tau\epsilon$ *whoever, whichever*, formed of the relative pronoun and $\tau\epsilon$, which serves to mark a statement as *general*, occurs in Homer and sometimes in Attic poetry.

1443. δ at the beginning of a sentence may have the force of *as to what* suggesting the matter to which it pertains: $\delta\ \delta'\ \epsilon\acute{\zeta}\eta\lambda\omega\sigma\alpha\varsigma\ \eta\mu\acute{\omega}\varsigma$, $\acute{\omega}\varsigma\ \tau\omicron\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \phi\acute{\iota}\lambda\omicron\upsilon\varsigma\ \epsilon\acute{\iota}\ \pi\omicron\iota\acute{\epsilon}\iota\nu\ \delta\upsilon\nu\acute{\alpha}\mu\epsilon\theta\alpha$, $\omicron\upsilon\delta\grave{\epsilon}\ \tau\alpha\upsilon\theta'\ \omicron\upsilon\tau\omega\varsigma\ \acute{\epsilon}\chi\epsilon\iota$ *as to what excited your envy of us — that we are able to benefit our friends — not even this is as you suppose* X. Hi. 6. 12.

1444. An introductory relative clause with δ may stand in apposition to an entire clause that follows (694): $\delta\ \pi\acute{\alpha}\nu\tau\omega\nu\ \theta\alpha\upsilon\mu\alpha\sigma\tau\acute{\omicron}\tau\alpha\tau\omicron\nu$, $\Sigma\omega\kappa\rho\acute{\alpha}\tau\eta\gamma\ \mu\epsilon\theta\acute{\iota}\omicron\nu\tau\alpha$ $\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma\ \pi\acute{\omega}\tau\omicron\tau\epsilon\ \acute{\epsilon}\acute{\omega}\rho\acute{\alpha}\kappa\epsilon\nu\ \acute{\alpha}\nu\theta\rho\acute{\omega}\pi\omega\nu$ *what is most wonderful, no one whatsoever has ever yet seen Socrates drunk* P. S. 220 a.

1445. $\delta\omicron\tau\iota\varsigma$ *whoever*, $\delta\pi\omicron\iota\omicron\varsigma$, $\delta\pi\acute{\omicron}\sigma\omicron\varsigma$ *of what sort, as much as, as many as*, denote a person or thing in general, or mark the *class, character, quality or capacity* of a person (less often of a thing).

$\mu\acute{\alpha}\kappa\acute{\alpha}\rho\iota\omicron\varsigma\ \delta\omicron\tau\iota\varsigma\ \omicron\upsilon\delta\acute{\omicron}\tau\acute{\alpha}\nu\ \kappa\alpha\acute{\iota}\ \nu\omicron\upsilon\nu\ \acute{\epsilon}\chi\epsilon\iota$ *happy is the man who possesses property and sense* Men. Sent. 340.

a. After a negative expressed or implied, $\delta\omicron\tau\iota\varsigma$ (not $\delta\varsigma$) is commonly used because of its general meaning. So $\omicron\upsilon\kappa$ ($\omicron\upsilon\delta\epsilon\acute{\iota}\varsigma$) $\acute{\epsilon}\sigma\tau\iota\nu\ \delta\omicron\tau\iota\varsigma$, $\tau\acute{\iota}\varsigma\ \acute{\epsilon}\sigma\tau\iota\nu\ \delta\omicron\tau\iota\varsigma$ (1472); cp. $\pi\acute{\alpha}\varsigma\ \delta\omicron\tau\iota\varsigma$ (plural generally $\pi\acute{\alpha}\nu\tau\epsilon\varsigma\ \delta\omicron\sigma\alpha$).

1446. Relative local clauses are introduced by $\omicron\upsilon$, $\delta\pi\omicron\nu$, $\acute{\epsilon}\nu\theta\alpha$, $\acute{\iota}\nu\alpha$ (usually poetic) *where*, $\omicron\acute{\iota}$, $\delta\pi\omicron\iota$, $\acute{\epsilon}\nu\theta\alpha$ *whither*, $\delta\theta\epsilon\nu$, $\acute{\omicron}\pi\acute{\omicron}\theta\epsilon\nu$, $\acute{\epsilon}\nu\theta\epsilon\nu$ *whence*, η , $\delta\pi\eta$ *which way, where, whither*. $\delta\theta\iota$, $\acute{\omicron}\pi\acute{\omicron}\theta\iota$ *where* are Epic and Lyric, $\eta\chi\iota$ *where* is Epic.

1447. Relative clauses of manner are introduced by $\acute{\omega}\varsigma$, $\acute{\omega}\sigma\pi\epsilon\rho$, $\kappa\alpha\theta\acute{\alpha}\pi\epsilon\rho$, $\delta\pi\omega\varsigma$, η , $\delta\pi\eta$, $\delta\tau\omega\ \tau\rho\acute{\omicron}\pi\omega$, etc., *as, how*.

1448. **Definite and Indefinite Antecedent.** — The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. With a definite antecedent the relative clause may take any form that occurs in an independent sentence; negative $\omicron\upsilon$, unless the particular construction requires $\mu\eta$. With an indefinite antecedent the relative clause commonly has a conditional force (negative $\mu\eta$).

1449. The antecedent is either definite (negative οὐ) or indefinite (negative μὴ) when the relative clause has the indicative. The antecedent is indefinite (negative μὴ) when the relative clause has the subjunctive with ἄν or the optative (not in a wish).

ἃ βούλεται πράττει *he does what he wishes (i.e. the particular things he wishes to do)*; negative ἃ οὐ βούλεται πράττει. ἅτινα βούλεται πράττει *he does whatever he wants (i.e. if he wants to do anything, he does it)*; negative ἅτινα μὴ βούλεται πράττει.

a. When the verb of the relative clause is indicative, it is often doubtful whether the antecedent is definite or indefinite; but in negative clauses the kind of negative (οὐ or μὴ) generally makes this clear: ἃ μὴ οἶδα οὐδὲ οἶομαι εἰδέναι *whatever I do not know (= εἰ τινα μὴ οἶδα) I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean *the particular things I am ignorant of*, and would have no conditional force.

1450. When the antecedent is definite, the simple relatives (ὅς, οἶος, ὅσος, etc.) are used; when indefinite, the compound relatives (ὅστις, ὁποῖος, ὁπόσος, etc.) are regular, but the simple relatives often occur. When the antecedent is indefinite, ὅς is used with the subjunctive with ἄν or the optative; while ὅστις is preferred to ὅς if the verb is indicative (1476 a).

1451. Omission of the Antecedent to a Relative. — The demonstrative pronoun antecedent to a relative is often omitted when it expresses the general idea of person or thing.

ἐγὼ δὲ καὶ (οὗτοι) ὧν κρατῶ μενούμεν *but I and those whom I command will remain* X. C. 5. 1. 26, καλὸν τὸ θνήσκειν οἷς (for τοῦτοις οἷς) ὕβριν τὸ ζῆν φέρει *death is sweet to those to whom life brings contumely* Men. Sent. 291.

1452. A demonstrative adverb may be suppressed: ἄξω ὑμᾶς ἐνθα (for ἐκῆσε ἐνθα) τὸ πρᾶγμα ἐγένετο *I will bring you to the spot where the affair took place* X. C. 5. 4. 21.

1453. The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) *there is some one who, somebody*, plural εἰσὶν οἱ some (less often ἔστιν οἱ): ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; *is there then any one who wishes to be harmed by his companions?* P. A. 25 d, ἔστιν ὅτι πλείω ἐπιτρέπεις ἢ τῇ γυναικί; *is there any one to whom you entrust more than to your wife?* X. O. 3. 12, εἰσὶ δὲ καὶ οἱ φεύγουσιν *some horses too run away* X. Eq. 3. 4. ἔστιν οἱ imitates ἔστιν ὅτι (ἐνίοτε), ἔστιν οὐ, etc. (1454).

a. The oblique cases of εἰσιν οἱ (ἐνιοί) are generally ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς (or οὐστίνας): πλὴν Ἴωνων καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, αὐχμοὶ ἔστι παρ' οἷς μεγάλοι *great droughts among some* 1. 23, ἔστι μὲν οὓς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6.

1454. Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὐ (ἔπου) *somewhere, sometimes*, ἔστιν ἢ *in some way*, ἔστιν ὅτε (and ἐνίοτε = ἐνὶ ὅτε, cp. 148 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*). Thus ἔστι δ' οὐ σιγή λόγου κρείσσων γένοιτ' ἂν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε καὶ οἷς (1453) βέλτιον τεθνᾶναι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

1455. **Relative not repeated.**—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is generally omitted. Its place is often taken by αὐτός (less often by οὗτος or ἐκεῖνος) or by a personal pronoun.

Ἄριατος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ (ᾧ) ἐδώκαμεν καὶ (παρ' οὐ) ἐλάβομεν πιστά, ἡμῶς κακῶς ποιεῖν πειρᾶται *Ariaeus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us* X. A. 3. 2. 5, ποῦ δὴ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρα ἡμῖν καὶ σύ μοι μάλα ἐδόκει θανμάζειν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire so greatly?* X. C. 3. 1. 38. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

1456. **Verb omitted.**—A verb common to a relative clause and the main clause often appears only in the main clause. Cf. 1331.

1457. **Attraction.**—A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. An unemphatic demonstrative pronoun as antecedent, though it attracts the relative, is commonly omitted. Cp. "Vengeance is his, or whose he sole appoints."

πρὸ τῶν κακῶν ὧν (for ᾧ) οἶδα *instead of the evils which I know* P. A. 29 b,

ἀφ' ὧν (for τούτων ἃ) ἴστε from what you know D. 19. 216, φοβοίμην ἂν τῷ ἡγεμόνι ᾧ (for ὧν) δοίη ἔπεισθαι I should fear to follow the leader whom he might give X. A. 1. 3. 17, σὺν οἷς (for τούτοις οὓς) εἶχεν ἦει he went with those he had X. H. 3. 5. 18. Similarly in the case of adverbs: διεκομίζοντο ὄθεν (for ἐκεῖθεν οἱ) ὑπεξέθεντο παῖδας they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

a. Attraction is not necessary, and takes place only when the relative clause is essential to complete the meaning of the antecedent, but not always then. If the relative clause is added merely as a remark, attraction does not take place.

1458. οἶος, ὅσος, ἡλίκος, ὅστις δὴ, ὅστισούν and a following nominative may be attracted to the case of the antecedent. The antecedent, if expressed, is often incorporated (1463) in the relative clause.

χαριζόμενος οἷφ σοι ἀνδρὶ (for χαριζόμενος τοιούτῳ ἀνδρὶ οἷος σὺ εἶ) showing favor to such a man as you are X. M. 2. 9. 3, πρὸς ἀνδρας τολμηροὺς οἷους καὶ Ἀθηναίους (for οἷοι καὶ Ἀθηναῖοί εἰσι) to bold men such as the Athenians T. 7. 21. Here the whole relative clause (with copula omitted) is attracted.

1459. Case of the Relative with Omitted Antecedent.—If the omitted antecedent would have been genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case: δηλοῖς δὲ καὶ ἐξ ὧν (for ἐκ τούτων ἃ) ζῆς you show it also by the life you lead D. 18. 198, τοῦτο δ' ὁμοίον ἐστίν ᾧ (for τούτῳ ᾧ) νῦν δὴ ἐλέγετο this is like that which was said just now P. Ph. 69 a. But ἡ θίγω δὴθ' οἱ μ' ἔφυσαν; am I to embrace him who begat me? E. Ion 560, εἰδέναί τῆν δύναμιν (τούτων) ἐφ' οὓς ἂν ἴωσιν to discover the strength of those against whom they are to proceed X. A. 5. 1. 8.

1460. Inverse Attraction. — A nominative or, oftener, an accusative antecedent may be attracted to the case of the relative. Cp. "When him (= he whom) we serve's away," *urbem quam statuo vestra est*.

τάσδε (for αἰδε) δ' ἄσπερ εἰσορᾶς χωροῦσι but the women whom thou seest are coming S. Tr. 283, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρωγότες εἶεν they said that the Lacedaemonians had gained all they asked for X. H. 1. 4. 2. Similarly in the case of adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἂν ἀφίκη ἀγαπήσουσί σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.

1461. οὐδεὶς ὅστις οὐ every one (lit. nobody who not) for οὐδεὶς ἐστίν ὅστις οὐ commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενός ὅτου οὐ, etc. Thus οὐδενός ὅτου οὐχὶ ἀλογώτερον than which there is nothing more irrational P. Charm. 175 c, οὐδεὶν ὅψ οὐκ ἀποκρινόμενος

replying to every one P. Men. 70 c, *περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμναν οἱ πρόγονοι* for which our ancestors underwent every danger D. 18. 200.

1462. In like manner *θαυμαστὸς ὄσος*, standing for *θαυμαστόν ἐστιν ὄσος*, is declined: *χρήματα ἔλαβε θαυμαστὰ ὄσα* he received a wonderful amount of money P. Hipp. M. 282 c. Similarly *θαυμασιῶς ὡς* for *θαυμαστόν ἐστιν ὡς*.

1463. Incorporation.—The antecedent taken into the relative clause is said to be *incorporated*. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

1464. A nominative, accusative, or vocative antecedent, when incorporated, generally conforms to the case of the relative. A genitive or dative antecedent generally attracts the relative to its own case.

εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετήν, ἀληθῆς (for *ἔστιν ἡ ἀρετὴ ἀληθῆς, ἣν*) if the virtue which you were speaking of before, is real P. G. 503 c, *εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλη ἦν* (for *ἡ κώμη εἰς ἣν*) the village at which they arrived was large X. A. 4. 4. 2, *εἰ τινα ὄρῃ κατασκευάζοντα ἦς ἄρχοι χώρᾶς* (for *τὴν χώρᾶν ἦς ἄρχοι*) if ever he saw any one improving the district which he governed 1. 9. 19, *κλυθί μεν, ὃ χθιζὸς θεὸς ἦλυθες* (for *θεὸς ὃ* or *ὦ θεὸς ὃ*) hear me thou that camest yesterday in thy godhead β 262; *περὶ δ' οὐ πρότερον ἔθηκε νόμον διελθῶν* (for *τοῦ νόμου ὃν*) dealing in detail with the law which he formerly passed D. 24. 61, *ἐπορεύετο σὺν ἧ εἶχε δυνάμει* (for *σὺν τῇ δυνάμει ἣν*) he advanced with what force he had X. H. 4. 1. 23. So even when the antecedent is omitted: *πρὸς ᾧ εἶχε συνέλεγε στρατεύματα* (for *πρὸς τῷ στρατεύματι ὃ*) he was collecting an army in addition to that which he had X. H. 4. 1. 41.

a. But a relative in the *nominative* attracts an incorporated genitive or dative antecedent into its own case: *ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι* (sc. *εἰσὶ*) (for *τοσοῦτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοί εἰσι*) in courts and all the other public assemblies P. Phae. 261 a.

THE MOODS IN CERTAIN RELATIVE CLAUSES

1465. An extension of the deliberative subjunctive occurs in relative clauses after such expressions as *οὐκ ἔχω, οὐκ ἔστι*, etc., which usually denote baffled will, or an impediment to carrying out an act desired. The subjunctive follows primary tenses; the optative, secondary tenses: *οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν* they will not have any place whither to escape X. A. 2. 4. 20, *οὐδ' ἄνα γὰρ εἶχον ὅστις τὰς ἐμὰς ἐπιστολὰς πέμψει* for I had no one to convey my letter E. I. T. 588.

1466. The deliberative future (1111) occurs in relative clauses: *ὅπως μολοῦμέθ' ἐς δόμους οὐκ ἔχω* how we are to go home I cannot tell S. O. C. 1742.

1467. οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogatives τίς ἐστιν ὅστις (ὅς) and ἔσθ' ὅπως are sometimes followed by the optative without ἄν (probably potential) in Attic poetry: οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν there is no one except myself who could cut it A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαμι τὰ ψευδῆ καλά I could not (lit. there is no way how I could) call false tidings fair A. Ag. 620, ἔστ' ὄν ὅπως Ἀλκῆστις ἐς γῆρας μόλοι; is there then a way by which Alcestis might reach old age? E. Alc. 52. Cp. 1202. The potential optative with ἄν also occurs after these expressions.

CLASSES OF RELATIVE CLAUSES

1468. Ordinary Relative Clauses simply define more exactly a definite antecedent, and have the constructions and negatives of simple sentences.

ταῦτ' ἐστὶν ἃ ἐγὼ θέομαι this is what I want X. A. 7. 2. 34, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἄπερ ἂν ἔπαθεν ἄλλῳ τῷ συγγενόμενος τῶν σοφιστῶν in coming to me he will not suffer the treatment he would have suffered had he consorted with any other of the sophists P. Pr. 318 d, Ἄνυτος ὅδε παρεκαθέζετο, ᾧ μεταδόμεν τῆς ζητήσεως Anytus has taken his seat here and let us give him (lit. to whom let us give) a share in the investigation P. Men. 89 e, οἴομαι ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν I think we should endure such things as I pray the gods may inflict upon our enemies X. A. 3. 2. 3, δόρατα ἔχοντες ὅσα ἀνὴρ ἂν φέροι μόλις having as many spears as a man could carry with difficulty 5. 4. 25, πλάνην φράσω, ἣν ἐγγράφον σὺ μνήμοσιν δέλτοις φρενῶν I will tell thy wandering, which do thou inscribe in the tablets of thy memory A. Pr. 788. Cp. 1218.

a. Homer has κέν or ἄν with the future: παρ' ἐμοί γε καὶ ἄλλοι, οἳ κόμῃ τιμήσουσι I have others too by my side who will honor me A 175.

1469. Relative Clauses of Purpose take the future indicative (negative μή).

ἔδοξε τῷ δήμῳ τριάκοντα ἀνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύσουσι the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government X. H. 2. 3. 2, πέμψον τιν' ὅστις σημανεῖ send some one who will announce E. I. T. 1209, κρύψω τὸδ' ἔγχος ἔνθα μή τις ὄψεται I will hide this sword where no one shall see it S. Aj. 659.

a. After a secondary tense the future optative is seldom used: ἔφυγον ἔνθα μήποτ' ὀψοίμην I fled where I should never see S. O. T. 796.

b. For past purpose expressed by ἐμελλον and the infinitive, see 1145 a.

c. Homer uses the subjunctive (with κέν, except Γ 287) after primary

tenses, the optative after secondary tenses: *μάντις ἐλεύσεται, ὃς κέν τοι εἴη-σιν ὁδόν* a seer will come to tell thee the way κ 538, *ἄγγελον ἤκαν ὃς ἀγγεῖλει γυναικί* they sent a messenger to tell the woman ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

1470. Relative Clauses of Cause take the indicative (negative οὐ). γέ is often used after ὅς.

θαυμαστὸν ποιεῖς, ὃς (= ὅτι σὺ, 1438) ἡμῖν οὐδὲν δίδως you act strangely in giving us nothing X. M. 2. 7. 13.

a. μὴ is used when there is also an idea of characteristic (*of such a sort*; cp. 1608) or condition (perhaps to avoid a more downright form of statement).

1471. Relative Clauses of Result generally take the indicative. With οὐ, the relative clause approximates ὥστε οὐ with the indicative; with μὴ, it expresses an anticipated result (1473) more precisely than ὥστε μὴ with the infinitive.

τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι; who is so infatuated that he does not wish to be a friend to you? X. A. 2. 5. 12, *ψηφίσασθε τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει* pass such a vote that in consequence you will never feel regret And. 3. 41.

a. The indicative with ἄν and the optative with ἄν are rare.

1472. The indicative is used in relative clauses of result introduced by οὐκ ἔστιν ὅστις (οὐ), οὐδεὶς ἔστιν ὅστις (οὐ), οὐκ ἔστιν ὅπως (οὐ), εἰσὶν αἱ, ἔστιν οἷς, etc. Thus οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ there is no one who does not love himself Men. Sent. 407, οὐκ ἔστιν ὅπως ἤβην κτήσῃ πάλιν αἰθῆς it cannot be that thou canst regain thy youth E. Heracl. 707.

a. The indicative with ἄν and the optative with ἄν also occur: οὐ γὰρ ἦν ὅ τι ἄν ἐποιεῖτε for there was nothing that you could have done D. 18. 43, ὧν οὐκ ἔστιν ὅστις οὐκ ἄν καταφρονήσειεν whom every one would despise I. 8. 52.

1473. The future indicative is often used to express an anticipated result (negative μὴ): ἀνόητον ἐπὶ τοιούτους ἰέναι ὧν κρατήσῃς μὴ κατασχήσει τις it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them T. 6. 11.

1474. The future indicative is very common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of its subject: *ικανοὶ ἐσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες συμμαχοῦνται* (cp. ὥστε συμμαχεσθαι) we are able to send you ships and men who will fight with you X. A. 5. 4. 10, *δεῖταί τινος ὅστις αὐτὸν ὀνήσει* he needs some one to improve him P. Eu. 306 d.

CONDITIONAL RELATIVE CLAUSES

1475. Conditional relative clauses resemble *if* clauses, ὅς (δοστις) corresponding to εἴ τις, ὅς (δοστις) ἄν to εἰάν τις. The antecedent is indefinite (1448); the negative is μή.

a. Such relative clauses have the effect of imposing a condition on the main clause, and correspond in form to the conditions of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. Observe that ὅς ἄν always generalizes, whereas εἰάν may be particular in prose.

1476. Simple present and past conditional relative clauses have the present or past indicative. The main clause may have any form of the simple sentence appropriate to the thought (cp. 1395).

οὐ γὰρ ἂ πράττουσιν οἱ δίκαιοι, ἀλλ' ἂ (cp. εἴ τινα) μὴ πράττουσι, ταῦτα λέγεις for *it is not what the just do, but what they do not do, that you keep telling us* X. M. 4.4.11, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξένευσαν *they killed all of the Athenians who had not swum out* T 2. 90, ὃ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἄν τινος εἴη κακοῦ αἴτιον; *and that which produces no evil cannot be the cause of any evil either?* P. R. 379 b, ἂ μὴ προσήκει μήτ' ἄκουε μήθ' ὄρα *neither hear nor behold that which beseems thee not* Men. Sent. 39.

a. Since the antecedent is indefinite, simple conditional relative clauses with the indicative in the main clause often have the value of *generalizing* conditions. But generalizing clauses with ὅς (or ὅς μὴ) usually take the subjunctive or optative (1481, 1482), and those with δοστις (or δοστις μὴ), which is itself sufficiently general in meaning, the indicative; as δοστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθονον λαμβάνει, ὀρθῶς βουλευέται *he counsels wisely who incurs envy in causes of greatest moment* T. 2. 64. Cases with the imperfect are doubtful (X. A. 1. 1. 5, 1. 9. 27).

1477. If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used (cp. 1396): ἐν τούτῳ κεκωλύσθαι (1138) ἐδόκει ἐκάστῳ τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται *each thought that progress was surely impeded in any undertaking in which he was not going to take part in person* (= ἐν τούτῳ κεκωλύται ᾧ μὴ παρέσομαι) T. 2. 8. More common is μέλλω with the present or future infinitive: ἔλαισθ' ὃ τι ἀπάσι συνοίσειν ὑμῖν μέλλει *may you adopt whatever course is likely to be of advantage to you all* D. 3. 36.

1478. Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 1397).

οἱ παῖδες ὑμῶν, ὅσοι (cp. εἴ τινες) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο *your children, if there had been any of them present, would be now suffering insults*

from these men L. 12. 98, οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα for we should not ourselves be attempting (as we are) to do what we did not understand P. Charm. 171 e.

1479. More vivid future conditional relative clauses vividly anticipate the realization of a future event, and take the subjunctive with ἂν. The main clause has some form referring to the future (cp. 1407).

τῷ ἀνδρὶ ὃν ἂν (cp. εἰς τινα) ἔλῃσθε πείσομαι I will obey whatever man you may choose X. A. 1. 3. 15, ἐπεσθε ὅπῃ ἂν τις ἡγήται follow where any one may lead you T. 2. 11, ὡς ἂν (cp. εἰς πως) ἐγὼ εἶπω, πειθώμεθα let us all obey as I shall bid B 139, ὡστ' ἀποφύγοις ἂν (potential opt.) ἦντιν' ἂν βούλη δίκην so that you can get off in any suit you please Ar. Nub. 1151, ἀπόκριναί ὃ τι ἂν σε ἐρωτῶ answer whatever I ask you L. 12. 24.

a. In the relative clause the future indicative is very rare (T. 1. 22).

b. Homer has some cases of the subjunctive (1169) without κέν or ἂν (e.g. N 234), and sometimes uses the future with κέν or ἂν in the main clause: ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι and he will be wroth to whom I shall come A 139.

1480. Less vivid future conditional relative clauses set forth less vividly the realization of a future event, and take the optative. The main clause has the optative with ἂν (cp. 1413).

ὀκνοῖν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ (cp. εἰς τινα) ἡμῖν Κύρος δοίη I should hesitate to embark in the vessels that Cyrus might give us X. A. 1. 3. 17, ὅσῳ δὲ πρὸς βύστερος γίνοιτο, μᾶλλον αἰεὶ ἀσπάξοιτο ἂν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b, οὗ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο he were not a man without booty to whom so many things come I 125. These clauses (as those of 1479) may be particular or generalizing.

a. The main clause has the optative without ἂν in wishes: δῶρα θεῶν ἔχοι, ὅττι διδοῖεν may he keep the gifts of the gods whatever they may give σ 142.

b. Homer sometimes uses κέν or ἂν in the relative clause (φ 161).

1481. Present generalizing relative clauses have ἂν with the subjunctive. The main clause has the present indicative or an equivalent (cp. 1420).

οὓς (cp. εἰς τινος) ἂν γνῶσι τούτων τι ἀδικούντας, τιμωροῦνται whomsoever they find doing wrong in any of these respects, these they punish X. C. 1. 2. 6, τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουλευθῆ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 192, πατρίς γάρ ἐστι πᾶσ' ἐν ἂν πράττη τις εὖ for every land is a man's own country wheresoever he fares well Ar. Plut. 1151, ὅς κε θεοῖς ἐπιπέιθηται, μάλα τ' ἔκλυον (gnomic aorist) αὐτοῦ whoever obeys the gods, him they most do hear A 218.

a. The subjunctive without *ἄν* (*κέν*) is found in Homer, later poetry, and Herodotus. Cp. 1169.

1482. Past generalizing relative clauses have the optative. The main clause has the imperfect or an equivalent (cp. 1421).

ἔπραττεν ἃ δόξειεν αὐτῷ he always did whatever he pleased D. 18.235, *ἐθήρᾱ ὄπον περ ἐπιτυγχάνοιεν θηρίους* he used to hunt wherever they fell in with large game X. C. 3. 3. 5, *ὄπη μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα, ἐπανήγαγεν ἂν* (1422) *τὸ κέρας* when the squadron was about to take breakfast, he would draw back the wing X. H. 6. 2. 28.

LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

1483. Indicative with *ἄν* or potential optative with *ἄν* in the relative clause (cp. 1432): *ὄντιν' ἂν ὑμεῖς εἰς ταύτην τὴν τάξιν καταστήσατε, οὗτος τῶν ἴσων ἂν αἴτιος ᾗ κακῶν ὣσωνπερ καὶ οὗτος* whomsoever you might have appointed to this post, such a one would have been the cause of as great evils as this man has been D. 19. 29, *τὰς δ' ἐπ' Ἰλλυρίους καὶ ὄποι τις ἂν εἴποι παραλείπω στρατείας* I omit his expeditions against the Illyrians and many others (lit. whithersoever) one might speak of 1. 13.

1484. Optative in the relative clause, with the present indicative in the main clause (cp. 1423): *ἀλλ' ὄν πόλις στήσειε, τοῦδε χορὴ κλύειν* but whomever the State might appoint, him we must obey S. Ant. 666, *εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις* 'tis best to live at hazard, as one may S. O. T. 979. The future indicative and the imperative are rare.

a. The present indicative sometimes may have the force of an emphatic future (ζ 286). Sometimes the optative indicates a case that is not likely to occur; as *ἄλλω νεμεῶτον, ὅτις τοιαῦτά γε ῥέζοι* you are ready to be wroth with another, supposing any one do such things Ψ 494.

TEMPORAL CLAUSES

1485. Temporal clauses are introduced by temporal conjunctions or relative expressions having the force of temporal conjunctions.

- A. Denoting time usually the same as that of the main verb: *ὄτε, ὄποτε*, less often *ἠνίκα* and *ὄπηνίκα*, when; *ὄσάκις* as often as; *ἔως, μέχρι, ὄσον χρόνον*, so long as; *ἔως, ἐν ᾧ*, while. Poetic or Ionic: *εὔτε* (= *ὄτε*), *ᾗμος, ὄπως*, when, *ὄφρα* so long as.
- B. Denoting time usually prior to that of the main verb: *ἐπεὶ, ἐπειδή*, after, after that (less exactly when); *ἐπεὶ πρῶτον, ὡς (ἐπεὶ, ἐπειδή) τάχιιστα, as soon as*; *ἐξ (ἀφ') οὐ, ἐξ ὄτου*, since. *ἐπειτέ* after is common in Hdt.
- C. Denoting time subsequent to that of the main verb: *ἔως, ἔστε, μέχρι (οὐ), ἄχρι (οὐ)*, until; *πρίν, πρότερον ἢ*, before, until. *ἔστε* in prose is common only in Hdt. and Xen.; *ἄχρι* is not common. Hom. has also *ὄφρα, εἰς ὄτε (κεν), εἰς ὄ (κεν), ὄπποτε* until. Hdt. has *ἐς ὄ, ἐς (ἔως) οὐ, until*.

1486. Demonstrative adverbs in the principal clause often correspond to the relative conjunctions: *ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τέως (μέχρι τούτου).* So also *ἐπεὶ . . . τότε,* etc.

1487. Clauses introduced by conjunctions or relative adverbs of time have the effect of imposing a limitation or condition on the main clause. In general they have the same constructions as clauses introduced by relative pronouns and by relative adverbs of place and manner.

a. *Until* clauses differ from ordinary conditional relative clauses in the use of the optative in implied indirect discourse (1504) and in the greater frequency of the absence of *ἄν* (1479, 1481 a, 1494).

TEMPORAL CLAUSES WITH THE INDICATIVE

1488. Present or past temporal clauses take the indicative if the action is marked as a fact and refers to a definite present or past occasion (negative *οὐ*). The main clause commonly has the indicative, but may take any form of the simple sentence. Cp. 1394, 1476.

ἔως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πρᾶγματων while there is opportunity, take our public affairs in hand D. 1. 20, *ἡνίκα δὲ δειλὴ ἐγένετο, ἐφάνη κοινοστός but when it was getting to be afternoon, a cloud of dust appeared* X. A. 1. 8. 8, *ἡνὶκ' οὐκ ἔπειθε τὸν φυτοσπύρον τὴν παῖδα δοῦναι, ἐπιστρατεύει when he could not persuade her sire to give him his daughter, he made war* S. Tr. 359, *ἐν ᾧ ὠπλίζοντο, ἦγον οἱ σκοποὶ while they were arming, the scouts came* X. A. 2. 2. 15. — *ἐπεὶ δ' ἐξῆλθεν (1132), ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντᾳ ὡς ἐγένετο but after he had come out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5, *ἐπειδὴ δὲ ἐτελεύτησε Δαρείος, Τισσαφέρνης διαβάλλει τὸν Κύρον after Darius died, Tissaphernes calumniated Cyrus* 1. 1. 3, *ὡς τάχιστα ἕως ὑπέφαιεν, ἐθύοντο as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9. — *ἐξ οὗ τὰ ξενικά ὑμῶν στρατεύεται, τοὺς φίλους νικᾷ ever since mercenaries have been in your service, they have been vanquishing your friends* D. 4. 24, *ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοὶ they waited until the generals arrived* X. H. 1. 1. 29, *καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο and they kept doing this until darkness came on* X. A. 4. 2. 4.

1489. *μémνημαι, οἶδα, ἀκούω* often take *ὅτε* when instead of *ὅτι* that; as *μémνημαι ὅτε ἐγὼ πρὸς σὲ ἦλθον I remember when (that) I came to you* X. C. 1. 6. 12. *οἶδα (ἀκούω) ὅτε* probably imitates *μémνημαι ὅτε*, originally *I remember (the moment) when*.

1490. The negative is *μὴ* only when the temporal relation is regarded as conditional (indefinite): *ὁπότε τὸ δίκαιον μὴ οἶδα, ὃ ἐστὶ, σχολῇ εἶσομαι εἴτε*

ἀρετή τις οὐσα τυγχάνει εἴτε καὶ οὐ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c (cp. 1449).

1491. A temporal clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative.

ἰβασάνιζον ἄν μέχρι αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased D. 53. 25. Cp. 1335, 1397, 1478.

1492. The indicative is seldom used in temporal clauses of present and past indefinite frequency (cp. 1420, 1421, 1481, 1482).

περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πυθέσθαι with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers L. 22. 22, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμοι αὐτοὺς ὄψεσθαι ἐμελλον they both sang and danced whenever the enemy were likely to see them X. A. 4. 7. 16.

1493. The future indicative is rarely used in temporal clauses, and when so used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὁ τι χρὴ ποιεῖν ξέρετε at that time when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. For ὅτε with the future, ὅταν with the subj. is commonly used.

TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

1494. Temporal clauses with the subjunctive and ἄν refer either to the future or to indefinite present time.

a. ἕως (ἔστ', μέχρι) ἄν means as long as or until. The subjunctive without ἄν (κέν) occurs in poetry (cp. 1169) and in Hdt.; in Attic prose only with μέχρι, μέχρι οὐ, and πρίν (1515 b).

1495. The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present generally sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb (cp. the Lat. future perfect). The same distinction holds true in the case of the tenses of the optative.

1496. Future Time.—The subjunctive with ἄν, referring to the future, stands in temporal clauses corresponding to more

vivid future conditions (negative μή). The main clause has the future indicative or any form of the verb referring to the future except the optative without ἄν. Cp. 1407, 1479.

ἥνίκα δ' ἂν τις ὑμᾶς ἀδικῆ, ἡμεῖς ὑπὲρ ὑμῶν μαχοῦμεθα *but when any one wrongs you, we will fight in your defense* X. C. 4. 4. 11, ὅταν μὴ σθένω, πεπαύσομαι *when my strength fails, I shall cease* S. Ant. 91, ἐπειδὴν ἅπαντ' ἀκούσῃτε, κρίνατε *when you have heard everything, decide* D. 4. 14, περιμένετε ἕστ' ἂν ἐγὼ ἔλθω *wait until I come* X. A. 5. 1. 4, μὴ ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένονται *let us not wait until they outnumber us* X. C. 3. 3. 46, ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἰς Ἀθηναίων λείπηται, οὐδέποτε' ἂν συμβουλευσάμην ποίησασθαι τῇ πόλει *so long as a single Athenian is left, I never would recommend the city to make this peace* D. 19. 14 (here the opt. with ἄν is nearly equivalent to the future).

1497. In *until* clauses the main verb is negative only if the main action does not continue until the subordinate action begins: οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶται *we are not waiting until our country is being ravaged* X. C. 3. 3. 18. ἕως *while* generally takes the pres. subj., ἕως *until* generally takes the aor. subjunctive.

1498. Indefinite Present Time. — In temporal sentences of indefinite frequency, if the main clause has the present indicative or some other tense denoting a present customary or repeated action or a general truth, the temporal clause has the subjunctive with ἄν. Cp. 1420, 1481.

μαινόμεθα πάντες ὅποταν ὀργιζόμεθα *we are all mad whenever we are angry* Philemon 184, ποιοῦμεν ταῦθ' ἑκάστοτε, ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακὸν *we always do this until we throw him into misfortune* Ar. Nub. 1460, ὅταν σπειδῇ τις αὐτός, χῶ θεὸς συνάπτεται *whenever a man is eager himself, God too works with him* A. Pers. 742, ὅταν δ' ἐτέρῳ ταῦτα παραδῶ, καταλέλυκε (1136) τὴν αὐτὸς αὐτοῦ δυναστείαν *but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty* Aes. 3. 233, πολλάκις ἐθαύμασα (1121) τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ὅταν ἐνθυμηθῶ κτλ. *I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc.* L. 12. 41.

TEMPORAL CLAUSES WITH THE OPTATIVE

1499. Temporal clauses with the optative refer either to the future or to indefinite past time.

1500. Future Time. — The optative, referring to the future, stands in temporal clauses corresponding to less vivid future

conditions (negative μή). The main clause has the optative referring to the future. Cp. 1413, 1480.

πεινῶν φάγοι ἂν ὅπότε βούλοιο *when hungry he would eat whenever he wished* X. M. 2. 1. 18, εἰ δὲ βούλοιο τῶν φίλων τιὰ προτρέψασθαι, ὅπότε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιοίης; *should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, *θελναίνην, ὅτε μοι μηκέτι ταῦτα μέλοι* *may I die, when I shall no longer care for these (delights)* Mimnermus 1. 2.

1501. Homeric Constructions. — a. The optative with ἂν (κέν) in the temporal clause in Homer for the simple optative in Attic, is either potential, or virtually equivalent to a future; as αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς, ἐπὶν γόου ἐξ ἔρον εἶην *for let Achilles slay me forthwith, when I (shall) have satisfied my desire for lamentation* Ω 227, ἕως κε (potential) β 78.

b. The future indicative rarely occurs in the main clause (cp. 1417 b): αἰπύ οἱ ἐσσεῖται νῆας ἐνιπρήσαι, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλῃ αἰθόμενον δᾶλόν νήεσσι *hard will it be for him to fire the ships unless (lit. when . . . not) the son of Kronos himself hurl upon the ships a blazing brand* N 317.

c. The subjunctive with ἂν (κέν) in the main clause: οὐκ ἂν τοι χραίσμη κίθαρις, ὄτ' ἐν κονίσι μωγείης *thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

1502. The potential optative with ἂν having its proper force may appear in temporal clauses (cp. 1432): φυλάξῃς τὸν χειμῶν ἐπιχειρεῖ, ἥνικ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκεῖσ' ἀφικέσθαι *by watching for winter to set in he begins his operations when we could not (in his opinion) reach the spot* D. 4. 81 (cp. 1501 a).

1503. After a secondary tense introducing indirect discourse (real or implied) the optative without ἂν may represent the subjunctive with ἂν.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, πάντας ἀναπαύεσθαι καὶ ἔπεισθαι ἥνικ' ἂν τις παραγγέλλῃ (= ἐπειδὴν δειπνήσητε, ἀναπαύεσθε) *they issued orders that, when they had supped, all should rest and follow when any one should give the command* X. A. 3. 5 18, ἔδοξεν αὐτοῖς προΐεσθαι, ἕως Κύρω συμμεΐξαιεν (= προΐωμεν ἕως ἂν συμμεΐξωμεν) *they resolved to keep advancing until they should join Cyrus* 2. 1. 2.

1504. Temporal conjunctions meaning *so long as, while, and until* sometimes seem to imply purpose, and take the aorist optative after a secondary tense. Since such optatives are due to the principle of implied indirect discourse (1591), the subjunctive with ἂν, denoting mere futurity, might have been used instead. Thus σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθεῖν τὰ λεχθέντα *they made a truce (to last) until the terms should be announced* X. H. 3. 2. 20 (here we might have had ἕως ἂν ἀπαγγελθῆ). Compare ἕως ἂν ταῦτα διαπράξωνται φυλακὴν κατέλιπε *he left a garrison (to remain there) until they should settle these matters* X. H. 5. 3. 25 (here ἕως διαπράξαιντο might have been used).

1505. Indefinite Past Time. — In temporal sentences of indefinite frequency, if the main clause has the imperfect or some other tense denoting a past customary or repeated action, the temporal clause has the optative. Cp. 1421, 1482, 1492.

ἐθήρευεν ἀπὸ ἵππου ὅποτε γυμνάσαι βούλοιο ἐαυτὸν *he was wont to hunt on horseback whenever he wanted to exercise himself* X. A. 1. 2. 7, ὅποτε προσβλέψειε τινὰς τῶν ἐν ταῖς τάξεσιν, εἶπεν ἂν (1422) κτλ. *whenever he looked toward any of the men in the ranks, he would say* X. C. 7. 1. 10.

1506. Indefinite Present Time. — The optative is rarely used for the subjunctive (1423) in sentences of indefinite present time: φρονήσεως δεῖ πολλῆς πρὸς τοὺς πολλοὺς πλείους, ὅποτε καιρὸς παραπέσοι *when the critical moment arrives, he must have intelligence to cope with forces much more numerous than his own* X. Hipp. 7. 4.

πρίν BEFORE, UNTIL

1507. *πρίν* takes sometimes the infinitive and sometimes the indicative, subjunctive, and optative. After an affirmative clause *πρίν* generally takes the infinitive and means *before*. After a negative clause *πρίν* generally means *until* and takes a secondary tense of the indicative (of definite time), and the subjunctive or optative (of future or indefinite time).

1508. When the main clause is affirmative, the clause with *πρίν* simply designates the time before which something happens. When the main clause is negative, the clause with *πρίν* not only defines the time as before, but generally serves also as a condition realized or to be realized before the action of the main clause is realized; as *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* *do not go away until you hear* X. A. 5. 7. 12 (*i.e. without hearing = εἰ ἂν μὴ ἀκούσῃτε*).

1509. *πρίν* is used with the aorist or (less often) with the imperfect indicative only when *πρίν* is equivalent to *ἕως until*; but, when the verb of the main clause is negated, *πρίν* may be translated by either *before* or *until*. When *πρίν* means *before* and not *until*, it takes the infinitive. Thus, *I was doing this before Socrates arrived* is *ταῦτα ἐποίουν πρίν Σωκράτην ἀφίκεσθαι* (not *Σωκράτης ἀφίκετο*); *I was not doing this until (or before) Socrates arrived* is *οὐ ταῦτα ἐποίουν πρίν Σωκράτης ἀφίκετο*.

It is correct to say *οὐ ποιήσω τοῦτο πρίν ἂν κελεύσῃς, ποιήσω* (or *οὐ ποιήσω*) *τοῦτο πρίν κελεύσαι*, but incorrect to say *ποιήσω τοῦτο πρίν ἂν κελεύσῃς*.

1510. *πρίν* was originally an adverb meaning *before*, *i.e. sooner or formerly*. This use appears in Homer when *πρίν* occurs with the indic., the

anticipatory subj. (1195), or the opt. with *κέν*. Thus *τὴν δ' ἐγὼ οὐ λύσω· πρὶν μιν καὶ γῆρας ἔπεισιν* but her I will not release; sooner shall old age come upon her A 29, *οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα* nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction Ω 551, *πρὶν κεν . . . πατρίδα γαῖαν ἴκοιο* sooner you would return to your native country γ 117. The adverbial force survives in Attic only after the article: *ἐν τοῖς πρὶν λόγοις* in the foregoing statements T. 2. 62.

1511. *πρότερον* or *πρόσθεν* may be used in the principal clause as a fore-runner of *πρὶν*. Examples 1512, 1515, 1516. Hom. has *πρὶν . . . πρὶν*.

πρὶν WITH THE INDICATIVE

1512. *πρὶν* in Attic prose when referring to a definite past action takes the indicative if the verb of the main clause is *negative* or implies a negative (rarely when it is affirmative).

οὔτε τότε Κύρω ἰέναι ἤθελε πρὶν ἢ γυνὴ αὐτὸν ἔπεισε nor was he willing then to enter into relations with Cyrus until his wife persuaded him X. A. 1. 2. 26, *οὐ πρόσθεν ἐπανάσαντο πρὶν ἐξεπολιόρκησαν τὸν Ὀλουρον* they did not cease from hostilities until they had captured Olurus by siege X. H. 7. 4. 18. The tense in the *πρὶν* clause is usually the aorist or historical present.

a. The verb of the main clause may be *virtually* negative: *τοὺς Ἀθηναίους λανθάνουσι πρὶν δὴ τῇ Δήλῳ ἔσχον* they escaped the notice of the Athenians (i.e. οὐχ ὄρωνται ὑπὸ τῶν Ἀθηναίων) until at last they reached Delos T. 3. 29.

b. When the verb of the principal clause is *affirmative* (in prose only in T. 7. 39, 7. 71, Aes. 1. 64), the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the *πρὶν* clause.

1513. A *πρὶν* clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative. See 1335, third example.

πρὶν WITH THE SUBJUNCTIVE

1514. *πρὶν* with the subjunctive and *ἄν* refers to the future or to indefinite present time.

1515. After a negative clause referring to the future, unless it contains an optative without *ἄν*, *πρὶν* takes the subjunctive (generally the aorist) with *ἄν*, to denote an anticipated future action.

οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρὶν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξω-σιν States will not find relief from their miseries until philosophers become rulers

in them P. R. 487 e, *μὴ ἀπέλθῃτε πρὶν ἂν ἀκούσῃτε* do not go away until you hear (shall have heard) X. A. 5. 7. 12, *οὐ χρεὶ μ' ἐνθένδε ἀπελθεῖν πρὶν ἂν δῶ δίκην* I must not depart hence until I have suffered punishment 5. 7. 5, *μηδένα φίλον ποιοῦ πρὶν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις* make no one your friend until you have inquired how he has treated his former friends I. 1. 24 (a rule of action).

a. The principal clause may be *virtually* negative: *αἰσχρὸν* (= οὐ καλὸν or οὐ δεῖν) *δ' ἡγοῦμαι πρότερον παύσασθαι πρὶν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσῃσθε* I consider it base (i.e. I do not consider it to be honorable, or necessary) to stop until you have voted what you wish L. 22. 4.

b. Homer does not use *κέν* or *ἂν* in this construction since *πρὶν* is used adverbially by him (cp. 1510). But Hom. has *πρὶν γ' ὅτ' ἂν*. *πρὶν* with the subjunctive without *ἂν* occurs as an archaism in Hdt. and the drama; in Attic prose rarely, except in Thuc.

1516. After a negative clause of present time expressing a customary or repeated action or a general truth, *πρὶν* takes the subjunctive with *ἂν*.

οὐ πρότερον παύονται πρὶν ἂν πείσωσιν οὓς ἠδίκησαν they do not cease to endure until they have won over those whom they have wronged P. Ph. 114 b, *οὐδεὶς πώποτε ἐπέθετο* (1121) *πρότερον δῆμον καταλύσει πρὶν ἂν μείζον τῶν δικαστηρίων ἰσχύσῃ* no one has ever attempted the subversion of the people until he became superior to the courts of justice Aes. 3. 235.

1517. In actual or implied indirect discourse depending on a secondary tense, the subjunctive with *ἂν* is often retained unchanged after *πρὶν* (cp. 1519).

εἶπον μηδένα τῶν ὀπισθεν κινεῖσθαι πρὶν ἂν ὁ πρόσθεν ἡγήται I ordered that none in the rear should move until the one before him led the way X. C. 2. 2. 8 (here *πρὶν ἡγοῦτο* is possible).

πρὶν WITH THE OPTATIVE

1518. *πρὶν* with the optative is used only in indirect discourse or by assimilation to another optative.

1519. In actual or implied indirect discourse, after a negative secondary tense, *πρὶν* with the optative may represent *πρὶν* with *ἂν* and the subjunctive of the direct form. Cp. 1515, 1517, 1504.

ἀπηγόρευε μηδένα βάλλειν πρὶν Κύρος ἐμπλησθεῖη θηρῶν he forbade any one to shoot until Cyrus should have had his fill of hunting X. C. 1. 4. 14 (= *μηδεὶς βαλλέτω πρὶν ἂν Κύρος ἐμπλησθῇ*). But in indirect discourse the infinitive is preferred (1522).

1520. *πρίν* may take the optative by assimilation to a negative optative on which it depends. See 1337 a, third example.

πρίν WITH THE INFINITIVE

1521. When the main clause is affirmative, *πρίν* before regularly takes the infinitive (generally the aorist).

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίσοφος πρίν τινας αἰσθέσθαι τῶν πολεμίων *Chrisorphus ascended the height before any of the enemy perceived him* X. A. 4. 1. 7, πρίν καταλῦσαι τὸ στρατεύμα πρὸς ἄριστον βασιλεὺς ἐφάνη *before the army halted for breakfast, the king appeared* 1. 10. 19.

1522. When the main clause is negative, *πρίν* sometimes takes the infinitive in Attic. In such cases *πρίν* generally means *before*, though occasionally it means *until*. There is often a contrast between *before* and *after*. Thus πρίν ἀνάγεσθαι με εἰς τὴν Αἶνον οὐδεὶς ἠτιάσατό με *before* (and not *after*) *I proceeded to set sail for Aenus no one accused me* Ant. 5. 25, οὓς (λόγους) εἶ τις ἐπέδειξεν αὐτοῖς πρίν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν δυσκόλως πρὸς σέ διετέθησαν *and if any one had shown these arguments to them before I discussed them, it is inevitable that they would have been discontented with you* I. 12. 250, καί μοι μὴ θορυβῆσθαι μηδεὶς πρίν ἀκοῦσαι *and pray let no one raise a disturbance before he hears* D. 5. 15.

a. In some cases the subjunctive with ἄν or the optative might have been used instead of the infinitive: ἐκέτεον μηδαμῶς ἀποτρέπεσθαι πρίν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώρᾶν *they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians* X. H. 6. 5. 23 (here the opt. might stand to represent the subj. with ἄν, 1519), οὐκοῦν εἴ τις τινα μηχανὴν ἔχει πρὸς τοῦτο, οὐκ ἂν ποτε λέγων ἀπέπειοι τὸ τοιοῦτον πρίν ἐπὶ τέλος ἐλθεῖν; *if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 769 e (here the subj. with ἄν is permitted).

1523. The lyric poets and Herodotus use *πρίν* with the infinitive as it is used in Attic. Homer has the inf. after affirmative or negative clauses (*before* and *until*), and often where Attic would use a finite verb: ναεὶ δὲ Πηδαῖον πρίν ἐλθεῖν νῆας Ἀχαιῶν *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, οὐ μὲν ἀποτρέψεις πρίν χαλκῶ μαχέσασθαι (= Attic ἂν μαχέσῃ) *thou shalt not dissuade me until thou hast fought with the spear* Υ 257.

πρότερον ἢ, πρόσθεν ἢ, πρὶν ἢ, πάρος

1524. πρότερον ἢ sooner than, before, is used with the (a) indicative: οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς ἐσφάλησαν *they did not succumb before they were overthrown by themselves* T. 2. 65; (b) infinitive: τὰς δ' ἄλλῃς πόλεις ἔφη ἀδικεῖν, αἱ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνήλου *he said the*

other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45; (c) subjunctive (without *ἄν*), chiefly in Hdt.

1525. *πρόσθεν ἢ sooner than, before*: ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνουεν ἢ τὰ ὄπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms X. A. 2. 1. 10.

1526. *πρὶν ἢ sooner than, before* with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); in Hdt. also with the indicative and subjunctive.

1527. *πᾶρος before* in Homer takes the infinitive (e.g. Z 348).

INTERROGATIVE SENTENCES (QUESTIONS)

1528. Questions are either direct (independent) or indirect (dependent): τίς ἔλεξε ταῦτα; who said this? ἐρωτῶ ὅστις ἔλεξε ταῦτα I ask who said this.

1529. *Yes and No Questions* are asked by the verb (whether something *is* or *is done*) and are commonly introduced by an interrogative particle. *Questions of Detail* are asked by an interrogative pronoun, adjective, or adverb (*who, what, where, when, how, etc.*).

1530. *Deliberative Questions* ask what *is to be done* or what *was to be done*. Questions asking what *is to be done* in the present or future are expressed by the deliberative subjunctive (1192) or future (1111), by *δεῖ* or *χρή* with the infinitive, or by the verbal in *-τέον* with *ἔστί*. Questions asking what *was to be done* are expressed by *χρῆν* (*ἐχρῆν*) or *ἔδει* with the infinitive, or by the verbal in *-τέον* with *ἦν*.

1531. *Rhetorical Questions* are questions asked for effect and not for information: ἀλλ' οὐκ ἔστι ταῦτα πόθεν; but this is not so. How can it be? D. 18. 47, cp. other examples 1537, 1540.

1532. An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence: τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; for what act then did you condemn Evander? D. 21. 176.

1533. A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct question of detail, though the construction of the clause remains unaltered: ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοῦνται βουλευέσθαι, ἀνίστασαι συμβουλευών; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c.

1534. Two questions may be condensed into one by placing an interrogative expression between a noun and its article: ἐγὼ οὖν τὸν ἐκ ποῦᾶς πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *am I then waiting for a general to do this? From what city?* X. A. 3. 1. 14.

1535. Two or more interrogative pronominal words without a connective may occur in the same sentence: ἀπὸ τούτων τίς τίνος αἰτιῶς ἐστι γενήσεται φανερόν *from this it will become clear who is chargeable with what* D. 18. 73.

1536. An interrogative pronoun may be used as a predicate adjective with a substantive having the article or with a demonstrative pronoun. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 799): τίς ὁ πόθος αὐτοὺς ἴκετο; *what is this longing that has come upon them?* S. Ph. 601, τίνας τούσδ' εἰσορῶ; *who are these I see?* E. Or. 1347 (in fuller form *τίνες εἰσὶ οἶδε οὐς εἰσορῶ;*).

DIRECT (INDEPENDENT) QUESTIONS

1537. Any form of statement may be used as a direct question. The interrogative force may be indicated by the use of certain particles (see 1539, 1540), by placing an emphatic word first, or merely by the context, as

Ἐλλήνες ὄντες βαρβάρους δουλεύσομεν; *shall we, who are Greeks, be subject to barbarians?* E. Fr. 719, ἕχομέν τι παρὰ ταῦτα ἄλλο λέγειν; *have we anything else to say on the other side?* P. Ph. 80 b.

1538. Questions of detail (1529) generally have no interrogative particle: πόσον ἀπεισιν ἐνθένδε τὸ στρατεύμα; *how far distant from here is the army?* X. C. 6. 3. 10, τί ἂν αὐτῷ εἶπες; *what would you have said to him?* P. R. 337 c.

1539. Direct Questions Introduced by Interrogative Particles. ἦ and ἄρα introduce questions asking merely for information and imply nothing as to the answer expected.

ἦ τέθνηκεν Οἰδίπου πατήρ; *is Oedipus' father dead?* S. O. T. 943, ἄρ' εἰμὶ μάντις; *am I a prophet?* S. Ant. 1212.

1540. οὐ, ἄρ' οὐ, οὐκοῦν expect the answer *yes*; μή, ἄρα μή, μῶν (= μὴ οὖν) expect the answer *no*.

οὐχ οὕτως ἔλεγες; *did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'), ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* S. O. C. 883, οὐκοῦν εὖ σοι δοκοῦσι βουλευέσθαι; *do they not then seem to you to plan well?* X. C. 7. 1. 8, μή τι νεώτερον ἀγγέλλεις; *no bad news, I hope?* P. Pr. 310 b, ἄρα μὴ αἰσχυνθῶμεν; *we shall not be ashamed, shall we?* X. O. 4. 4, μῶν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* P. Pr. 310 d.

1541. εἶτα and ἐπειτα (more emphatic κῆτα, κάπειτα) strengthen questions expressing surprise, indignation, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him: εἶτα πῶς οὐκ εὐθὺς ἐπήγεράς με; then why did you not rouse me at once? P. Cr. 43 b.

1542. ἄλλο τι ἤ; is it anything else than? and ἄλλο τι; is it not? are used as direct interrogatives: ἄλλο τι ἢ οὐδὲν κωλύει παρεῖναι; there's nothing to hinder our passing, is there? (lit. is there anything else the case than this that nothing prevents, etc.) X. A. 4.7.5, ἄλλο τι φιλεῖται ὑπὸ θεῶν; is it not loved by the gods? P. Euth. 10 d.

1543. ἀλλά (or ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection): ἤτουν τί σε καὶ ἐπεί μοι οὐκ εἰδίδους ἔπαιον; ἀλλ' ἀπήτουν; did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back? X. A. 5.8.4, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἐορτῆς ἤκομεν; but have we arrived, as the proverb says, late for a feast? P. G. 447 a.

1544. Direct Alternative Questions. — Direct alternative questions are generally introduced by πότερον (πότερα) . . . ἢ whether . . . or.

πότερον δέδρακεν ἢ οὐ; has he done it or not? D.23.79. ἢ often stands alone without πότερον: ἔλυε τὴν εἰρήνην ἢ οὐ; did he break the peace or not? D.18.71.

1545. ἤ (ἤ) . . . ἢ (ἢ), or ἢ (ἢ) alone, occur in Homer, who does not use πότερον; as ἢ ῥά τι ἴδμεν ἐνὶ φρεσίν, ἢε καὶ οὐκί; do we know aught in heart, or do we not? δ 632, ψεύσομαι ἢ ἔτυμον ἐρέω; shall I speak falsehood or the truth? K 534. Cp. 1554. These words are so accented by the ancients.

INDIRECT (DEPENDENT) QUESTIONS

1546. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (304, 310), or by certain interrogative words (1550, 1553).

1547. The interrogative of the direct question may be retained in an indirect question, but frequently an interrogative pronoun, adjective, or adverb, is replaced by the corresponding indefinite relative.

ἠρώτων αὐτοὺς τίνας εἰεν they asked them who they were X. A. 4.5.10 (= τίνας ἐστέ;), ἠρώτων ὃ τι ἐστὶ τὸ πρῶγμα I asked what the matter was 5.7.23 (= τί ἐστί;). Cp. 847.

1548. After verbs meaning to *say, know, see, make known, perceive, etc.* (but not after verbs of *asking*, 1547) the indirect question has the form of a relative sentence, the simple relatives being found where the indefinite relatives (or the interrogatives) might stand in an indirect question. When *ὅς* is so used, it has the force of *ὁὸς*; and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g. *οἶδά σε ὅς εἰ I know thee who thou art* and *οὐκ οἶδά σε ὅστις εἰ*. Thus *ἐκέλευσε δεῖξαι ὅς εἶη he ordered him to explain who (what sort of person) he was* D. 52.7 (direct *τίς*; indirect *τίς* or *ὅστις*), *προεδήλου ᾧ ἐμελλε πράξειν he set forth what (sort of things) he intended to do* T. 1.130 (direct *τίνα* or *ποῖα*, indirect *τίνα* (ᾧ *τινα*) or *ποῖα* (ὁποῖα)), *ἦδει τὸ ἀργύριον οὗ ἦν (cp. 1594) he knew where the money was* D. 48.14 (direct *ποῦ*, indirect *ποῦ* or *ὅπου*). Cp. 1558.

1549. The context must often determine whether a sentence is an indirect question or a relative clause. Thus, without the context, *οὐκ εἶχον ὅποι ἀποσταῖεν* (X. H. 3. 5. 10) might mean *they did not know to whom (= ἠγνόουν πρὸς τίνας) to revolt* or *they had no allies to whom (πρὸς οὓς) to revolt*. But the present or aorist optative in relative clauses of purpose is rare (1469 c).

1550. Simple indirect questions are introduced by *εἰ whether*, less often by *ἄρα*.

ἤρετο αὐτὸν εἰ βληθείη (= ἐβλήθης;) he asked him whether he had been struck X. C. 8. 3. 30, *ἴδωμεν ἄρ' οὕτως ἰγίγνεται πάντα let us see whether every-thing is thus produced* P. Ph. 70 d.

1551. *εἰ* often has an affirmative force (*whether*); but it not seldom has a negative force (*whether . . . not*) after verbs expressing uncertainty: *εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα I don't know whether or not I shall do what is right* X. A. 1. 3. 5.

1552. *εἰάν* rarely, if ever, means *whether*, even after verbs of *examining, considering*, where its use is best explained by 1433. Such conditional clauses often approach closely to indirect questions. Cp. *σκέψαι ἐάν ἄρα καὶ σοὶ συνδοκῇ ἄπερ ἐμοί consider if (in case that, on the chance that) you too agree with me* (P. Ph. 64 c) with *σκέψασθε εἰ ἄρα τοῦτο πεποιθήκασι οἱ βάρβαροι consider whether the barbarians have (not) done this* X. A. 3. 2. 22. Cp. *ἀναμνήσκεσθαι ἐάν ἀληθῆ λέγω to recall to your recollection if I speak the truth* And. 1. 37.

1553. Indirect Alternative Questions. — Indirect alternative questions are introduced by words signifying *whether . . . or: πότερον (πότερα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . εἴτε, εἰ . . . ἢ*.

πότερον (πότερα) . . . ἢ: διηρώτῃ τὸν Κῦρον πότερον βούλοιο μένειν ἢ ἀπιέναι she asked Cyrus whether he wanted to stay or go away X. C. 1. 3. 15.

εἶτε (εἶ) . . . εἶτε: τὴν σκέψιν ποιῶμεθα εἶτε ὠφελίαν εἶτε βλάβην παρέχει
let us make the inquiry whether it produces benefit or injury P. Phae. 237 d.
 εἶ . . . ἦ: ἠρώτᾳ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰούσι καὶ ἀπιούσιν, ἦ καὶ
 τοῖς ἄλλοις ἔσονται σπονδαί *he asked whether he was making a truce merely with
 the individual men who were coming and going or whether the truce would be
 with the rest as well* X. A. 2. 3. 7.

1554. ἦ (ἦ) . . . ἦ (ἦ) is Homeric: ὄφρ' ἐν εἰδῶ ἦ νέον μεθέπεις ἦ καὶ
 πατρώϊός ἐσσι ξείνος *that I may know well whether thou art newly a visitor or
 art actually an ancestral guest-friend* a 175, φρασσόμεθ' ἦ κε νεώμεθ' ἦ κε
 μένωμεν (cp. 1192) *we shall consider whether we are to go or stay* I 619. Cp.
 1545.

1555. **The Moods in Questions.** — The moods and tenses of *direct* questions are the same as those used in other simple sentences. The moods and tenses of *indirect* questions follow the same rules as govern clauses in indirect discourse. After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with ἄν, deliberative subjunctive, potential optative with ἄν). After secondary tenses, the mood and the tense of the direct form are either retained or more commonly the optative is used instead. But a past indicative with ἄν always remains unchanged. Examples 1580, 1581.

1556. Homer does not change an indicative to an optative in indirect discourse except in indirect questions; as εἶροντο τίς εἶη καὶ πόθεν ἔλθοι *they asked who he was and whence he had come* ρ 368. See 1595.

1557. In the same indirect question, after a secondary tense, one verb may be retained (usually for vividness) in the mood of the direct question and then changed to the optative (cp. 1601).

1558. For the dependant past tense in cases like ἦδει ὅπου ἔκειτο (direct κείται) ἦ ἐπιστολή *he knew where the letter had been put* X. C. 2. 2. 9, see 1594.

EXCLAMATORY SENTENCES

1559. **Direct** (independent) exclamatory sentences are formed with the infinitive (1250, 1262), or with a finite verb (expressed or understood) introduced by οἶος, ὅσος, or ὡς. These words are commonly associated with vocatives or interjections. Cp. 304. The moods are the same as in questions (1555).

οἶα ποιεῖς, ὦ ἑταῖρε what are you about, my friend! P. Euth. 15 c, *ὅσην ἔχεις τὴν δύναμιν how great your power is!* Ar. Plut. 748, *ὡς ἀστεῖος ὁ ἄνθρωπος how charming the man is!* P. Ph. 116 d.

a. Direct exclamations without a verb may be expressed by the vocative or nominative (861) or by the genitive of cause (906 a).

1560. Indirect (dependent) exclamations are introduced by *οἶος, ὅσος, οἴως, ὡς, οἶ, ἴνα*, and form subordinate clauses (neg. οὐ).

a. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by *οἶος* or *ὅσος*. Dependent exclamations are not introduced by the direct interrogatives *ποῖος, πόσος, πῶς*, etc., nor by the indefinite relatives *ὁποῖος, ὁπόσος, ὅπως*, etc., both of which classes of words may stand in indirect questions.

b. The introductory verb is sometimes omitted; as *ὦ μαρῳάτος, ἴν' ὑποδέδυκεν oh the rascal! (to think) where he crept in!* Ar. Vesp. 188.

1561. Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (1555, 1585-1590).

οἶον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι what a noble man you say is in danger! P. Th. 142 b, *τίς οὐκ οἶδεν ἐξ οἴων συμφορῶν εἰς ὅσην εὐδαιμονίαν κατέστησαν; who does not know into what good fortune they came and after how great sufferings?* I. 6. 42, *ἐπιδεικνύντες οἷα εἶη ἡ ἀπορίᾳ pointing out what their difficulty was* X. A. 1. 3. 13. See also 1562.

1562. Verbs and other words expressing *emotion* or its manifestations are often followed by a dependent exclamatory clause with *οἶος, ὅσος, ὡς*, etc., which is nearly equivalent to a causal sentence introduced by *ὅτι τοιοῦτος (τοσοῦτος, οὕτως)*. In English such clauses are generally preceded by *considering, upon the reflection how, or the like*. Thus *ἀπέκλαον τὴν ἑμμαντοῦ τύχην, οἶον ἀνδρὸς ἑταίρου ἐστερημένος εἶην I bewailed my fate considering what a companion I had lost* (direct = *οἶον ἀνδρὸς ἑταίρου (ὄντος) ἐστερημαί*) P. Ph. 117 c.

DEPENDENT STATEMENTS

1563. Dependent statements, or subordinate clauses stating that something *is*, are expressed by an infinitive or participle with or without an accusative (735 ff., 1303 ff.), by *ὅτι (ὡς)* with the indicative or optative, especially in indirect discourse.

a. Other such conjunctions are *διότι, ὅπως* (rare), *οὐνεκα* and *ὀδοῦνεκα* (both poetic), and Hom. *ὅττι, δ, δ τε*.

1564. *ὅτι, ὡς*, etc., *that* introduce dependent statements in the indicative or optative after verbs of emotion (*rejoicing*,

grieving, wondering, 1373) and after verbs of *saying, thinking, knowing, perceiving, showing, etc.*

1565. A dependent statement with *ὅτι* (*ὡς*) sometimes does not depend directly on a verb but serves simply to explain a clause or a word in the main clause: *τοῦτο ἄξιον ἐπαινεῖν τῶν ἀνδρῶν τῶν τότε ναυμαχασάντων, ὅτι τὸν φόβον διέλυσαν τῶν Ἑλλήνων* *it is right to praise this in the men who engaged in the sea-fight of those days, (namely) that they dispelled the fear felt by the Greeks* P. Menex. 241 b.

1566. Some verbs of *saying* or *thinking* are followed, in most cases at the option of the writer, either by a clause with *ὅτι* or *ὡς* or by an infinitive. *ὡς* is often preferred to *ὅτι* when the writer wishes to mark a statement as an opinion, a pretext, or as untrue; so when the main clause or the subordinate clause is negative, or when both are negative: *διαβαλὼν αὐτοὺς ὡς οὐδὲν ἀληθές ἐν νῶ ἔχουσιν* *slanderingly attacking them on the score that their intentions were not sincere* T. 5. 45, *οὐ τοῦτο λέγω ὡς οὐ δεῖ κτλ.* *I do not say (this) that it is not necessary* X. C. 5. 4. 20.

1567. The personal *δῆλός εἰμι ὅτι* (cp. 1304), *λανθάνω ὅτι* are often used instead of *δῆλόν ἐστιν ὅτι*, *λανθάνει ὅτι*, etc.: *ὅτι πονηρότατοί εἰσιν οὐδὲ σὲ λανθάνουσιν* *not even you fail to perceive that they are the very worst* X. O. 1. 19.

1568. *δῆλον ὅτι* (*δηλονότι*) *evidently*, *οἷός ὅτι* (*εἰ οἷός ὅτι*) *surely*, *εἰ ἴσθι ὅτι* *be assured* are often used parenthetically and elliptically: *ἔχει δὴ οὐτωςὶ δῆλον ὅτι τούτων περὶ* *the case then stands clearly thus about these matters* P. G. 487 d. *ὅτι* here loses all conjunctive force.

1569. A clause with *ὡς* may be used independently in poetry to mark a decisive statement: *ὡς τῆσδ' ἐκούσα παιδὸς οὐ μεθήσομαι* (*know*) *that I will not willingly let my daughter go* E. Hec. 400.

INDIRECT DISCOURSE

1570. In a *direct* quotation or question the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker. In an *indirect* quotation or question the words or thoughts are given at second hand with necessary modifications of person to indicate that the words or thoughts are reported. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 1578 ff.

1571. Direct quotations may, in prose, be introduced by *ὅτι*, which has the value of quotation marks. So usually when the finite verb is omitted; as *ἀπεκρίνατο ὅτι οὐ* *he answered (that) "no"* X. A. 1. 6. 7.

1572. The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* (cp. 1566) take either the infinitive or *ὄτι* (*ὡς*). *φημί* almost always takes the infinitive. *λέγω* takes *ὄτι* (*ὡς*), or the infinitive (especially with the passive *λέγεται*, etc.). *εἶπον* generally takes *ὄτι* (*ὡς*). With the infinitive *λέγω*, especially in the active, *φράζω* and *φωνῶ*, and *εἶπον* generally mean *command*.

b. Most verbs of *thinking* and *believing* take the infinitive.

c. Most verbs of *knowing*, *learning*, *perceiving*, *hearing*, *showing* and the like take the participle (1303, 1307), but admit the construction with *ὄτι* (*ὡς*). Some of these verbs take the infinitive (cp. 1308, 1314).

d. On the construction with verbs of *hoping*, *promising*, and *swearing*, see 1157.

1573. The change from direct to indirect discourse often involves a change of *mood*, seldom a change of *tense*. No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without *ἄν*) may, after a secondary tense, become optative without *ἄν*. No verb *can* be changed to the optative in indirect discourse except after a secondary tense, and no verb is *necessarily* changed to the optative even after a secondary tense.

1574. All optatives in the direct form are retained (with or without *ἄν*) in indirect discourse introduced by *ὄτι* or *ὡς*. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without *ἄν*).

a. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (1593 b) indicative; (3) the present subjunctive with or without *ἄν*; (4) the present optative.

1575. *ἄν* of the direct form is retained in indirect discourse except when a dependent subjunctive with *ἄν* becomes optative after a secondary tense. Here *εἰάν*, *ὄταν*, *ἐπειδάν*, *ἕως ἄν*, etc., become *εἰ*, *ὄτε*, *ἐπειδή*, *ἕως*, etc.

1576. The same negative (*οὐ* or *μή*) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle *μή* takes the place of *οὐ* (1616 ff., 1622, 1626).

1577. The retention of the mood of direct discourse, where either the changed or unchanged form is possible, is at the option of the writer or speaker; and reproduces with vividness the time and situation in which the quoted words were used.

SIMPLE SENTENCES IN INDIRECT DISCOURSE

(INCLUDING INDIRECT QUESTIONS)

1. *Indicative and Optative after ὅτι or ὡς*

1578. In indirect quotations introduced by ὅτι (ὡς), after primary tenses the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι *he says that I am insolent* L. 24. 15 (= ὑβριστής εἶ *you are insolent*), οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφου *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδὲν ἂν τούτων εἶποι *he replied that he would have nothing to say in this matter* X. A. 5. 6. 37 (= ἂν εἶποιμι *I will say*).

Indirect questions (1555): εἰ ξυμπονήσεις σκόπει *consider whether you will assist me?* S. Ant. 41, οὐκ ἔχω τί εἶπω *I do not know what I shall say* D. 9. 54 (= τί εἶπω; *what shall I say?*).

1579. After secondary tenses, an indicative or subjunctive without ἄν usually becomes optative, but may be retained unchanged. An indicative with ἄν and an optative with ἄν are retained.

1580. Changed Form. — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἶη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστί), ἤδη ὅτι εὐρήσοιμι *I knew that I should find* P. A. 22 d (= εὐρήσω), ἠγγέλθη ὅτι ἠττημένοι εἶεν οἱ Λακεδαιμόνιοι καὶ Πείσανδρος τεθναίη *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 4. 3. 10 (= ἠττημένοι εἰσι and τέθνηκε). Indirect questions (1555): ὅ τι δὲ ποιήσει οὐ διεσήμηνε *he did not distinctly indicate what he was going to do* X. A. 2. 1. 23 (= τί ποιήσω; *what am I intending to do?*), τὸν θεὸν ἐπηρώτων εἰ παραδοίεν Κορινθίους τὴν πόλιν *they questioned the god whether they should surrender the city to the Corinthians* T. 1. 25 (= παρδῶμεν; *shall we surrender?*).

1581. Direct Form Retained. — διήλθε λόγος ὅτι διώκει αὐτοὺς Κύρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπῆλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν, *we shall send*). Indirect questions: ἠπορείτο τί ποιήσει *he was uncertain what to do* X. A. 7. 3. 29 (= τί ποιήσω; *what shall I do?*), ἠρώτησέ ποῦ ἂν ἴδοι Πρόξενον *he asked where he could see Proxenus* 2. 4. 15 (= ποῦ ἂν ἴδοιμι; *where shall I find?*).

2. *Infinitive or Participle*

1582. After primary and secondary tenses of verbs which take the infinitive or participle in indirect discourse, the finite verb of the direct form is changed to an infinitive or participle. The tense is unchanged except that a present infinitive or participle may represent an imperfect, and a perfect infinitive or participle may represent a pluperfect. The infinitive or participle with *ἄν* represents either a past indicative with *ἄν* or an optative with *ἄν*, the context determining which mood is meant.

1583. Infinitive. — *Σωκράτη φησὶν ἄδικεῖν* he says that Socrates is guilty P. A. 24 b (= *Σωκράτης ἄδικεῖ*), *τρίηρεις παρασκευάσασθαι φημι δεῖν* I say you must prepare triremes D. 4. 16 (= *παρασκευάσασθε* or *παρασκευάσασθαι δεῖ*), *ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν* he said that he would either bring the Lacedaemonians or kill them on the spot T. 4. 28 (= *ἄξω, ἀποκτενῶ*).

With *ἄν*: *ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' οἴκου* I hear the Lacedaemonians used to return home D. 9. 48 (= *ἀνεχώρουν ἄν*, 1183), *οἴεσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν* for do you think my father would not have taken care 49. 35 (= *ἐφύλαττεν ἄν*, 1181), *οὐδ' ἄν εἰς εὖ οἶδ' ὅτι φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἠλωκέναι* no one, I know full well, would say that all this would have been captured by the barbarians 19. 312 (= *ἠλώκει ἄν*), *ἐνόμισεν οὐκ ἄν δύνασθαι μένειν τοὺς πολιορκούντας* he thought the besiegers would not be able to maintain their position X. A. 7. 4. 22 (= *δύναιτο ἄν*), *τί ἄν οἴομεθα παθεῖν*; what do we think our fate would be? 3. 1. 17 (= *τί ἄν πάθομεν*); *ἠγείτο τοὺς ἀγνοοῦντας ἀνδραποδώδεις ἄν δικαίως κεκλήσθαι* he thought that those who were ignorant might deservedly be called slaves X. M. 1. 1. 16 (= *κεκλημένοι ἄν εἶεν*). Other examples, 1156, 1252, 1377, 1378, 1615.

1584. Participle. — *ὄρω δὲ καὶ σοὶ τούτων δεῆσον* and I see that you, too, will have need of these X. M. 2. 6. 29 (= *δεήσει*), *οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα* for they did not know that he was dead X. A. 1. 10. 16 (= *τέθνηκε*).

With *ἄν*: *οὔτε ὄντα οὔτε ἄν γινόμενα λογοποιούσιν* they make up stories of what neither is, nor could be, the case T. 6. 38 (= *ἄ οὔτε ἔστιν οὐτ' ἄν γένοιτο*), *πάντ' ἄν φοβηθεῖς ἴσθι* know that thou wouldst fear anything E. Hipp. 519 (= *ἄν φοβηθείης*). Other examples 1160, 1303–1309.

COMPLEX SENTENCES IN INDIRECT DISCOURSE

1585. When a complex sentence passes into indirect discourse, its *principal* verb is treated like the verb of a simple sentence and stands, according to the leading verb, in a finite mood after *ὅτι* or *ὡς*, in the infinitive, or in the participle.

1586. After primary tenses, all *subordinate* verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδὴν τις ἀγαθὸς ὢν τελευταίῃσιν, μεγάλην μούραν ἔχει they say that, when a good man dies, he enjoys great esteem P. Crat. 398 b, συλλέγεσθαι φησιν ἀνθρώπους ὡς ἐμὲ πονηροὺς καὶ πολλοὺς, οἳ τὰ μὲν ἑαυτῶν ἀνηλώκασι he asserts that there gather about me many base men who have squandered their property L. 24. 19, παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστήται θανάτῳ ζημωσόμενον give plain warning that whoever revolts shall be punished with death T. 3. 40 (= ὅτι ζημώσεται).

1587. After secondary tenses, all *subordinate* verbs in the present, future, perfect, and future perfect indicative, and in the subjunctive, are usually either changed to the corresponding tenses of the optative, or they are retained unchanged (*graphic sequence*). Subjunctives with ἄν lose ἄν on passing into the optative.

1588. Optative for Indicative, and Indicative Retained. — εἶπε . . . ὅτι ἀνδρᾶ ἀγὸν ὄν εἶρξαι δέοι he said that he was bringing a man whom it was necessary to lock up X. H. 5. 4. 8 (= ἄγω, δεῖ), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσονται for they said that they knew well that they would come 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγον ὅτι ἦκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς, εἴαν σπονδαὶ γίνωνται, δέξουσιν ἔνθεν ἕξουσιν τὰ ἐπιτήδεια they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies. X. A. 2. 3. 6 (= ἦκομεν, ὑμᾶς, ἀξουσιν, ἕξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω he said I might think myself well off if I saved my life L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

1589. Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώζοιτο, εἰ μὴ σιωπήσειεν he said that he would rue it unless he became silent X. H. 2. 3. 56 (= οἰμώξει, εἴαν μὴ σιωπήσῃς), ἔλεγες ὅτι οὐκ ἂν ἔχῃς ἐξελεθῶν ὅ τι χρῆσθαι (1337 a) σταντῶ you were saying that if you escaped you would not know what to do with yourself P. Cr. 45 b (= τί χρώμαι ἑμαυτῷ;), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὅποτε ἀπάγοι τὸ σπράτευμα he said that they intended to attack him when he led his forces away X. C. 7. 5. 2 (= μέλλουσι, σοί, ὅποταν ἀπάγῃς), ὤμοσεν Ἀγησιλάῳ, εἰ σπείσεται ἕως ἔλθοιεν οὓς πέμψειε πρὸς βασιλεῖ ἀγγέλους, διαπράξεσθαι κτλ. he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc. X. Ages. 1. 10 (= εἴαν σπείσῃς ἕως ἂν ἔλθωσι οὓς ἂν πέμψῃς, διαπράξομαι), οὐκ ἔφασαν ἰέναι, εἴαν μὴ τις αὐτοῖς χρήματα διδῶν they refused to go unless a largess were given them X. A. 1. 4. 12 (= οὐκ ἴμεν, ἡμῖν), τὴν αἰτίαν, ἣ πρόδηλος ἦν ἐπ' ἐκείνους ἦξουσα εἰ τι πάθοι Χαριδῆμος the charge which it was plain in advance would be brought against them if anything happened to Charidemus D. 23. 12 (= εἴαν τι πάθῃ).

1590. *Subordinate* verbs in the imperfect, aorist (usually), and pluperfect indicative, and in the optative, remain unchanged.

ἐπιστέλλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους συγκαλέσαντας τοὺς στρατιωτᾶς εἰπεῖν ὡς ἂν μὲν πρόσθεν ἐποίουν μέμφονται αὐτοῖς κτλ. they reported that the ephors enjoined upon them to call together the soldiers and say that they blamed them (the soldiers) for what they had done before X. H. 3.2.6 (= ἐποιεῖτε, μεμφόμεθα ὑμῖν), ἠλπίζον τοὺς Σικελούς, οὓς μετέπεμψαν, ἀπαντήσεσθαι they were expecting that the Sicels whom they had sent for would meet them T. 7.80 (μετεπέμψαμεν, ἀπαντήσονται), εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρους λάβοι he said that he would enter into negotiations if he should receive hostages X. H. 3.1.20 (= ἔλθοιμ' ἂν, εἰ λάβοιμι). See 1593 a, 1596.

IMPLIED INDIRECT DISCOURSE

1591. Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past-thought of another person* and not a statement of the writer or speaker. Implied indirect discourse shows itself formally only after secondary tenses.

οἱ δ' ὄκτιρον εἰ ἀλώσονται others pitied them if they should be captured X. A. 1.4.7 (= οἰκτίρομεν εἰ ἀλώσονται we pity them if they are going to be captured, 1374), ἐμελλον μαχεῖσθαι ἢν περιτύχουσιν they intended to fight if they met the enemy T. 5.66 (= μαχοῦμεθα ἢν περιτύχωμεν). Cp. 1371, 1504.

1592. So in clauses depending on an infinitive introduced by a verb meaning to *command*, *advise*, *plan*, *ask*, *wish*, etc. (1233). Here the infinitive expressing the command, wish, etc. is not itself in indirect discourse. The negative is μή. Thus ἀφικνούνται (historical pres.) ὡς Σιτάλκην βουλόμενοι πείσαι αὐτόν, εἰ δύναιντο, στρατεύσαι they came to Sitacles with the desire of persuading him, if they could, to make an expedition T. 2.67 (= εἰδὼν δυνάμεθα).

REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

1593. *Past Tenses in Indirect Discourse.* — a. The potential indicative with ἂν, the unreal indicative with ἄν (or without ἂν, as ἐχρήν, etc.), remain unchanged to prevent confusion with the optative of the direct form. Thus ἀπελογούντο ὡς οὐκ ἂν ποτε οὕτω μῶροι ἦσαν εἰ ἦδεσαν they pleaded that they never would have been so foolish, if they had known X. H. 5.4.22 (= οὐκ ἂν ἦμεν, εἰ ἦσμεν), (ἔλεγεν) ὅτι κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν he said that it would have been better for him to die then L. 10.25 (= ἦν μοι).

b. The imperfect and pluperfect in simple sentences or principal clauses usually remain unchanged after secondary tenses to prevent ambiguity; but

when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In *subordinate* clauses both tenses are kept. Thus *ἔειπε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὑστερον οὐδεπώποτε στρατεύσαιντο* (cp. c) *ἐπὶ βασιλεῖ* for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king X. H. 7. 1. 34 (= *συνεμαχόμεθα, ἐστρατευσάμεθα*), *τὰ πεπραγμένα διηγούντο, ὅτι αὐτοὶ μὲν πλέοιεν, τὴν δὲ ἀνάρεσιν τῶν ναυᾶγων προστάξαιεν* they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks X. H. 1. 7. 5 (= *ἐπλέομεν, προσετάξαμεν*).

c. The aorist indicative without *ἄν* in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive: *ἀπεκρινάμην αὐτῷ ὅτι σκευὴ οὐ λάβοιμι* I answered him that I did not take the furniture D. 50. 36 (= *οὐκ ἔλαβον*), *τοῖς ἰδίοις χρησέσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν* he said that he would use his own money that his father had given him X. H. 1. 5. 3 (= *χρήσομαι, μοι ἔδωκεν*).

1594. Inserted Statement of Fact. — When the present or perfect indicative would have stood in the direct discourse, the imperfect or pluperfect after a secondary tense is often inserted as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse from the point of view of the subject of the leading verb. Here *ὅτι* may often be translated by *the fact that*.

ἐπείθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δὲ τὸν ἄρχοντα they obeyed him seeing that he alone had the mind of an officer X. A. 2. 2. 5 (= *φρονεῖ*), *ἔφη εἶναι παρ' ἑαντῷ ὅσον μὴ ἦν ἀνηλωμένον* he said that he had in his possession all that had not been expended D. 48. 16 (= *παρ' ἐμοῖ ἐστιν ὅσον μὴ ἐστιν ἀνηλωμένον*), *τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς. εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς κταγᾶνοι οἰκαδὲ* he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes X. A. 1. 2. 2 (= *ἦν καταπράξω ἐφ' ἃ στρατεύομαι, οὐ παύσομαι πρὶν ἂν καταγάω*). Cp. *δῆλον ἦν ὅτι ἐγγύς πον ὁ βασιλεὺς ἦν* it was clear that the king was somewhere near X. A. 2. 3. 6 with *δῆλον ἦν ὅτι πρᾶγμά τι εἶη* it was clear that something was the matter 4. 1. 17.

1595. Except in indirect questions, the optative of indirect discourse is unknown to Homer (1556). After primary or secondary tenses Homer em-

ploys, in a principal clause, the same past tense that would have been used in an independent clause, from the point of view of the speaker: γίγνωσκον ὅ (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 166 (i.e. κακὰ ἐμήδετο καὶ ἐγίγνωσκον *he was planning evil and I knew it*). Here Attic would commonly have μῆδεται or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἔμελλον and the infinitive: οὐδὲ τὸ ἦδη, ὃ οὐ πείσεσθαι ἔμελλεν *nor did he know this, that she had no thought to comply* γ 146.

1596. Optatives with or without ἄν are retained after ὅτι (ὥς).

ἐδίδασκον ὡς συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατεύόμεθα, ὅποι ἡγοῖσθε, cp. 1482), ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάνοιμεν, παραδοίμεν).

1597. Indirect discourse introduced by ὅτι (ὥς) may pass into the infinitive as if the leading verb required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (for νομίζοι) καταλιπεῖν *she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination* X. C. 1. 3. 13.

1598. An optative introduced by ὅτι (ὥς) may be followed, in a parenthetical or appended clause (often containing γάρ or οὖν), by an *independent* optative, which continues the quotation as if dependent.

ἔλεγον πολλοὶ ὅτι παντὸς ἀξία λέγοι Σευθῆς· χειμῶν γὰρ εἶη *many said that what Seuthes said was of supreme importance; for it was winter* X. A. 7. 3. 13 (here we might have had χειμῶνα γὰρ εἶναι by 1597).

1599. An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.

ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵεναι· οὐ γὰρ εἶναι κύριος αὐτὸς *he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act* X. H. 2. 2. 12.

1600. In subordinate temporal, relative, and conditional clauses the infinitive may be used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*.

οἱτοὶ δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πιέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *and they said that Ariaeus said that there were many Persians better than himself, who would not endure his being king*

X. A. 2. 2. 1 (= πολλοί εἰσι ἔμαντοῦ βελτίους, οἳ οὐκ ἂν ἀνάσχοντο ἐμοῦ βασιλείοντος). Here the relative is equivalent, in sense, to καὶ τούτους (1438).

1601. In the same sentence transition from indirect to direct quotation is not seldom permitted, and one verb may become optative while another remains unchanged after a past tense introducing indirect discourse.

κἂν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζεῖν (= χρῆζω) ἐπιθεῖναι αὐτῷ, ἣν δὲ φύγη, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα if he were there, he said he wished to inflict punishment on him, "but if he be fled, we will there take counsel about this" X. A. 1. 3. 20, οὔτοι ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἶη these said that Cyrus was dead but that Ariaeus had fled 2. 1. 3 (here we might have τεθνήκοι, πέφευγε), ἐδόκει δῆλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι it seemed to be clear that they would elect him if any one should put it to vote 6. 1. 25 (here we might have αἰρήσουσιν, εἰὰν ἐπιψηφίζῃ), παρήγγελλαν, ἐπειδὴ δειπνήσαιεν, ἀναπαύεσθαι καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ they gave orders that, when they had supped, they should rest and follow when any one gave the command 3. 5. 18 (here we might have ἐπαδᾶν δειπνήσωσι, ἥνικα παραγγέλλοι).

1602. The idea conveyed by an imperative, a hortatory (or even a deliberative) subjunctive, of direct discourse may be set forth in the infinitive by a statement as to what ought to be.

ἀπηγόρευε μηδένα βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω), εἰς δὲ δὴ εἶπε (1236) στρατηγούς μὲν ἐλέσθαι ἄλλους and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλεσθε or ἔλωμεν), ᾤοντο ἀπιέναι they thought that they should retire X. H. 4. 7. 4 (cp. ἀπιώμεν). The imperative idea may be expressed by ἔφη χρῆναι (δεῖν), as ἔφη χροῖναι πλεῖν ἐπὶ Συρακούσας he said that they ought to sail to Syracuse T. 4. 69.

1603. Long sentences (and even some short complex sentences), and a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek. To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek may, e.g., repeat the verb of *saying* or *thinking*, abandon the indirect for the direct form (1601), insert ἔφη. χρῆναι or ἐκέλευσε (1602). Some long passages in indirect discourse do, however, appear; as X. C. 1. 3. 4, 8. 1. 10-11, T. 6. 49, P. R. 614 b.

NEGATIVE SENTENCES

1604. The simple negative particles are οὐ and μή. οὐ *contradicts* or *denies*, and negatives assertions; μή *rejects* or *deprecates*, and negatives commands, conditions, and wishes. The rules for the simple negatives apply also to their compounds οὔτε μήτε, οὐδέ μηδέ, οὐδεὶς μηδεὶς, etc.

a. The rarer οὐχι (οὐ-χί) denies with greater emphasis than οὐ. The form μηκέτι *no longer* is due to the analogy of οὐκ-έτι.

b. *And not* is expressed by καὶ οὐ (μή) after a positive clause, by οὐδέ (μηδέ) after a negative clause.

c. In οὐδ' (μηδ') εἰ or εἰάν *not even if*, the negative belongs to the leading clause, while *even* (-δέ) belongs to the dependent clause. The negative may be repeated in the leading clause: οὐδ' εἰ πάντες ἔλθουσιν Πέρσαι, πλήθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους *even if all the Persians should come, we should not exceed the enemy in numbers* X. C. 2. 1. 8.

1605. οὐ and μή generally precede the word they negative; but may follow an emphatic word they negative.

οἱ δὲ στρατηγοὶ ἐξήγγον μὲν οὐ, συνεκάλεσαν δὲ *and the generals did not lead them out, but called them together* X. A. 6. 4. 20.

a. The negative may stand before an infinitive though the English translation joins it to another verb in the sentence. Cp. 1233 (second example).

b. οὐ with the governing verb may be equivalent in sense to μή with a dependent infinitive: οὐ συμβουλεύων Ἑέρξην στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα *advising Xerxes not to march against Greece* (= συμβουλεύων μή στρατεύεσθαι) Hdt. 7. 46.

1606. οὐ *adherescent* adheres closely to the following word, with which it practically forms a compound.

ἄ οὐκ ἔατε (= κωλύετε) ἡμᾶς ποιεῖν *what you (do not permit =) forbid us to do* X. C. 1. 3. 10. Similarly οὐ φημι *refuse, deny* (cp. nego), οὐκ ἐθέλω *be unwilling*, οὐκ ἀξίω *regard as unworthy*, οὐκ ὀλίγοι *not a few* = πολλοὶ *many*, οὐχ ἧττον *not less* = μᾶλλον *more*, οὐ πᾶν *not at all*.

a. With verbs of *saying* and *thinking* οὐ is often to be translated with a dependent infinitive: οὐκ ἔφη ἵναί *he said that he would not* (i.e. *refused to go*) X. A. 1. 3. 8, οὐ φᾶσιν εἶναι ἄλλην ὁδόν *they say there is no other road* 4. 1. 21.

b. οὐ *adherescent* is sometimes called οὐ *privative* because it deprives the following word of its positive meaning.

1607. οὐ is used in declarations, μή in commands and wishes. In direct questions, οὐ expects the answer *yes*, μή expects the

answer *no*. In deliberative questions *μή* is employed. For the use of the negatives in subordinate clauses see the Index.

1608. *μή* is often used to mark *character (of such a sort)*: ὁ μηδὲν ἂν ὀμώσας *the man who would not take an oath* D. 54. 40. In such cases ὅς *μή* may refer to a definite person or thing: ταλαίπωρος ἄρα τις σὺ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῷοὶ εἰσι μήτε ἱερά *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b. But note οὐδεὶς (or οὐκ ἔστιν) ὅστις οὐ (1445 a).

1609. *Oaths and protestations* in the indicative with *μή* express a solemn denial or refusal, or repudiate a charge: ἴστω νῦν Ζεὺς μή μὲν τοῖς ἵπποισιν ἀνὴρ ἐποιχθήσεται ἄλλος *let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses* K 329.

1610. The negatives of finite verbs in direct discourse are retained in indirect discourse introduced by ὅτι (ὡς).

εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μή ποιήσῃ (= εἰ ἂν μή ποιήσῃ) ἃ Θηραμένης κελεύει *he said that the question would not be about your constitution but about your safety, if you did not do what Theramenes urged* L. 12. 74.

οὐ AND μή WITH THE INFINITIVE

NEGATIVES OF THE INFINITIVE NOT IN INDIRECT DISCOURSE

1611. *μή* is the regular negative of the infinitive not in indirect discourse (1233–1250). Cp. 1376, 1385.

a. The articular infinitive has *μή*, as τὸ μή μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τὰδε *'tis better for thee not to learn than to learn these things* A. Pr. 624.

1612. *χρή* takes either *μή* or *οὐ* with the infinitive: *χρή μή καταφρονεῖν τοῦ πλήθους one must not despise the multitude* I. 5. 79, *χρή δ' οὐποτ' εἰπεῖν οὐδέν' ὄλβιον βροτῶν but one must never call any mortal happy* E. And. 100. *δεῖ* takes *μή* with the infinitive: *μή ὀκνεῖν δεῖ αὐτοῦς they must not fear* T. 1. 120. οὐ *δεῖ* may be used for *δεῖ μή* (cp. 1605 b).

a. For οὐ *χρή* was substituted (for emphasis 1605) *χρή οὐ*, where οὐ was still taken with *χρή*; then οὐ was felt to belong with the infinitive.

1613. *μή* is used in oaths and protestations: ἴστω νῦν τόδε γαῖα . . . μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this (i.e. I swear by earth) that I will not devise any other harmful mischief to thine own hurt* ε 187.

1614. *μή* is used when the infinitive stands in *apposition* (1230): τοῦτο ἔν ἐστιν ὃν φημι, μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c.

NEGATIVES OF THE INFINITIVE IN INDIRECT DISCOURSE

1615. The infinitive in indirect discourse after verbs of *saying* and *thinking* retains *οὐ* if *οὐ* was the negative of the direct discourse.

ἢ (i.e. ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε we declare that no one of the gods either now contends with necessity, or ever will contend P. L. 818 e (= οὐδεῖς, μάχεται, μαχεῖται). See 1583. On οὐ φημι, see 1606 a.

1616. Verbs of *saying* and *thinking* may take *μή* in emphatic declarations involving a wish that the utterance may hold good. Cp. 1618.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδευσιν παρὰ τοῦ μὴ ἀρέσκοντος but for my part I would maintain that no one gets any education from (a teacher) who is not pleasing X. M. 1. 2. 39, πάντες ἐροῦσι μὴδὲν εἶναι κερδαλεώτερον ἀρετῆς all will say that nothing is more profitable than bravery X. C. 7. 1. 18.

1617. *μή* is often found after verbs denoting an oracular response or a judicial decision actual or implied: ἀνέλεν ἡ Πυθία μὴδένα σοφώτερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (direct οὐδεῖς σοφώτερός ἐστι).

1618. The infinitive in indirect discourse after verbs and other expressions of *asseveration* and *belief*, often takes *μή*, where we might expect *οὐ*. Such verbs are those signifying *to hope, expect, promise, put trust in, be persuaded, agree, testify, swear, etc.* The use of *μή* indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 1616.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2. 4. 23, ἐπίσχοῦντο μὴδὲν χαλεπὸν αὐτοὺς πείσεσθαι they promised that they should suffer no harm X. H. 4. 4. 5, πιστεύω μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1. 5. 13, ἐπίσθησαν Ἀθηναῖοι Σωκράτην περὶ θεοῦ μὴ σωφρονεῖν the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1. 1. 20, ὁμολογεῖ μὴ μετεῖναι οἱ μακρολογίας he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40. 47.

1619. *ἐπίσταμαι* and *οἶδα* generally take *μή* when they denote confident belief: ἐξίσταμαι μὴ τον τὸδ' ἀγλαίσμα πλὴν κείνου μολεῖν I know well (= I assure you) this fair offering has not come from any one save from him S. El. 908. Cp. 1622.

οὐ AND μή WITH PARTICIPLES AND SUBSTANTIVES

1620. The participle has *οὐ* when it states a fact, *μή* when it states a condition. On *μή* due to the force of the leading verb, see 1626.

ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains since no one hindered him* X. A. 1. 2. 22, οὐκ ἂν δύναιο μὴ καμῶν εὐδαιμονεῖν *thou canst not be happy if thou hast not toiled* E. Fr. 461.

1621. On οὐ with circumstantial participles of cause, purpose, concession, see 1279–1281. οὐ is used with supplementary participles in indirect discourse (see 1299, 1303–1309).

1622. ἐπίσταμαι and οἶδα denoting confident belief may take μὴ for οὐ. Thus ξέοιδα φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν κακά *well do I know that by nature thou art not adapted to utter such guile* S. Ph. 79; cp. 1619.

1623. The participle with the article has οὐ when a definite person or thing is meant, but μὴ when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*; 1608). Thus ὁ οὐ δράσας *the definite person who did not do something, ὁ μὴ δράσας any one who did not do something (a supposed case)*; οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχειν *the party of opposition* And. 1. 9, οἱ μὴ δυνάμενοι *any who are unable* X. A. 4. 5. 11 (= οὔτινες μὴ δύνανται or ὅσοι ἂν μὴ δύνωνται), ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται *he who gets no flogging gets no training* Men. Sent. 422.

1624. οὐ and (more commonly) μὴ are used with substantives and substantivized adjectives with the same general difference as with participles.

ἡ τῶν γεφυρῶν οὐ διάλυσις *the non-destruction of the bridges* T. 1. 137, οἱ μὴ πλούσιοι *whoever are not rich* P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἔλπις *in schemes that are unwise there is no place even for hope* S. Tr. 725, ἡ μὴ ἐμπειρία *lack of experience* Ar. Eccl. 115.

THE NEGATIVES IN INDIRECT QUESTIONS

1625. The negative of the direct form is generally preserved in indirect questions.

εἰσομαι πότερον ὁ ἔχων αὐτὸ οὐκ εὐδαιμων ἐστὶν ἢ εὐδαιμων *I shall know whether its possessor is happy or not* P. R. 354 c, οὐκ οἶδ' ὅπως φῶ τούτο καὶ μὴ φῶ *I know not how I am to say this and not to say it* E. I. A. 643 (= πῶς μὴ φῶ;).

a. Indirect questions with εἰ have οὐ or μὴ. Thus ἤρετο τὸν δῆμον εἰ οὐκ αἰσχύνοντο *he asked the people whether they were not ashamed* Aes. 1. 84, ἤρετό με εἰ μὴ μέμνημαι *he asked me whether I did not remember* 2. 86.

b. As the second member of an alternative question introduced by εἰ, or not may be either ἢ οὐ or ἢ μὴ. Thus σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ *let us consider whether it is proper for us or not* P. R. 451 d, νῦν ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθές ἢ μὴ, πειράσομαι μαθεῖν *now I have made out what you mean; and I will try to make out whether it is true or not* 339 a.

APPARENT EXCHANGE OF *οὐ* AND *μή*

1626. Where *μή* is used when we expect *οὐ* the expression negatived usually depends on a verb that either has *μή* or would have it, if negatived.

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι consider nothing in human life to be secure I. 1. 42 (= *μή νόμιζέ τι, εἰ δέ τις νομίζει τι μή ἰκανῶς εἰρησθαι but if any one thinks some point has not been sufficiently mentioned* And. 1. 70, *κελεῖται μείναι ἐπὶ τοῦ ποταμοῦ μή διαβάντας he orders them to remain by the river without crossing* X. A. 4. 3. 28 (cp. 1618).

a. But *οὐ* may assert itself even under the above circumstances: *ἢ ἀφέτετέ με ἢ μή ἀφέτετέ ὡς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα either acquit me or do not acquit me in the knowledge that I should not act otherwise* P. A. 30 b, *εἰ νομίσεις οὐχ ὑφέξειν τὴν δίκην if thou thinkest not to suffer the penalty* S. O. T. 551 (direct *οὐχ ὑφέξω*).

1627. *οὐ* is sometimes found in clauses introduced by *εἰ* (*εἰάν*).

a. When *οὐ* is adherescent (1606): *εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἠθελήσαμεν, οὐκ ἠδικούμεν but if we refused to revolt from the Athenians, we were not doing wrong* T. 3. 55.

b. When there is an emphatic assertion of fact or probability and not a hypothetical statement; as where a direct statement is quoted: *εἰ, ὡς νῦν φήσει, οὐ παρεσκεύαστο if, as he will presently assert, he had not made preparations* D. 54. 29.

c. When *εἰ* (*εἰάν*) is used instead of *ὅτι* that (*because*) after verbs of emotion (1873): *μή θαυμάσης εἰ πολλὰ τῶν εἰρημένων οὐ πρέπει σοι do not be surprised if much of what has been said does not apply to you* I. 1. 44. Here *μή* is possible.

d. When *εἰ* (*εἰάν*) approaches the idea of *ἐπεὶ* since: *εἰ τοῖσδε οὐ στέργει πατήρ if (since) their father has ceased to love these children* E. Med. 88 (often explained as *οὐ* adherescent). Here *μή* is possible.

e. Homer sometimes has *εἰ* and the indicative with *οὐ* if the subordinate clause precedes; but usually he has *εἰ μή* if the subordinate clause follows: *εἰ δέ μοι οὐ τείσουσι βοῶν ἐπιεικέ' ἀμοιβήν, δύσομαι εἰς Ἄϊδαο but if they will not pay a fitting compensation for the cattle, I will go down to Hades* μ 382. Some of the cases belong under a.

1628. *οὐ* may go with the leading verb though it stands with the infinitive.

βουλοίμην δ' ἂν οὐκ εἶναι τόδε I would fain it were not so (I should not wish that this were so) E. Med. 73.

1629. *οὐ* in a contrast may go closely with a following word or words.

κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίνεσθαι
demanding that the proclamation be made not in the assembly but in the theatre
 Aes. 3. 204.

μὴ AND μὴ Οὐ WITH THE INFINITIVE

REDUNDANT OR SYMPATHETIC NEGATIVE

I. With the Infinitive depending on Verbs of Negative Meaning

1630. Verbs and expressions of negative meaning, such as *deny, refuse, hinder, forbid, avoid*, often take the infinitive with a redundant μὴ to confirm the negative idea of the leading verb.

καταρῆ μὴ δεδρακέναι τάδε; *dost thou deny that thou hast done this?* S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἐλθεῖν *to hinder the Greeks from coming* X. A. 6. 4. 24, ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι *they abstained from marching upon each other's territory* T. 5. 25.

1631. When a verb of *denying, refusing*, etc., is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive generally has μὴ οὐ. Here both the introductory clause and the dependent clause virtually have an affirmative sense.

οὐδεὶς πώποτ' ἀντίπειν μὴ οὐ καλῶς ἔχειν αὐτούς (*i.e.* τοὺς νόμους) *no one ever denied that the laws were excellent* D. 24. 24, τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; *who, think you, will deny that he too understands what is just?* P. G. 461 c (= οὐδεὶς ἀπαρνήσεται).

1632. Constructions after Verbs of *Hindering*, etc. — After verbs signifying (or suggesting) *to hinder* and the like (1630), the infinitive admits the article τό or τοῦ (cp. 901). Hence we have a variety of constructions, here classed under formal types.

1. εἶργει με μὴ γράφειν *he hinders me from writing* (the usual construction: examples 1630).

2. εἶργει με γράφειν (less common): οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις *the oaths sworn in the name of the gods prevent us from being enemies to each other* X. A. 2. 5. 7.

3. εἶργει με τὸ μὴ γράφειν (rather common): εἶργον τὸ μὴ κακουργεῖν *they prevented them from doing damage* T. 3. 1.

4. εἶργει με τὸ γράφειν (not uncommon): ἔστιν τις, ὃς σε κωλύσει τὸ δρᾶν *there is some one who will prevent thee from the deed* S. Ph. 1241.

5. εἶργει με τοῦ μὴ γράφειν (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδύναι *for each skin-bag will prevent two men from sinking* X. A. 3. 5. 11.

6. εἴργει με τοῦ γράφειν (rare) : κωλύσει τοῦ κάει ἐπιόντας he said that he would prevent them from attacking and burning X. A. 1. 6. 2.

7. οὐκ εἴργει με γράφειν (not very common, but found especially with κωλύω) : τί κωλύει (= οὐδέν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; what hinders our ordering Cyrus to take also the heights in advance for us? X. A. 1. 3. 16.

8. οὐκ εἴργει με μὴ οὐ γράφειν (regular) : οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ (εἶναι) I do not dispute that you are wiser than I P. Hipp. Minor 369 d.

9. οὐκ εἴργει με τὸ μὴ γράφειν (occasionally) : καὶ φημὶ δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) I both assent that I did the deed and do not deny that I did it S. Ant. 443.

10. οὐκ εἴργει με τὸ μὴ οὐ γράφειν (very common) : οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν I will not refuse to declare all A. Pr. 786.

II. μὴ οὐ with the Infinitive depending on Negatived Verbs

1633. Any infinitive that would take μὴ may take μὴ οὐ (with a negative force), if dependent on a negatived verb. Here οὐ is the sympathetic negative and is untranslatable. This use is often found with verbs and other expressions formed by οὐ (or *a-privative*) with a positive word and meaning *impossible, difficult, wrong*, and the like.

οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν I cannot consent not to learn this S. O. T. 1065, πᾶν ἀνόητον ἡγοῦμαι εἶναι σοὶ μὴ οὐ καὶ τοῦτο χαρίζεσθαι I think it is utterly senseless for me not to grant you this favor also P. S. 218 c, οὐδεὶς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι no one by speaking otherwise can avoid being ridiculous P. G. 509 a, ὥστε πᾶσι αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν so that all were ashamed not (i.e. felt it was not right) to cooperate zealously X. A. 2. 3. 11.

1634. Instead of μὴ οὐ we find also μὴ (rarely) : ἔλεγον ὅτι οὐ δυνήσονται μὴ πείθεσθαι τοῖς Θηβαίοις they said that they could not help submitting to the Thebans X. H. 6. 1. 1; τὸ μὴ : ἔφη οὐχ οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναι με he said it was not possible not to condemn me to death P. A. 29 c; τοῦ μὴ : ἡ ἀπορία τοῦ μὴ ἡσυχάζειν the inability to rest T. 2. 49 (the whole result is negative); τὸ μὴ οὐ : ἄλογον τὸ μὴ οὐ τέμνειν διχῆ it is irrational not to make a two-fold division P. Soph. 219 e.

μὴ οὐ WITH THE PARTICIPLE

1635. μὴ οὐ, instead of μὴ, with conditional participles occurs after expressions preceded by οὐ or involving a negative, and generally when such expressions mean *impossible, difficult, wrong*, and the like.

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν *nothing then is beloved by a lover except it love in return* P. Lys. 212 d, *δυσάλογος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτίρων ἔδραν* *for I should prove hard of heart, did I not pity such a supplication as this* S. O. T. 11 (μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίροισι).

REDUNDANT οὐ

1636. Redundant οὐ may appear in ὡς (ὅτι) clauses dependent on verbs of *denying, doubting, etc.*

ὡς μὲν οὐκ ἀληθὴ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν *that this is true you will not be able to deny* D. 8. 31.

1637. Redundant οὐ often appears after *πλήν, χωρὶς, ἐκτός, ἄνευ except, without, and after πρὶν dependent on a negative (which may be involved in a question).*

νῦν δὲ φαίνεται (ἡ ναῦς) πλέουσα πανταχόσε πλήν οὐκ εἰς Ἀθῆνας *but now it seems that the ship is sailing everywhere except to Athens* D. 56. 23, *πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλεόν λῦπουμένη γένοιτ' ἄν; before thou knowest the facts, what can sorrow avail thee?* E. Hel. 322. Redundant οὐ is sometimes used after *μᾶλλον ἢ rather than*: *πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους to destroy a whole city rather than the guilty* T. 3. 36.

οὐ μὴ

1638. An emphatic denial may be expressed by οὐ μὴ with the aorist subjunctive or by οὐ μὴ with the future indicative (first and third persons). The present subjunctive is less common.

οὐ μὴ παύσωμαι φιλοσοφῶν *I will not cease from searching for wisdom* P. A. 29 d, *οὐδεὶς μηκέτι μείνη τῶν πολεμίων not one of the enemy will stand his ground any longer* X. A. 4. 8. 13, *οὔτι μὴ φύγητε you shall not escape (a threat)* E. Hec. 1039, *οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι your enemies will not be able to withstand you* X. Hi. 11. 15, *οὐ σοι μὴ μεθέσσωμαι ποτε never will I follow thee* S. El. 1052, *οὐ μὴ δυνήσεται Κύρος εὐρεῖν Cyrus will not be able to find* X. C. 8. 1. 5. In indirect discourse, the future indicative may become optative or infinitive: *ἐθέσπισεν ὡς οὐ μὴ ποτε πέρσοιεν he prophesied that they never would destroy* S. Ph. 611, *εἶπεν οὐ μὴ ποτε εὐ πράξειν πόλιν he declared that the city would never prosper* E. Phoen. 1590.

1639. A strong prohibition (cp. 1114) may be expressed in the drama by οὐ μὴ with the second person singular of the future indicative, rarely by οὐ μὴ with the aorist subjunctive.

οὐ μὴ καταβήσει *don't come down* Ar. Vesp. 397, *οὐ μὴ ληρήσης don't talk twaddle* Ar. Nub. 367 (many editors change to *ληρήσεις*).

a. A positive command in the future indicative (2 sing.) may be joined by *ἀλλά* or *δέ* to the prohibition introduced by *οὐ μή*: *οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί* *don't prattle but follow me* Ar. Nub. 505.

ACCUMULATION OF NEGATIVES

1640. If in the same clause a *simple* negative (*οὐ* or *μή*) with a verb follows a negative, either *simple* or *compound*, each keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκοντίζεν οὐκ ἔβαλον αὐτόν *it was not because they did not throw that they did not hit him* Ant. 3. 8. 6, *οὐδεὶς οὐκ ἔπασχε τι* *no one was not suffering something* (i.e. everybody suffered) X. S. 1. 9.

a. Two negatives belonging to different words sometimes make an affirmative; as *οὐκ ἔστιν* (*οὐδεὶς*) *ὅστις οὐ* *every one*. Cp. 1445, 1472.

1641. If in the same clause one or more *compound* negatives follow a negative, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενία δράσει *no one will do anything because of want* Ar. Eccl. 605, *μὴ θορυβήσῃ μηδεὶς* *let no one raise an uproar* D. 5. 15, *καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε* *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, *τούτους φοβούμενοι μήποτε ἀσεβῆς μὴδὲν μὴδὲ ἀνόσιον μῆτε ποιήσητε μῆτε βουλεύσητε* *holding them (the gods) in fear, never do or intend anything either impious or unholy* X. C. 8. 7. 22.

1642. The negative of one clause is sometimes repeated in the same or in another clause either for emphasis or because of lax structure.

ὅς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μόνον, δράσαι τὸδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634.

SOME NEGATIVE PHRASES

1643. *οὐχ ὅτι* (*οὐχ ὅπως, μὴ ὅτι*) . . . *ἀλλὰ* (*καὶ*) *not only . . . but (also)*: *οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν, ἀλλὰ καὶ οἱ φίλοι αὐτοῦ* *not only was Crito in peace, but his friends also* X. M. 2. 9. 8.

a. These expressions and those of 1644, 1645 are probably due to an early omission of a verb of *saying*. Thus *οὐ λέγω* (or *οὐκ ἐρῶ*) *ὅπως, μὴ εἶπω* (*λέγε, εἶπης*) *ὅτι* *I do (will) not say that, let me not say that, do not say that*. But *οὐχ ὅπως*, etc., are often used when the above verbal forms cannot be supplied by reason of the form of the sentence.

1644. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καί) *not only not (so far from) . . . but (also): οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσῃς σαπτὸν κατὰ τουνωνὶ πολιτεύει not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131.

1645. οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μῆδέ) or ἀλλ' οὐ (μῆ) *not only not (so far from) . . . but not even: νομίζει ἑαυτὸν μὴ ὅτι Πλαταιεῖα εἶναι, ἀλλ' οὐδ' ἐλεύθερον he considers himself not only not a Plataean but not even a free man* L. 23. 12.

1646. μόνον οὐ, ὅσον οὐ *all but, almost: μόνον οὐ διεσπάρσθη I was almost torn in pieces* D. 5. 5.

1647. οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding* require a verb or some other word to be supplied. Thus ὁ ἵππος μικροῦ κἀκείνον ἐξετραχήλισεν· οὐ μὴν (ἐξετραχήλισεν) ἀλλ' ἐπέμεινεν ὁ Κύρος *the horse was within a little of throwing him also over his head; (not that it did throw him over however, but =) nevertheless Cyrus kept his seat* X. C. 1. 4. 8.

1648. οὐ μὴν οὐδέ *nor (yet) again, not however* corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus οὐ μὴν οὐδέ βαρβάρους εἶρηκε *nor again has he spoken of barbarians* T. 1. 3, οὐ μὴν οὐδ' Ἀχιλεὺς *no, nor even Achilles* B703.

1649. In οὐδέ γὰρ οὐδέ the first negative belongs to the whole sentence, while the second limits a particular part: οὐδέ γὰρ οὐδέ τοῦτο ἐψεύσατο *for he did not deceive me even in this* X. C. 7. 2. 20.

APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage in this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Ausführliche Grammatik*.

The tenses cited are those of the *principal parts* (330). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by * or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in $\tau\tau$ or $\sigma\sigma$ (64), that in $\tau\tau$ is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with $\sigma\sigma$, and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (453-476) to which the present system of each verb belongs; all verbs not so designated belong to the *first* class.

***ἀάω** (*ἀφα-ω*), *ἀάζω harm, insatiate*: pres. only in mid. *ἀάται*; aor. *ἀάσα* (*ἀάσα* or *ἀάσσα*), *ἀάσα, ἀάσάμην* (and *ἀάσάμην* or *ἀάσσάμην*) *erred*; aor. pass. *ἀάσθην*; v. a. in *ἀ-άατος, ἀ-άάτος, ἀν-άατος*. Chiefly Epic.

ἀγάλλω (*ἀγαλ-*) *adorn, honor* (act. in Com. poets): *ἀγαλῶ, ἤγηλα*; mid. *ἀγάλλομαι glory* in only pres. and imperf. (III.)

ἄγαμαι *admire*: aor. *ἠγάσθην*, rarely *ἠγάσάμην*, v. a. *ἀγαστός*. Epic fut. *ἀγάσσομαι*, Epic aor. *ἠγασ(σ)άμην*. Hom. has also *ἀγάδομαι admire* and *ἀγαλομαι* (*ἀγα-* for *ἀγασ-*) *envy, am indignant at or with*.

ἀγγέλλω (*ἀγγελ-*) *announce*: *ἀγγελῶ, ἠγγεῖλα, ἠγγεῖλκα, ἠγγεῖλμαι, ἠγγεῖλθην, ἀγγελθήσομαι, ἀγγεῖλτός*. 2 aor. pass. *ἠγγέλην* rarely on Att. inscr. (III.)

ἀγείρω (*ἀγερ-*) *collect*: *ἤγειρα*. Epic are aor. mid. *ἔνυ-ηγείράμην*; 2 aor. mid. *ἀγέροντο assembled, ἤγρευτο* (mss. *ἔγρευτο*), *ἀγέρεσθαι* 393 a, D. (some read *ἀγέρεσθαι*, *ἀγρόμενος*; plupf. 3 pl. *ἀγηγέρατο*; and aor. pass. *ἠγέρθην*. Epic by-form *ἠγερέθομαι*. (III.)

ἀγινέω Epic and Ion. = **ἔγω**. Inf. *ἀγινόμεναι* Hom., 495.

ἀγνοέω *not to know*: regular, but **ἀγνοήσομαι** as pass. (1058). Hom. *ἀγνοίεω*.

ἄγ-νύμι (*ἀγ-* for *γαγ-*) *break*, in prose generally *κατάγνυμι, κατᾶγνύω* in all

tenses: -ἄξω, -ἔαξα (399), 2 perf. -ἔαγα (406), 2 aor. pass. -ἔαγην (400), -ακρός. Epic aor. ἤξα, and 2 aor. pass. ἔαγην and ἄγην; Ion. 2 perf. ἔηγα. (IV.)

ἀγω lead: ἄξω, 2 aor. ἤγαγον, ἤχα, ἤγμαι, ἤχθην, ἀχθήσομαι, ἀκρός. Fut. mid. ἄξομαι, also = fut. pass. (1058 a). Aor. ἤξα suspected in Att., Hom. ἀξάμην: Hom. has mixed aor. ἄξετε, ἀξέμεναι, ἀξέμεν (515 D.).

ἄδε- or ἄδε- be sated in Epic aor. opt. ἀδήσειεν and perf. ἀδηκόρες.

ἄδω sing: ἄσομαι (1057), ἦσα, ἦσμαι, ἦσθην, ἄστος. Uncontracted forms in Epic and Ion. are ἀείδω, ἀέλω and ἀέσομαι, ἤεωσα.

ἀε- rest, sleep: Epic aor. ἀεσα, ἄσα.

ἀέλω: see αἶρω.

ἀέλω: Hom. for αἶλω (αἰξάω).

ἀημι (ἀη-, ἀε-, 458 a) blow: 3 s. ἀησι, 3 du. ἀητον, 3 pl. ἀέσι, inf. ἀήμεναι, ἀηται, part. ἀεῖς, imperf. 3 s. ἀη; mid. pres. ἀηται, part. ἀήμενος, imperf. ἀητο. Poetic, chiefly Epic.

αἰδέομαι (αἰδε- for αἰδεσ-) respect, feel shame: αἰδέσομαι (443 a), ἦδεσμαι, ἦδέσθην, αἰδεσθήσομαι rare (1107), ἦδεσάμην pardon a criminal in prose, otherwise Tragic. Inv. αἰδέο Hom. (489). Poetic αἰδομαι.

αἰκίζομαι outrage: αἰκιοῦμαι, ἦκισάμην, ἦκισμαι, ἦκίσθην was outraged. αἰκίζω act. plague poetic. Epic δεικίζω. (III.)

αἰνέω praise, usu. comp. w. ἐπί, παρά, etc., in prose: -αινέσω (in prose usu. -αινέσομαι, 443 b, 1057 a), -ἦνεσα, -ἦνεκα, -ἦνημαι, -ἦνέθην, -αινεσθήσομαι, -αινετός, -τός Aristotle. Epic and Lyric are αἰνήσω, ἦνησα.

αἰ-νυμαι take: only pres. and imperf. (αἰνύμην). Epic. (IV.)

αἰρέω (αἰρε-, ἐλ-) take, mid. choose: αἰρήσω, 2 aor. εἰλον (399); ἦρηκα, ἦρημαι (mid. or pass.), ἦρέθην (usu. was chosen), αἰρεθήσομαι, αἰρετός, -τός. Fut. perf. ἦρήσομαι rare. Hdt. perf. ἀραίρηκα, ἀραίρημαι; Hom. v. a. ἐλερός. (VI.)

αἶρω (518 b) raise: ἀρῶ, ἦρα (ἄρω, ἀραιμι, ἄρον, ἄραι, ἀρῶς), ἦρκα, ἦρμαι, ἦρθην, ἀρθήσομαι, ἀρτός. Ionic and poetic ἀείρω (ἀερε-): ἀερώ, ἤερα, ἤερθην, Hom. plupf. ἀωροτο (from ἡοροτο) for ἤεροτο. Fut. ἄρομαι and aor. ἠρόμην belong to ἀρνυμαι (ἀρ-) win. (III.)

αἰσθ-άνομαι (αἰσθ-, αἰσθε-) perceive: αἰσθήσομαι, 2 aor. ἦσθόμην, ἦσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)

αἰσσω rush: see ἔπτω.

αἰσχ-ύνω (αἰσχυν-) disgrace, mid. feel ashamed: αἰσχυνῶ, ἦσχυῖνα, ἦσχύθηθην felt ashamed, αἰσχυντός. On fut. mid. αἰσχυνοῦμαι and fut. pass. αἰσχυνθήσομαι, see 1107. Hom. perf. pass. part. ἠσχυμμένος. (III.)

αἰω hear, with ᾱ usu. in Att. poets, ᾗ in Epic, Lyric, and in some Att. poets: imperf. Hom. ἦιον, δῖον and δῖον, aor. ἐπ-ἦσε Hdt. (mss. ἐπῆσε), v. a. ἐπ-αἰστος Hdt. Poetic and Ion. Hom. has also ἀέλω, of which δῖων (mss. δῖω) may be the 2 aor.

αἰω breathe out: imperf. δῖον Epic.

ἀκ-αχ-ίζω (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl., 393 b, D.) afflict, grieve: ἀκαχῆσω, ἀκάχησα (rare), 2 aor. ἤκαχον, ἀκάχημαι am grieved (3 pl. ἀκηχέδαται), inf. ἀκάχησθαι (cp. 393 a, D.), part. ἀκαχήμενος and ἀκηχήμενος. Cp. ἀχέω, ἀχεῖω, ἀχυνμαι. Epic. (III.)

ἀκ-αχ-μένος (ἀκ-; cp. ἀκ-ρον peak) sharpened; Epic redupl. perf. part., with no present in use.

- ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἀκος cure) heal: ἡκεσάμην, ἀκεστός. Hom. has also ἀκέω.
- ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 443 d; cp. ἀκηδής uncared for) neglect: ἀκήδεσα Epic. Epic and poetic.
- ἀκούω (ἀκου-, ἀκου-, 37) hear: ἀκούσομαι (1057), ἤκουσα, 2 perf. ἀκήκοα (409), 2 plupf. ἠκήκηθ' or ἀκήκηθ', ἠκούσθην, ἀκουσθήσομαι, ἀκουστός, -τός.
- ἀλαλάζω (ἀλαλαγ-) raise the war-cry, usu. poetic or late prose: ἀλαλάζομαι (1057), ἠλάλαξα. (III.)
- ἀλάομαι wander, rare in prose: pres. Epic inv. ἀλάω (mss. ἀλώ, 483), perf. Epic ἀλάλημαι as pres. (ἀλάλησο, ἀλάλησθαι, -ήμενος, 893 D.), aor. Epic ἀλήθην.
- ἀλαπάζω (ἀλαπαγ-) destroy, plunder: Epic aor. ἀλαπάξω, ἀλάπαξα. By-forms λαπάζω, λαπάσσω. (III.)
- ἀλδαίνω (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδήσκω, nourish: Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic ἀν-αλτος insatiate. Poetic. (IV.)
- ἀλείφω (ἀλειφ-, ἀλιφ-) anoint: ἀλείψω, ἤλειψα, ἀπ-αλήλιφα (409), ἀλήλιμμαι, ἠλείφθην, ἀλειφθήσομαι, ἐξ-αλειπτός. 2 aor. pass. ἠλίφην, ἠλειφην doubtful.
- ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) ward off: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἠλέξησα Epic, ἠλεξάμην Ion., Xen., ἠλεξήσομαι (?) Xen., 2 aor. ἀλακον poetic (523. 2). By-form ἀλκάθω poetic (445).
- ἀλέομαι avoid: aor. ἠλεάμην (37, 517 a, D.). Cp. ἀλεύω. Poetic.
- ἀλεύω avert: ἤλευσα. U. in mid. ἀλεύομαι avoid, aor. ἠλευάμην, subj. ἐξ-αλεύσωμαι (ἐξ-αλύξωμαι ?). Poetic. Other forms with like meaning are ἀλευίω, ἀλύσκω, ἀλυσκάζω, ἀλυσκαίνω.
- ἀλέω grind: ἀλώ (511), ἤλεσα, ἀλήλαμαι (ἀλήλεσαι). By-form ἀλήθω.
- ἀλῆναι: see εἶλω.
- ἀλθομαι (ἀλθ-, ἀλθε-) am healed: Epic ἀλθετο and ἐπ-αλθήσομαι. Hippocr. has aor. -ἠλθέσθην.
- ἀλινδῶ cause to roll (also ἀλινδέω, ἀλίω), usu. comp. with ἐξ: -ἠλίσα, -ἠλίκα, ἠλινθημαί. ἀλίω is a pres. derived from ἠλίσα (= ἠλινθησα).
- ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 441) am captured (used as pass. of ἀλρέω): ἀλώσομαι, 2 aor. ἔβλων (400) or ἦβλων (ἀλώ, ἀλοίην, ἀλώναι, ἀλόος, 524 b), ἐάλωκα (406) or ἦλωκα, ἀλωτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀπᾶλισκω expend. (V.)
- ἀλιταίνομαι (ἀλιτ-, ἀλιταν-) sin: Epic aor. ἤλιτον (-όμην), perf. part. ἀλιτήμενος sinnīng. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)
- ἀλλάττω (ἀλλαγ-) change, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἠλλαξα, -ἠλλαχα, ἠλλαγμαί, ἠλλάχθην (usu. in tragedy) and ἠλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαγήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ἠλλάξομαι, v. a. ἀπ-αλλακτός. (III.)
- ἀλλομαι (ἀλ-) leap: ἀλοῦμαι, ἠλάμην. 2 aor. ἠλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἀλμενος (8 D.). (III.)
- ἀλυκτάζω am distressed Ion., ἀλυκτέω am anxious late Ion.: Epic ἀλαλόκτημα w. reduplication. (III.)
- ἀλυσκῶ (ἀλυκ-, 475 d) avoid: ἀλύξω, ἤλυξα. Hom. has also ἀλυσκάζω and ἀλυσκάνω. Poetic. (V.)
- ἀλφ-άνω (ἀλφ-) find, acquire: Epic 2 aor. ἤλφον. (IV.)
- ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) err: ἀμαρτήσομαι (1057), 2 aor. ἤμαρτον, ἤμαρτηκα,

- ἡμάρτημαι, ἡμαρτήθην, ἀν-αμάρτητος, ἐπεξ-αμαρτητός. Epic 2 aor. *ἡμυροτο* (for β, see 113 D.). (IV.)
- ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλόω miscarry; reg. in comp. w. ἐξ: -ἡμβλώσα, -ἡμβλώκα, -ἡμβλώμαι. Other forms are late. (V.)
- ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἡμειψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείψομαι, ἡμειψάμην. In the meaning *answer* ἡμειψάμην and ἡμειψόθην are poetic.
- ἀμείρω (ἀμερ-) *deprive* only in pres. Poetic. (III.)
- ἀμέρδω *deprive*: ἡμερσα, ἡμέρθην. Poetic.
- ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφι + ἔχω, 108 d) *put about, clothe*: imperf. ἀμπ-εἶχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἡμπ-ίσχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμπ-ίσκνέομαι) *wear*: imperf. ἡμπ-ειχόμην (414), fut. ἀμφ-έξομαι, 2 aor. ἡμπ-εσχόμην and ἡμπ-ισχόμην. See ἔχω and ἰσχω.
- ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἡμπλακον and ἡμβλακον (part. ἀμπλακῶν and ἄπλακῶν), ἡμπλάκημαι, ἀν-αμπλάκητος. Poetic. (V.)
- ἀμπνε, ἀμπνύθην, ἀμπνύτο (Epic): see πνέω.
- ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἡμύνα. Mid. ἀμύνομαι *defend myself*: ἀμυνόμαι, ἡμυνάμην, v. a. ἀμυντέος. By-form ἀμυνάθω, 445 a. (III.)
- ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἡμύξα. Poetic and Ion. (III.)
- ἀμφι-γνόω *doubt*: imperf. ἡμφ-εγνόουν (ἡμφι-γνόουν?), aor. ἡμφ-εγνόησα. 414.
- ἀμφι-έννυμι (late ἀμφιεέννυμι) *clothe*: ἀμφι-ῶ (511 c), ἡμφί-εσα (413), ἡμφί-εσμαι. Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσάμην poetic. (IV.)
- ἀμφισβητέω *dispute*: the augmented (414) ἡμφεσβήτουν, ἡμφεσβήτησα (inscr.) are better than ἡμφι- (mss.). Fut. mid. ἀμφισβητήσομαι as pass. (1068).
- ἀναίνομαι (ἀναν-) *refuse*, only pres. and imperf. in prose; aor. ἠνανάμην poetic. (III.)
- ἀν-ἄλ-ίσκω (ἀλ-, ἀλο-, 441) and ἀνἄλλω *expend* (from ἀνα-φαλ-): imperf. ἀνήλισκον (ἀνήλουν, rare), ἀνἄλλωσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, fut. pass. ἀνἄλλωθήσομαι, ἀνἄλλωτός. Att. inscr. prove the mss. forms ἀνἄλωσα, ἀνἄλωκα, ἀνἄλωμαι, ἀνἄλώθην to be late. Cp. 401. κατ-ἠνἄλωσα, -ἠνἄλωμαι, -ἠνἄλώθην are also late. See ἄλλισκομαι. (V.)
- ἀνδάνω (ἀδ- for σφαδ-, 106, and ἀδε-) *usu.* Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἀνδανον (mss. ἐήνδανον and ἠνδανον), Hdt. ἠνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. ἔαδον, Hom. εἶαδον (for ἐφφαδον from ἐσφαδον) and ἄδον; 2 perf. Hom. εἶαθα (406). Adj. ἄσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)
- ἀν-έχω *hold up*, poetic and New Ion.: ἀν-εἶχον, ἀν-έξω and ἀνα-σχῆσω, ἀν-έσχω. ἀν-έχομαι *endure*: ἡν-ειχόμην (414), ἀν-έξομαι and ἀνα-σχῆσομαι, 2 aor. ἡν-εσχόμην, ἀν-εκτός, -τέος.
- ἀνήνοθε (ἀνεθ-, ἀνοθ-) *mounts up* ρ 270, *sprang forth* Λ 266. ἀν- is probably the prep. Cp. -ετήνοθε.
- ἀν-οίγ-νυμι and ἀν-οίγω *open*: imperf. ἀν-έωγον (399), ἀν-οίξω, ἀν-έφξα, 1 perf. ἀν-έφχα, 2 perf. ἀν-έφγα (rare, 406) *have opened*, ἀν-έωγγμαι *stand open*, ἀν-εφῆχθην, fut. perf. ἀν-εφῆσομαι, ἀν-οικτέος. οἰγνύμι and οἰγω (q.v.) poetic. Imperf. ἀνώγον Ξ 168 may be written ἀνέωγον w. synizesis. ἠνοιγον and ἠνοιξα in Xen. are probably wrong; Hom. has ῶξα (οἶξα?), and ῶειξα (mss. ὠίξα) from δειγω (Lesb.); Hdt. ἀνοιξα and ἀνώφα (mss.). (IV.)

ἀν-ορθόω *set upright*: has the regular augment (ἀν-όρθωσα); but ἐπ-ανορθόω has double augment: ἐπ-ην-όρθουσι, ἐπ-ην-όρθωσα, ἐπ-ην-όρθωμαι (414).

ἀντιβολέω *meet, beseech* often has two augments: ἦντ-εβόλουσι, ἦντ-εβόλησα (414). ἀντιδικέω *am defendant* may have double aug.: ἦντ-εδίκουσι, ἦντ-εδίκησα (415).

ἀνύω and (rarer) ἀνύτω (478) (often written ἀνώω, ἀνώτω) *accomplish*: ἀνώσω, ἤνυσσα, ἤνυσκα, δι-ἤνυσμαι (?) Xen., ἀνυστός, ἀν-ἤνυσ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἀνω, ἀνω (pres. and imperf.), and ἀνωμι (ἤνωτο ε 243), ἐπ-ἠνύσθην Epic.

ἀνωγα (403 D.) Epic 2 perf. as pres. *command* (1 pl. ἀνωγμεν, inv. ἀνωχθι, ἀνώχθω, ἀνωχθε), 2 plupf. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. To ἀνώγα, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγω, opt. ἀνώγοιμι, inv. ἀνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἤνωγον, fut. ἀνώξω, aor. ἤνωξα. Poetic and Ion.

ἀπ-αντάω *meet*: ἀπ-αντήσομαι (1067), ἀπ-ἠντησα, ἀπ-ἠντηκα, ἀπ-αντητέος.

ἀπατάω *deceive*: regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (1058 a).

ἀπ-αυράω *take away*, found in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρᾱς (as if from ἀπούρημι), ἀπουράμενος. The root is probably φρά, ἀπηύρων representing ἀπ-εφρων for ἀπ-εφρων (with η for ε by mistake), as ἀπούρᾱς represents ἀπο-φράς. Poetic and Epic.

ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ: -απαφήσω rare, -απάφησα rare, 2 aor. -ἠπαφον, mid. opt. -απαφοίμην. Poetic. (V.)

ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated*: ἀπ-εχθήσομαι, 2 aor. ἀπ-ηχθόμην, ἀπ-ἤχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)

ἀπό-(φ)ερεσσι *snort off*: ἀπο-έρση, ἀπο-έρσειε. Epic.

ἀπο-λαύω *enjoy* (the simple λαύω is unused): ἀπο-λαύσομαι (1057), ἀπ-έλαυσα, ἀπο-έλαυκα.

ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch*: ἀψω, ἦψα, ἦμμαι, ἦφθην, ἀπτός, -τέος. (II.)

ἀρδύομαι *pray* (Epic ἀρδύομαι), often comp. w. ἐπί or κατά: ἀρδύσομαι, ἠρδύσάμην, -ἠρδύμαι, ἀρδύτός poetic. Epic act. inf. ἀρδύμεναι. Ion. ἀρέομαι.

ἀρ-αρ-ίσκω (ἀρ-) *fit, join* trans.: ἤρσα, 2 aor. ἤραρον trans. and intrans. (409 D.), 2 perf. ἀράρα intrans., aor. pass. ἤρθην. Ion. and Epic 2 perf. ἀρηρα, plupf. ἀρήρεα and ἠρήρεα. 2 aor. part. mid. ἀρμενος, as adj., *fitting*. Poetic. (V.)

ἀράττω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν; -αράξω, -ἠραξα, -ἠράχθην. Cp. βάττω. (III.)

ἀρέ-σκω (ἀρε- for ἀρεσ-; cp. τὸ ἀρος *help*) *please*: ἀρέσω, ἤρεσα; mid. ἀρέσκομαι *appease*: ἀρέσομαι, ἤρεσάμην, ἤρεσθην (?), ἀρεστός *pleasing*. (V.)

ἀρημένοσ *oppressed*. Epic perf. mid. of uncertain derivation.

ἀρκέω (ἀρκε- for ἀρκεσ-; cp. τὸ ἀρκος *defence*) *assist, suffice*: ἀρκέσω, ἤρκεσα.

ἀρμόττω and poetic ἀρμόζω (ἀρμοδ-) *fit*: ἀρμόσω, ἤρμοσα, ἤρμοσμαι, ἠρμόσθην. Aor. συνάρμοξα Pind., perf. ἤρμοκα Aristotle. 478. (III.)

ἀρ-νυμαι (ἀρ-) *win*: ἀρούμαι, 2 aor. ἠρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἰρω. (IV.)

ἀρόω *plough*: aor. act. ἤρσα and aor. pass. ἠρόθην are, in Attic, attested only in poetry; perf. mid. ἀρήρομαι Epic and Ion.

ἀρπάζω (ἀρπαγ-) *seize, snatch*: ἀρπάσομαι (1057), less often ἀρπάσω, ἤρπασα,

- ἤρπακα, ἤρπασμαι, ἤρπασθην, ἄρπασθήσομαι. Fut. ἀρπάξω Epic (468), aor. ἤρπαξα poetic, aor. pass. ἤρπαχθην Hdt., v. a. ἀρπακτός Hesiod. (III.)
- ἀρτῦω (Hom. ἀρτῦω) *prepare*: in prose often comp. w. ἐξ or κατά: ἀρτῦσω, ἤρτῦσα, -ἤρτῦκα, -ἤρτῦμαι, -ἤρτῦθην. Cp. Epic ἀρτῦνω (ἀρτυν-): ἀρτυνέω, ἤρτῦνα, ἤρτῦθην.
- ἀρύω (ἀρῦω) *draw water*: ἤρυσσα, ἐπ-ἠρύθην, ἀπ-αρυστέος; ἠρύσθην Hippocr. 478. ἔρχω *begin, rule*, mid. *begin*; ἔρξω, ἤρξα, ἤρξα late, ἤργμαι mid., ἤρχθην, ἀρ-κτέος, fut. mid. ἔρξομαι sometimes as pass. (1058), ἀρχθήσομαι Aristotle.
- ἀστράπτω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἤστραψα. (II.)
- ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτηλα. (III.)
- ἄττω (ἄσσω; from φαί-φικ-ιω) *rush*, rare in prose: ἄξω, ἤξα. From Ion. and poetic ἄττω (Hom. ἄττω) come ἀτξω, ἤτξα (-ἀμην), ἤτχθην (with act. meaning). (III.)
- ἀυαίνω and ἀυαίνω, (ἀυαν-) *dry*: ἀυανῶ Soph., ἠύηνα or αὔηνα Hdt., ἠυάνθην or αὔανθην Aristoph., fut. pass. ἀυανθήσομαι Aristoph., fut. mid. ἀυανοῦμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
- αὐξάω and (less often) αὐξέω, αὐξέω, αὐξε-) *make increase, grow*: imperf. ἠύξανον or ἠύξον (ἠύξανόμενον or ἠύξόμενον), αὐξήσω, ἠύξησα, ἠύξηκα, ἠύξημαι, ἠύξηθην, αὐξήθησομαι (fut. pass. also αὐξήσομαι, 1058 a), αὐξητέος Aristotle. Cp. Epic and Ion. ἀέξω (-ομαι), imperf. ἀέξον. (IV.)
- ἀφάσσω *feel, handle* (Hdt.): ἤφασα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφάων, Ion. ἐπ-αφήσω, ἐπ-ήφησα. (III.)
- ἀφήμω *let go*: in the imperf. ἠφ-τήν or ἀφ-τήν. See 418.
- ἀφύσσω (ἀφυγ-) *dir up*: ἀφύξω. Poetic, chiefly Epic. (III.)
- ἀφύω *dir up*: ἤφυσσα (-ἀμην). Poetic, chiefly Epic.
- ἄχθομαι *am vexed*; as if from *ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος *distress*) come ἀχθέσομαι, ἠχθέσθην, fut. pass. as mid. ἀχθεσθήσομαι (1107).
- ἀχ-νυμαι (ἀχ-) *am troubled*, imperf. ἀχνυτο Ξ 38. Poetic. (IV.)
- ἀχομαι (ἀχ-) *am troubled*. Epic present.
- *ἀω *satiate* (cp. ἀ-δην *sufficiently*, Lat. *sa-tis*): ἀσω, ἀσα, 2 aor. *satiate myself* (subj. ἔωμεν or ἐώμεν, from ἤομεν, inf. ἀμεναί). Mid. ἀταί (better ἀται), ἀσομαι, ἀσάμην, ἀτος (ἀ-ατος?). Epic.
- ἀωρο: see αἰρω.

βαδίζω *go*: βαδιοῦμαι (511 e, 1057), βαβάδικα Aristotle, βαδιοτέος. (III.)

βάξω (βακ-) *speak, utter*: βάξω, βέβακται. Poetic. (III.)

βαίνω (βα-, βαν-, 474 h, 477) *go*: -βήσομαι (1057), 2 aor. -έβην (524 b and κ.), βέβηκα, 2 perf. βαβάσι (subj. -βεβάσι, 541), -βέβαμαι rare, -εβάθην rare, βατός, δια-βατέος. The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμεν (515 D.). Causative (*make go*) are βήσω poetic, ἐβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βιβημι. (III. IV.)

βάλλω (βαλ-, βλη-, 111 a, βαλλε-) *throw*: βαλώ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμεν usu. in comp.), βέβηκα, βέβημαι (opt. δια-βεβλήσθε, 559), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσεια; of the 2 aor. act. ξυμ-βλήτην, ξυμ-βλήμεναι; of the 2 aor. mid.

- as pass. ἐβλήμην (subj. βλήεται, opt. βλήῃο or βλείο, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληαι and 1 s. βεβέλημαι. (III.)
- βάπτω** (βαφ-) *dip*: ἐμ-βάψω, ἔβαψα, βέβαμμα, 2 aor. pass. ἐβάφθην (1 aor. pass. ἐβάφθην Aristoph.), βαπτῶς. (II.)
- βαρύνω** (βαρυν-) *load*, ἀππογ: βαρυνῶ, ἔβαρύνθην. (III.)
- βάσκω** (βα-) *go*: poetic form of βαίνω. ἐπιβασκόμεν B 234 *cause to go*. (V.)
- βαστάζω** (βασταδ-) *carry*: βαστάσω, ἐβάστασα. Poetic. Late forms are from βασταγ-. (III.)
- βήττω** (βηχ-) *cough*. Ion. are βήξω, ἔβηξα.
- βιάζω** (βα-) *make go*: usu. comp. w. ἀνά, διά, etc. in prose: -βιάζω (-ομαι) and -βιάω (511 d), -βίβασα, ἐβιάσθην Aristotle, -βίβαστός. 410 a. (III.)
- βιβάω** (βα-) *step*: part. βιβῶν. Epic.
- βισημι** (βα-) *go*: part. βιβῆς. Epic.
- βι-βρώ-σκω** (βρω-) *eat*: βέβρωκα (2 perf. part. βεβρώς poetic, 541 D.), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων. In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)
- βίωω** *live* (for pres. and imperf. ζῶω and βιοτεύω were preferred): βιώσομαι (1057), ἔβιωσα rare, 2 aor. ἐβίω (524 b), βεβίωκα, βεβίωται (with the dat. of a pronoun), βιωτός, -τέος.
- (βιώσκομαι) usu. ἀνα-βιώσκομαι *reanimate, revive* intrans.: ἀν-εβίωσα late Att., intrans., ἀν-εβιωσάμην *reanimated*, 2 aor. ἀν-εβίω intrans. (V.)
- βλάπτω** (βλαβ-) *hurt, injure*: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμα, ἐβλάφθην and 2 aor. ἐβλάφθην, fut. mid. βλάψομαι (also as pass., 1058 a), 2 fut. pass. βλαβήσομαι, fut. perf. βεβλάψομαι Ion. Cp. βλάβομαι *am injured* T 82. (II.)
- βλαστάνω** (βλαστ-, βλαστε-) *sprout*: 2 aor. ἔβλαστον, βεβλάστηκα (less often ἐβλάστηκα, 405 c). ἐβλάστῃα Ion. and poetic. (IV.)
- βλέπω** *see*: βλέψομαι (1057), ἔβλεψα, βλεπτός, -τός poetic. Hdt. has fut. ἀναβλέψω. βλέπομαι is rare in pass. sense.
- βλίττω** for μ(β)λιτ-ω (from μλιτ-, 113 D., cp. μέλι, μέλιτ-ος *honey*) *take honey*: ἔβλισα. (III.)
- βλώ-σκω** for μ(β)λω-σκω from μολ-, μλω- (113 D.) *go*: fut. μολοῦμαι (1057), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)
- βόωω** *shout*: βοήσομαι (1057), ἐβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην.
- βό-σκω** (βο-, βοσκ-, βοσκε-) *feed*: βοσκήσω and βοσκητέος Aristoph. βόσκομαι *eat*. (V.)
- βούλομαι** (βουλ-, βουλε-) w. augment ἐβουλ- or ἤβουλ- (398) *will, wish*: βουλήσομαι, βεβούλημαι, ἔβουλήθην, βουλητός, -τέος Aristotle. Epic 2 perf. προβέβουλα *prefer*. Hom. has also βόλομαι.
- βραχ-**: 2 aor. (ἐ)βραχε, βραχεῖν *resound*. Epic.
- βρέχω** *wet*: ἔβρεξα, βέβρεγμα, ἔβρέχθην.
- βρίζω** *slumber, am drowsy*: ἔβριξα. Poetic. (III.)
- βρίθω** *am heavy*: βρίσω, ἔβρισα, βέβριθα. Mainly poetic.
- βροχ-** *swallow*, often w. ἀνά, κατά: ἐβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχίω. The common verb is κατα-βροχθίζω (Aristoph.). Epic.
- βρῦκω** *bite, grind the teeth*: βρύξω (128 a), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.
- βρῦχάομαι** (βρῦχ-, βρῦχα-) *roar*: βέβρῦχα as pres. (poetic), ἀν-εβρῦχσάμην Plato, βρῦχηθῆς Soph.

βρώθω eat: 2 perf. opt. βεβρώθεις Δ 35. Cp. βιβρώσκω.

βύνέω (βύ- for βυσ-) stop up, often w. ἐπί, πρό: -βύσω, -βύσσα, βέβυσμαι, παράβυστος. Hdt. has δια-βύεται. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 440 a) marry (of the man): fut. γαμῶ, ἔγημα, γεγάμηκα. Mid. γαμέομαι (of the woman): fut. γαμοῦμαι, ἔγημάμην, γεγάμημαι, v. a. γαμετός (γαμετή wife), -τέος.

γά-νυμαι (γα-) rejoice: Epic fut. γανύσσομαι (w. νυ of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. γεγωνώς Epic. Other forms may be referred to γεγώνω or γεγωνέω; as subj. γεγώνω, impv. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγώνεον, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose. By-form γεγωνίσκω.

γεινομαι (γεν-) am born Epic; aor. ἐγεινάμην begat (poetic) yields in Hdt., Xen. γεινάμενος, γειναμένη parent. (III.)

γελάω (γελα- for γελασ-) laugh: γελάσομαι (1057), ἐγέλασα, ἐγέλασθην, καταγέλαστος. 448 a.

γέγντο seized, Epic 2 aor. Σ 476. Also = ἐγένετο (γίγνομαι).

γηθέω (γηθ-, γηθε-, 440 a) rejoice: γέγηθα as pres.; γηθήσω and ἐγήθησα poetic.

γηρά-σκω and less com. γηράω (γηρα-) grow old: γηράσομαι (1057), less often γηράσω, ἐγήρασα, γεγήρακα am old. 2 aor. ἐγήρα Epic and Ion., inf. γηράω poetic, part. γηράς Hom. (524 b). (V.)

γηρῶω speak out: γηρῶσομαι (1057), ἐγήρῶσα, ἐγηρῶσθην. Poetic.

γίγνομαι (γεν-, γεγε-, γον-) become, am: γενήσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα am, have been, γεγένημαι, γενηθήσομαι rare. γίνομαι (75) Doric and New Ion. 2 aor. 3 s. γέγντο Epic; aor. pass. ἐγενήσθην Doric, Ion., late Att. comedy; 2 perf. part. γεγώς (other athematic forms w. γα- for γγ- 541, cp. 544).

γι-γνώ-σκω (γνω-, γνω-) know: γνώσομαι (1057), 2 aor. ἔγνων (524 b) perceived, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνώσθησομαι, γνωστός (γνωτός poetic), -στέος. 1 aor. ἀν-έγνωσα persuaded Hdt. Doric, New Ion. γίνωσκω (75). (V.)

γλύφω carve: γέγλυμμαι and ἔγλυμμαι (405 c). Hdt. has ἐνέγλυβα. Other forms are late.

γνάμπ-τω (γναμπ-) bend: γνάμψω, ἔγναμψα, ἀν-εγνάμψθην. Poetic for κάμπτω. (II.) γοάω bewail: inf. γοήμεναι Hom. (495), 2 aor. γόον (γο-) Epic. Mid. γοόομαι poetic: γοήσομαι Hom.

γράφω write: γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράψην, 2 fut. pass. γραφήσομαι, fut. perf. pass. γεγράψομαι, γραπτός, -τέος. γεγράψκα, ἔγραμμαι, and ἐγράψθην are late.

γρούω (γρυγ-) grunt: γρούσομαι (1057, late γρούξω); ἔγρυξα, γρυκτός. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. ἔδασθην learned, redupl. δέδασθην taught, 2 aor. mid. δεδαέσθαι (δεδαάσθαι mss.), 1 perf. δεδάηκα (δαε-) have learned, 2 perf. part. δεδαώς having learned, perf. mid. δεδάημαι have learned, 2 aor. pass. as intrans. ἐδάην learned, 2 fut. pass. as intrans. δαήσομαι shall learn; ἀ-δάητος. Cp. Hom. δῆω shall find and διδάσκω. Poetic, mainly Epic.

δαι-δάλλω (δαιδαλ-, δαιδαλο-) deck out: Pind. has perf. part. δαιδαλαμέντος, aor. part. δαιδαλοῖς, and fut. inf. δαιδαλωσέμεν. Epic and Lyric. (III.)

- δαίω** (δαίγ-) *rend*: δαίω, ἐδάϊξα, δεδάϊγμα, ἐδαίχθην. Epic, Lyric, Tragic. (III.)
δαί-νυμι (δαι-) *entertain*: δαινύ Epic imperf. and pres. inv., δαίω, ξδαισα. Mid.
 δαινυμαι *feast* (opt. δαινυτο Ω 665, cp. 498 D.), ἐδαισάμην, aor. pass. part.
 δαισθεῖς, ἄ-δαιτος. Poetic, rare in Ion. prose. (IV.)
- δαλομαι** *divide*: perf. 3 pl. δεδαλαται α 23; subj. δάηται T 316 (for δαίηται) from
 δαλομαι or δαίω? Cp. δατέομαι. Poetic.
- δαίω** (δαφ-ιω) *kindle*: 2 perf. δέθηα *burn* intrans., plupf. δεδήει. Mid. δαλομαι
burn intrans. Mainly poetic. (III.)
- δάκ-νω** (δακ-, δηκ-) *bite*: δήξομαι (1057), 2 aor. ἔδακον, δέδηγμα, ἐδήχθην, δαχθή-
 σομαι. (IV.)
- δαμ-άζω** *tame, subdue*: fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμᾶ and δαμάα, 3 pl.
 δαμῶσι, 484), aor. ἐδάμασα. Att. prose has only δαμάζω, κατ-εδαμασάμην,
 ἐδαμάσθην. Mostly poetic, rare in prose. (III.)
- δάμ-νημι** (and δαμ-νά-ω, 505) (δαμ-, δμη-) *tame, subdue*: perf. mid. δέδημαι,
 pass. 1 aor. ἐδήθηην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδήσομαι.
 Poetic. (IV.)
- δαρθ-άνω** (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. ἔδαρθον
 (Hom. ἔδραθον), perf. -δεδάρθηκα. (IV.)
- δατέομαι** (δατ-, δατε-) *divide*: δάσ(σ)ομαι, ἀν-εδασάμην rare in prose (ἐδασ-
 (σ)άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι.
 Cp. δαλομαι *divide*. Mainly poetic and New Ion.
- δέαμαι** *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δοάσαστο N 458.
 δέδια, δέδοικα, δεῖω (540) *fear*: see δι-.
- δεδιττομαι** *frighten* (rare in prose): ἐδεδιξάμην rare. Poetic, mainly Epic, are
 δεδίσσομαι, δεδίσκομαι, δευδίσσομαι: fut. δευιδίξομαι, aor. ἐδευιδίξμην. Derived
 from δέδια (δι-). (III.)
- δειδεκτο** *greeted* I 224, δευδέχεται η 72 (-ατο Δ 4) are referred by some to the mid.
 of δεικνύμι. Others read δηκ- from another root. Cp. δεικανώνντο *welcomed* O 86.
δευδίσκομαι *greet*, only pres. and imperf., to be read δηδίσκομαι (408 D.). Epic.
 (V.)
- δεικ-νύμι** and **δεικ-νύω** (δεικ-) *show* (inflection 364, 498): δειξω, ἔδειξα, δέδειχα,
 δέδειγμα, ἐδείχθην, δειχθήσομαι, δεικτός. Hdt. has forms from δεκ-: -δέξω,
 -δέξα (-άμην), -δέεγμα, -δέχθην. (IV.)
- δέμμαι** (δεμ-, δμη-) *build*: ἔδειμα, δέδημαι. Poetic and Ion.
- δέρκομαι** (δεрк-, δοрк-, δρακ-) *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor.
 ἐδέρχθην (in tragedy) saw and 2 aor. ἐδράκην saw, μονό-δερκτος. Poetic.
- δέρω** (δερ-, δαρ-) *flay*: δερῶ, ἔδειρα, δέδαρμαι, 2 aor. pass. ἐδάρην, δρατός Hom.
 Pres. δερω (δερ-ω) Hdt., Aristoph.
- δέχομαι** *receive, await*: δέξομαι, ἐδεξάμην, δέεγμα, εἰσ-εδέχθην, ἀπο-δεκτός.
 δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic.
 For Epic ἐδέγγην, δέξα, δέχθαι, δέγμενος, δέχεται (3 pl.) see 479 a.
- δέω** *bind* (348 a): δήσω, ἔδησα, δέδεκα (δέδηκα doubtful), δέδεμαι, ἐδέθην, fut.
 pass. δεθήσομαι, fut. perf. δεθήσομαι, σύν-δετος, ἀν-υπό-δετος, συν-δετός
 Aristoph. Mid. in prose only in comp., as περιδήσομαι.
- δέω** (δεφω; δε-, δεε-) *need, lack* (348 a): δήσω, ἐδήσα, δεδήκα, δεδήμαι, ἐδέθ-
 θην. Epic aor. δῆσεν Σ 100, ἐδέυσεν ι 540. Mid. δέομαι *want, ask* (Epic
 δέομαι): δεήσομαι (Epic δευήσομαι). Impers. δεῖ it is necessary: ἔδει, δεήσαι,
 ἐδέησε.

- θηρίω* and *θηρίω* contend: *ἐθήρισα* Theocr. Mid. *θηρίομαι* and *θηρίομαι* as act.: *θηρίσομαι* Theocr., *ἐθήρισαμην* θ 76, *ἐθήρισθην* Π 756 contended (as if from *θηρίω*), *ἀμφι-θήριος* Thuc. Epic and Lyric.
- θήω* shall find, Epic pres. w. fut. meaning. Cp. *θα-*.
- δι-* (*δφι-*, *δφει-*, *δφοι-*) *fear*: *ἔδισα*, *δέδωκα* as pres., 2 perf. *δέδια* as pres. (rare in the sing.; inflection, 540). Epic forms: *δεῖδω* (from *δεδφοια*, 540 D.) as pres., *δελοσμαι* (1057), *ἔδδισα* (= *ἐδφεισα*), *δεδωκα*, *δέδια* (540 D.). Hom. has imperf. *διον feared*, *fled* from an assumed pres. *διω*.
- διατάω* arbitrate (from *διατα*, but augmented as if a comp. w. double augment in perf., plupf., and in comps.; cp. 415): *διατήσω*, *διήτησα* (but *ἀπ-εδιήτησα*), *δεδιήτηκα* (plupf. *κατ-εδεδιήτηκα*), *δεδιήτημαι* (plupf. *ἔξ-εδεδιήτητο*), *διητήθην*. Mid. *pass one's life*: *διατήσομαι*, *κατ-εδιητήσαμην* effected arbitration.
- διακονέω* minister (from *διακονος*): *ἐδιακόνουν*, *διακονήσω*, *δεδιακόνηκα*, *δεδιακόνημαι*, *ἐδιακονήθην*. Forms in *δειη-* are wrong, forms in *διη-* are Ion. and late (uncertain in classical poetry).
- διδάσκω* (for *διδακ-σκω* from *διδαχ-σκω*, 475 d) *teach*, mid. *cause to teach, learn*: *διδάξω*, *ἔδιδαξα*, *δεδίδαχα* (538), *δεδίδαγμαί*, *ἐδιδάχθην*, *δεδέξομαι* (1058), *διδακτός*, *-τέος*. Epic aor. *ἐδιδάσκησα* (*διδασκε-*) 410 a. (V.)
- διδήμι* (*δη*, *δε-*) *bind*, pres. and imperf. Poetic for *δέω*. Xen. has *διδέαισι*.
- διδράσκω* (*δρα-*) *run away*, only in comp. w. *ἀπό*, *ἐξ*: *-δράσομαι* (1057), 2 aor. *-δραῶν* (*-δρῶ*, *-δραίων*, *-δραῖοι* late, *-δραῖναι*, *-δράς*, 524 b), *-δέδρακα*. Hdt. has *-διδρήσκω*, *-δρήσομαι*, *-έδρην* (but *-δρᾶς*), *-δέδρηκα*. (V.)
- δίδομι* (*δω*, *δο-*) *give*: inflection 362. Fut. *δώσω*, 1 aor. *ἔδωκα* in s., 2 aor. *ἔδοτον* dual, *ἔδομεν* pl. (527), *δέδωκα*, *δέδομαι*, *ἔδόθην*, *δοθήσομαι*, *δοτός*, *-τέος*. See 501 D. for pres. in Hom. and Hdt. Fut. *διδώσω* Epic, 2 aor. iter. *δόσκον* (450).
- διζημι* (from *διζη-*) *seek* (cp. *ζητέω*) keeps *η* throughout in the pres. (imperf. *ἐδιζήμην*), *διζήσομαι*, *ἐδιζήσαμην*. Poetic and Ion.
- διημι* *cause to flee*, only in imperf. *ἐν-διεσαν* set on Σ 584. Mid. *διεμαι* *flee, cause to flee*, subj. *διωμαι*, opt. *διωμην* (accent 392, n. 2), inf. *διεσθαι* referred by some to the middle of *διω*. Epic.
- δικ-* only in 2 aor. *ἔδικον* *threw*. In Pindar and the tragic poets.
- διψάω* (*διψα-*, *διψη-*) *thirst*: pres. see 346: *διψήσω*, *ἔδιψησα*.
- διω*: see *δι-*.
- διώκω* *pursue*: *διώξομαι* (1057) and (less well supported) *διώξω*, *ἔδιώξα*, *δεδιώχα*, *ἔδιώχθην*, *διωκτέος*. For *ἐδιώκαθον* see 445 a.
- δοκέω* (*δοκ-*, *δοκε-*, 440 a) *seem, think*: *δόξω*, *ἔδοξα*, *δέδογμαί*, *κατ-εδόχθην*, *ἀ-δόκητος*. Poetic forms are *δοκήσω*, *ἔδόκησα*, *δεδόκημαι*, *ἔδοκήθην*. In trimeter Aristoph. uses only the shorter forms.
- δουπέω* (*δουπ-*, *δουπε-*) *sound heavily*: *ἐδούπησα*, 2 perf. *δέδουπα* *fell*. Epic aor. *ἐγδούπησα*. Poetic.
- δράττομαι* (*δραγ-*) *seize*: *ἐδραξάμην*, *δέδραγμαί*. (III.)
- δράω* *do*: *δράσω*, *ἔδρασα*, *δέδρακα*, *δέδραμαι* (*δέδρασμαι*, doubtful), *ἔδρασθην*, *δραστέος*.
- δρέπω* *pluck*: *ἔδρεψα*, 2 aor. *ἔδραπον* Pind., *ἀ-δρεπτος* Aesch. Cp. *δρέπ-τω* poetic.
- δύναμαι* *am able, can* (augment usually *έδυν-*, but also *ηδυν-*, 398): *δυνήσομαι*, *δεδύνημαι*, *ἔδυνήθην*, *δυνατός*. Pres. 2. s. *δύνασαι*, *δύνα* poetic, *δύνη* Ion. (427 a, n. 2), imperf. *ἔδύνα* (*ἔδύνασο* late), aor. pass. *ἔδυνάσθην* Epic, New Ion., Pind.

δύω *enter, go down, sink, cause to enter* (trans. generally in comp. w. ἀπό or κατά (1043); also δύνω (Ion., poetic, rare in Xen.) *enter*: -δύσω trans., -έδυσσα trans., 2 aor. ἔδυν intrans. (364), δέδυκα intrans., -δέδυκα trans., -δέδυμαι, -δέδωθην, -δεδήσομαι Aristoph., -δυστός. Fut. mid. δύσομαι, aor. mid. -εδυσάμην (Epic also ἐδυσόμην, 515 D.). Hom. 2 aor. opt. δόη and ἐκδύμεν (524 b).

εἰάθῃ N 543, aor. pass., *was hurled* (?), possibly from φαπ- (ιάπτω); sometimes referred to ἄπτω or to ἐπομαι.

εἰάω *permit, let alone*: εἰάσω, εἰάσα (899), εἰάκα, εἰάμαι, εἰάθην, εἰάσομαι pass. (1058), εἰάτός. Epic pres. also εἰάω, imperf. εἰά E 517, aor. εἰάσα; Hdt. does not augment.

ἐγγυάω *pledge*: the forms in ἤγγυ- are better than those in ἐνεγυ- or ἐγγεγυ- (416).

ἐγείρω (ἐγερ-, ἐγορ-, ἐγρ-, 31 a) *wake, rouse*: ἐγερῶ, ἤγειρα, 2 perf. ἐγρήγορα (541 D.) *am awake* (for ἐγ-ηγορα, but ρ is also redupl.), ἐγῆγεραμαι, ἠγέρθη, 2 aor. mid. ἠγρόμην *awoke*, ἐγερτός, ἐγερτός Aristotle. Hom. 2 perf. 3 pl. ἐγρηγόρθῃσι, impv. ἐγρήγορθε (for -γορσθε), inf. ἐγρήγορθαι or ἐγρηγόρθαι (for -γορσθαι). (III.)

ἐγκωμιάω *praise*: ἐγκωμιάσω and ἐγκωμιάσομαι (1057), ἐνεκωμίασα, ἐγκωμίακα, ἐγκωμίασαι, ἐνεκωμιάσθην Hdt. (III.)

εἶδω *eat*: poetic for ἐσθίω. εἶδμεναι 479 a.

εἶμαι (εἶδ- for sed-, cp. sedeo) *sit*, usu. καθ-εἶμαι (which is less common than καθ-ίζομαι): ἐκαθ-εἶδμην (413), καθ-εδοῦμαι (511 b), εἰσάμην rare in prose, καθ-εστός. Fut. ἐφ-έσομαι trans. i 455, aor. ἐσσάμην and ἐεσσάμην Epic. Act. aor. Epic εἶσα (impv. ἐσσον or εἶσον, inf. ἐσσαι, part. ἐσῶς). See ἴζω. (III.)

ἐθέλω (ἐθελ-, ἐθελε-) and θέλω *wish*: imperf. always ἤθελον in Att.; ἐθέλω, or θελήσω (rare); ἠθέλησα (subj. ἐθέλω or θελήσω, opt. ἐθέλησαι or θελήσαιμι), ἠθέληκα. The commoner Att. form is ἐθέλω except in the iambic trimeter of tragedy, and in formulas as ἂν θεὸς θέλῃ *if God will*.

ἐθίζω (for σφεθ-ιθίω, 106) *accustom*: ἐθίω (511 e), εἰθισα (399), εἰθίκα, εἰθισμαι, εἰθίσθην, ἐθιστός, -τός Aristotle. (III.)

ἐθω (for σφεθω, 106) *am accustomed*: pres. part. ἐθων *being accustomed* only in Hom., 2 perf. εἴωθα (537) *am accustomed*, 2 plupf. εἰώθη (perf. ἐώθα, plupf. εἰώθεα Hdt.). See ἰθίω.

εἶδον *saw*: see ἰδ- and ὄραω.

εἰκάω (εἰκαδ-) *liken, conjecture* augments to ἦκ- rather than to εἰκ- in prose (401 b): ἦκασον, εἰκάσω, ἦκασα, ἦκασμαι (εἰκασμαι?), ἦκάσθην, εἰκασθήσομαι, εἰκαστός, ἀπ-εικαστός. Fut. mid. -εικάσομαι sometimes as act.

εἰκω *yield*: εἴξω, εἴξα, ὄπ-εκτός. On εἰκαθον see 445 a.

εἰκω (εἰκ, οἰκ-, ἰκ-; for φακ-, etc.) *resemble, appear* (no pres. in use): εἴξω rare, 2 perf. εἴοικα as pres. 406 (impers. εἴοικε *it seems*): εἰκόω, εἰκοίκοιμι, εἰκοίκεναι (poet. εἰκέναι), εἰκόως, neut. εἰκός *fitting* (εἰκόως chiefly poetic; also Platonic); 2 plupf. ἐπέκη and ἦκη. εἰκε *seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plupf. For εἴοικα, εἰκόω, εἰκόως Hdt. has οἴκα, οἴκω, οἴκός. Athematic forms are εἴκτον, ἐκτην Hom., εἴοιμεν Att. poets, εἴξῃσι mainly in Att. poets (541 D.). Cp. ἐσσω.

εἰλέω or εἰλέω *roll up, pack close*, mostly Epic. εἰλέομαι Hdt., συν-ειλέομαι Xen.: ἀπ-ειλημαι Hdt., ἀν-ειλήθην Thuc.

- εἰλω** *roll* pres. act. and pass. in Att. (rare). Cp. ἴλλω.
εἰλῶ (φειλυ- for ἐ-φλύ-) *roll, cover, gather up*: εἰλῶσα, εἰλῶμαι. Cp. ἔλω.
 Poetic and Ion.
- εἰλω** (ἐλ- for φελ-, cp. *volvère*) *roll up, drive together*: no pres. act. (εἰλωμαι Hom.), ἔλωσα and ἔλωσα, ἔλωμαι, 2 aor. pass. ἐάλην and ἄλην (3 pl. ἄλεν, inf. ἀλῆναι, ἀλῆμεναι, part. ἀλείς). Homeric.
- εἰμαρται** *it is fated*: see **μείρομαι**.
- εἰμί** *am*: fut. ἔσομαι (1057). Inflection 365.
- εἶμι** *go*. Inflection 369.
- εἶπον** (ἐπ- for φεπ-, 523) *said*, 2 aor. (εἶπω, εἶποιμι, εἶπέ, εἶπειν, εἶπόν), Epic εἶπειον and εἶπεσκον. First aor. εἶπα rare in Att. (εἶπαίμι, imv. εἶπον, inf. εἶπαι Hdt., part. εἶπās Hdt. and late Att.), εἶεπα poetic; 1 aor. mid. ἀπ-εἶπάμην New Ion. Other tenses are supplied from εἶρω. (VI.)
- εἶργω** *shut in or out*, also εἶργνύμι and (rarely) εἶργνύω (with εἰ- from εε-, cp. Hom. ἐ(φ)έργω): εἶρξω, εἶρξα, εἶργμαι, εἶρχθην, εἶρκτός, -τέος. Fut. mid. εἶρφομαι is pass. or reflex. (1058). The distinction that the forms with the smooth breathing mean *shut out*, those with the rough breathing mean *shut in*, is late and not always observed in classical Att. Hom. has ἐέργω (in pres.) and ἔργω *shut in or out*: ἔρξα, 2 aor. ἔργαθον and ἐέργαθον, ἔργμαι and ἔργμαι (3 pl. ἔρχαται, 403 D., plupf. ἔρχατο, ἐέρχατο, ἔρχθην. Hom. has ἐεργνύ K 238. Hdt. usu. has ἔργω (in comp.), with some forms from -εργνύμι and ἐργνύω. Old Att. forms in ἐργ-, ἐργ- are doubtful: Soph. has -ἐρξω, ἐρξεται; Plato -εργᾶς.
- εἶρομαι** (εἶρ-, εἶρε-) *ask*: εἶρησομαι Hom. and New Ion. Hom. has also (rarely) ἐρέ(φ)ω, subj. ἐρέλομαι (= ἐρεύομαι) A 62; and ἐρέ(φ)ομαι, imv. ἔρειο or ἐρείο A 611 (428 D. 2). Att. fut. ἐρήσομαι and 2 aor. ἤρομαι presuppose a pres. ἔρομαι, which is supplied by ἐρωτάω.
- εἶρω** (ἐρ- for σερ-, cp. Lat. *sero*) *join*: rare except in comp. w. ἀπό, διά, σύν, etc.: aor. -εἶρα (Ion. -ερσα), perf. -εἶρκα, perf. mid. ἔρμαι Epic.
- εἶρω** Hom. *say* (ἐρ-, ῥη- for φερ-, φρη-, cp. Lat. *verbum*), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρῶ, aor. supplied by εἶπον, perf. εἶρηκα (= φε-φρη-κα), perf. pass. εἶρημαι, aor. pass. ἐρήθην, fut. pass. ῥηθήσομαι, fut. perf. εἶρησομαι, v. a. ῥητός, -τέος. Ion. are ἐρέω fut., εἶρήθην (but ῥηθήναι) aor. pass.
- εἶσα** *seated*: see ἴσω.
- εἶσκω** (= φε-φικ-σκω, from redupl. φικ-) *liken* (also ἴσκω): imperf. Hom. ἥσικον and ἔσικον; perf. mid. προσήξει *art like* Eur., plupf. Hom. ἥσικτο and εἶκτο have been referred by some to εἶκω. Poetic, chiefly Epic. (V.)
- εἶωθα**: see ἔθω.
- ἐκκλησιάζω** *call an assembly*: augments ἐξ-εκκλησιάζω or ἠκ-εκκλησιάζω, etc. (416).
- ἐλαύνω** (from ἐλα-ν-ω, 474 e) *drive, march*: ἐλώ (511 b), ἤλασα, -ἐλάσα (w. ἀπό, ἐξ), ἐλάμαι, ἠλάθην, ἐλατός, ἐξ-ἠλατος Hom., ἐλατός Aristotle. Aor. mid. ἠλασάμην rare. Fut. ἐλάσω ψ 427, ἐλώσι Hom. (484), ἐλάσω rarely in mss. of Xen., perf. ἐλάσμαι Ion. and late, plupf. ἠληλάμην (Hom. 3 pl. ἐληλάδατο or ἐληλέατο or ἐληλέδατο), ἠλάσθην Hdt., Aristotle. ἐλάω is rare and poetic. (IV.)
- ἐλέγχω** *examine, confute*: ἐλέγξω, ἠλέγξα, ἐλέγμαι (355), ἠλέγχθην, ἐλεγχθήσομαι, ἐλεγκτός.

ἐλελίω *raise the war-cry, shout*: ἠλέλιξα Xen. (III.)

ἐλελίω *whirl, turn round*: ἐλέλιξα, ἐλελίχθην. Poetic. (III.)

ἄλιττω (ἄλικ- for ῥελικ-) *roll* (rarely εἰλιττω) ; sometimes written ἐλ-: ἄλιξω, εἰλιξα (399), εἰλιγμαί, εἰλιχθην, ἐξ-ελιχθήσομαι Aristotle, εἰλικτός. Epic aor. mid. εἰλιξάμην. Epic ἐλελικτο, ἐλελίχθησαν should be ἐελ-. εἰλισσω is the usual form in Hdt. (III.)

ἄλω *drain* (ἄλκ- for ῥελκ-; most tenses from ἐλκυ-; ἐλκώ late), often w. ἀνά, ἐξ, κατά, σύν: ἄλω, ἄλωσα (399), καθ-ἄλωκα, -ἄλωκομαι, -ἄλωκόσθην, -ἄλωκόσσομαι, ἄλωκός, συν-ἄλωκός. Fut. ἐλκώσω Ion. and late. By-form ἐλκέω Epic.

ἐλπώ (ῥελπ-) *cause to hope*, mid. (also ἐέλπομαι) *hope* like ἐλπίζω: 2 perf. as pres. ἔολπα (= ῥεφολπα), 2 plupf. ἐώλπεα, v. a. δ-ελπτος. Mainly Epic.

εἰλώ *roll*: ἐλόσθην Hom. (= ἐ-ῥλυ-σθην). Cp. εἰλόω.

ἐμάω *omit*: ἐμοῦμαι (1057), ἤμασα.

ἐναίρω (ἐναρ-) *kill*: 2 aor. ἤναρον. 1 aor. mid. ἐνηράμην as act. Poetic. (III.)

ἐναρίω *slay, spoil*: ἐναρίζω, ἐναρίζα, κατ-ηναρίσομαι, κατ-ηναρίσθην. Poetic. (III.)

ἐν-εδρεύω *waylay, lie in ambush* regular: fut. mid. as pass. (1058).

ἐν-έπω and ἐνέπειν (ἐν + σεπ-, σπ-, σπε-) *say, tell*: ἐνι-σπήσω and ἐνίψω (ἐνι-σπω?), 2 aor. ἐνι-σπον (ἐνι-σπω, ἐνι-σποίμι, inv. ἐνι-σπες or ἐνι-σπε, 2 pl. ἔσπετε for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.

ἐνήθοε defect., w. pres. and imperf. meaning: *sit on, be on, grow on, lie on*.

In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήθοε.

ἐνίπ-τω (ἐν-ιπ) *chide*: 2 aor. ἐνένιπον and ἤν-ιπ-απον (411 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)

ἐν-νύμι (ἐ- for ῥεσ-, cp. ves-tio) *clothe*, pres. act. only in comp., in prose ἀμφι-ἐννύμι: ἀμφι-ῶ (511 c), ἡμφι-εσα (413), ἡμφι-εσομαι. Epic forms: imperf. κατα-εἰνουν, fut. ἔσσω and -έσω, aor. ἔσσα and -εσα, mid. pres. inf. ἐπ-εἰνυθαί Hdt., fut. -έσσομαι, aor. ἐσ(σ)άμην and ἐσσοάμην for ἐ-ῥεσσοαμην, perf. ἔσομαι (403 D.) and εἶμαι (part. εἰμένος in tragedy). The simple verb is poetic, mainly Epic. (IV.)

ἐν-οχλέω *harass* has double augment (414): ἡν-όχλων (ἐν-ώχλων Aristotle), ἐν-οχλήσω, ἡν-όχλησα, ἡν-όχλημαι.

ἐξετάζω *investigate*: ἐξετάσω (rarely ἐξετῶ, 511 d), ἐξήτασα, ἐξήτακα, ἐξήτασομαι, ἐξετάσθην, ἐξετασθήσομαι, ἐξεταστός. (III.)

ἴοικα *seem, resemble*: see εἶκω.

ἰορτάζω *keep festival*: ἐώρτασα (for ἡορ-, 29). Ion. ὀρτάζω.

ἐπ-αυρέω and ἐπ-αυρίσκω (αὐρ-, αὐρε-) *enjoy* (Epic and Lyric) are both rare: 2 aor. ἐπαύρον. Mid. ἐπαυρίσομαι Ion., poetic, rare in Att. prose: ἐπαυρήσομαι, ἐπηυράμην rare, 2 aor. ἐπηυρόμην. (V.)

ἐπενήθοε: see ἐνήθοε.

ἐπιβουλεύω *plot against*: regular, but fut. mid. as pass. (1058).

ἐπίσταμαι *understand*: 2 s. ἐπίστασαι, ἐπίστα and ἐπίστη poetic (427 a, n. 2), -επίσταται Hdt.; subj. ἐπίστωμαι, opt. ἐπίσταίμην, ἐπίσταίω (accent, 392 c, n. 2), inv. ἐπίστω (ἐπίστασο poetic and New Ion.), imperf. ἡπιστάμην, ἡπίστασο and ἡπιστώ (427 b, n. 1), fut. ἐπισθήσομαι, aor. ἡπιστήθην, v. a. ἐπιστήτός. Distinguish ἐφ-ίσταμαι from ἐφ-ίστημι.

ἐπω (σεπ-, σπ-) *am busy about* usu. w. ἀμφί, διά, ἐπί, μετά, περί (simple only in

- part.): imperf. *-είπον* (Epic also *-επον* w. no aug.), fut. *-έψω*, 2 aor. *-έπον* for *έ-σ(ε)πον* (*-σπῶ*, *-σποίμι*, *-σπῶν*, *-σπείν*), aor. pass. *περι-έφθην* Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. *ἔσομαι* follow: *εἰπόμην* (399), *ἔψομαι*, 2 aor. *ἔσπόμην* (*σπῶμαι*, *σποίμην*, *σποῦ*, *σπέσθαι*, *σπόμενος*). Hom. has *σπεῖο* for *σποῦ* (428 D. 2). For *ἔσπομαι*, *ἔσποίμην*, *ἔσπέσθω*, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (*έσπ-* for *σε-σπ-*), but wrong readings for *σπῶμαι* etc. with the vowel of the preceding word unelided.
- ἐραμαι* (poetic) deponent pass., pres. in prose supplied by *ἔραω* (*ερα-* for *ερασ-*): imperf. *ἤρων* (*ἠράμην* poetic); aor. *ἠράσθην* *fell in love* (*ἠρασ(σ)άμην* poetic), fut. *ἔρασθήσομαι* poetic, *ἔραστός*, *ἔρατός* poetic.
- ἐργάζομαι* (*φεργ-*) *work*, augments to *η-* and *ει-* (399 a), redupl. to *ει-* (406): *ἠργάζομαι*, *ἠργάσομαι*, *ἠργασάμην*, *ἠργασμαι*, *ἠργάσθην*, *ἠργασθήσομαι*, *ἠργαστός*. In Hdt. without augment and reduplication. (III.)
- ἔργω*: see *ἔργω*.
- ἔρδω* (from *φερῖω* = *φεργ-ιω*, 463 a) *work, do* (also *ἔρδω*): *ἔρξω*, *ἔρξα*, 2 perf. *ἔοργα* (= *εφοργα*), 2 plupf. *ἔώργεα* (= *εφεφοργεα*) Epic, *ἔδωργεα* Hdt. Ion. and poetic; cp. *ῥέξω*. (III.)
- ἔρειδω* *prop*: *ἤρεια*, *ἠρήρεια* Hdt. (for Hom. *ἠρηρέδαται*, *-ατο* some read *ἠρηρέδαται*, *-ατο*), plupf. *ἠρήρειστο*, *ἠρῆισθην*, *ἠρείσομαι* Aristotle, *ἠρείσάμην* Hom. Hippocr. has *-ἠρεια*, *-ἠρειαμαι*, *ἠρηρῆσεται*. Mainly poetic.
- ἔρεια* (*ἔρεια-*, *ἔρικ-*) *tear, burst*: *ἠρῆξα*, 2 aor. *ἠρῆικον* trans. and intrans., *ἠρήριγμα*. Poetic and New Ion.
- ἔρειπω* (*ἔρεια-*, *ἔρικ-*) *ἵππου δάσθαι*: *ἔρείψω*, *ἠρῆψα*, 2 aor. *ἠρῆικον*, 2 perf. *-ἠρήριπα* *have fallen* Epic (plupf. *ἔρείπιτο* Ξ 15), *ἠρῆφθην*, 2 aor. pass. *ἔριπην*. Ion. and poetic.
- ἔρέσω* (*ἔρετ-*) *row*: *δι-ἠρεσ(σ)α* Hom. Late prose has *ἔρέσσω* and *ἔρέττω*. (III.)
- ἔρέω* *ask* Epic: see *ἔρομαι*.
- ἐριδαίνω* (*ἐριδαν-*) *contend* Epic (III. IV.). *ἐριδήσασθαι* Ψ 792 (v. l. *ἐριδήσασθαι*) as if from *ἐριδέομαι*. By-form *ἐριδαινώ* Epic.
- ἐρίξω* (*ἐριδ-*) *contend*: *ἠρισ(σ)α*, *ἠρήρισμα*, *ἠριστός*. Poetic. (III.)
- ἔρομαι* *ask*: see *ἔρομαι*.
- ἔρω* (*σερπ-*) and *ἔρπύξω* *creep* augment to *ει-* (399): *ἔρπον*, *ἔφ-ἔρψω*, *ἔρπυσα*, *ἔρπετόν* a *beast*.
- ἔρω* (*ἔρρ-*, *ἔρρε-*) *go away, go (to destruction), perish*: *ἔρρησα*, *ἠρρησα*, *ἔρρηκα*.
- ἔρυγγ-άνω* *cast forth, eruct*: pres. Att., poetic, New Ion., 2 aor. *ἠρυγον*. Cp. *ἔρεύγομαι* Epic, New Ion.: *ἔρεύξομαι* Hippocr. (1057). (IV.)
- ἔρῳκα* *hold back*: *ἔρύξω* (128 a), *ἠρυξα* (also Xen.), 2 aor. *ἠρόκακον* (411 D.). Epic, poetic, New Ion. Hom. has also *ἔρῳκάνω*, *ἔρῳκάνω*.
- ἔρῳμαι* (for *φερῳμαι*) and *ἔρῳμαι* (for *φερῳμαι*) *protect* Epic: pres. 3 pl. *ἔρῳται* and *ἔρῳται* (for *ἔρῳνται*), inf. *ε(τ)ρῳσθαι*; imperf. *ε(τ)ρῳτο*, *ἔρῳτο* (for *ἔρῳντο*); fut. *ε(τ)ρῳσ(σ)ομαι*; aor. *ε(τ)ρῳσ(σ)άμην*, perf. *ἔρῳτο* Hesiod. The pres. and imperf. are often taken as *μi*-forms of *ἔρῳμαι*. By-form *ῥῳμαι*, *q. v.*
- ἔρύω* (*φερῡ-*, *φρῡ-*) *draw*: augments to *ει-*: fut. *ἔρύω* Hom.; aor. *ε(τ)ρῳσ(σ)α* Hom. Mid. *ἔρῳμαι* *draw to one's self*: *ἔρύσσομαι*, *ε(τ)ρῳσ(σ)άμην*, *ἔρῳμαι*

- and *εἶρωμαι* (3 pl. *εἶρόνται* and *εἶρωται*), plupf. *εἶρωμην* (3 pl. *εἶρωτο*), *ε(ι)ρώσθην* Hippocr., *ἔρωτός* Soph. Epic and Ion. *εἶρώ* is poetic (esp. Epic) and New Ion. Late fut. *ἔρωσ(σ)ω*.
- ἔρχομαι** (*έρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-*) *go, come*: *ἐλεύσομαι*, 2 aor. *ἦλθον*, 2 perf. *ἔδηλυθα*. In Att. *ἔρχομαι* is com. only in the indic.; subj. in Epic and Ion.; opt. (in comp.) Xen.; inv. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. *ἔρχομην* uncom. is rare. For the above tenses Att. prose uses *ἴω, ἴοιμι, ἴθι, ἴναι, ἴών, ἦα* simple and in comp. (but not *ἴνείναι* for *ὑπέρχθεσθαι* *flatter*). Fut.: Att. prose uses *εἶμι* (399), *ἀφίξομαι* or *ἦξω* for *ἐλεύσομαι* (which is Epic, Ion., Tragic); 2 aor. *ἦλυθον* poetic; 2 perf. *ἔδηλουθα* or *εἰλήλουθα* Epic, *ἔληλυμεν, -υτε* in Comic and Tragic fragments; 2 plupf. *ἔληλύθει* Epic. (VI.)
- ἔσθω** (for *ἐδ-θι-ω*) *eat*: imperf. *ἔσθιον*, fut. *ἔδομαι* (513, 1057), 2 aor. *ἔφαγον*, perf. *ἔδησκα*, *κατ-εδήσειμαι, ἔδεισός, -τέος*. Epic are *ἔδμεναι* pres., *ἔδηδώς* 2 perf. part., *ἔδηδομαι* (?) perf. pass.; *ἠδέσθην* Comic, Hippocr., Aristotle. (VI.) *ἔσθω* Epic and poetic, *ἔδω* Epic, poetic, and Ion.
- ἔστιάω** *entertain* augments and reduplicates to *ει-* (399, 406).
- εὔδω** *sleep*, rare in Att. prose, which uses *καθ-εὔδω*: imperf. *ἐκάθ-ευδον* (413) and *καθ-ἠὔδον*, fut. *καθ-ευδήσω*, v. a. *καθ-ευδητέος*. *εὔδω* is chiefly poetic and Ion. (imperf. *εὔδον* and *ἠὔδον*).
- εὐεργετέω** *do good*. The augmented form *εὐηρ-* is to be rejected (417).
- εὐρ-ίσκω** (*εὐρ-, εὐρε-*) *find*: *εὐρήσω*, 2 aor. *ἠῦρον* or *εῦρον* (inv. *εὐρέ, 392 b*), *ἠῦρηκα* or *εὐρηκα, εὐρημαι, εὐρέθην, εὐρεθήσομαι, εὐρητέος, -τέος*; *εὐράμην* Hesiod. The augment is *ἠῦ-* or *εῦ-* (401 b). (V.)
- εὐφραίνω** (*εὐφραν-*) *cheer*: *εὐφρανῶ, ἠῦφραῖνα*. Mid. *rejoice*: *εὐφρανοῦμαι* and *εὐφρανθήσομαι, ἠῦφράνθην*. The augment is also *εὔ-* (401 b). (III.)
- εὐχομαι** *pray, boast*: *εὐξομαι, ἠῦξάμην, ἠῦγμαί, εὐκτέος, -τέος* Hippocr., *ἀπ-εύχετος* Aesch. The augment is also *εὔ-* (401 b).
- ἐχθαίρω** (*ἐχθαρ-*) *hate*: *ἐχθαρώ, ἐχθαροῦμαι* (1058), *ἠχθηρα, ἐχθαπέος*. Epic and poetic. (III.)
- ἐχθω** *hate, ἐχθομαι*: only pres. and imperf. Poetic for *ἀπ-εχθάνομαι*.
- ἔχω** (*έχ-, for σεχ-, and σχ-, σχε-*) *have, hold*: imperf. *εἶχον* (399), *ἔξω* or *σχήσω* (1107), 2 aor. *ἔσχον* for *έ-σ(ε)χ-ον* (*σχῶ, σχολίην* or *-σχοιμι, σχές, σχεῖν, σχῶν*), *ἔσχηκα, παρ-έσχημαι, ἐκτέος, ἀνα-σχετέος, -τέος*. Mid. *ἔχομαι* *hold by, am near*: *ἔξομαι* (sometimes pass., 1058), and *σχήσομαι* (often in comp.), 2 aor. *ἔσχόμην* usu. in comp. (*σχῶμαι, σχολίμην, σχοῦ, σχίσθαι, σχόμενος*), used as pass. for *έσχέθην* (late). Epic forms are perf. *συν-έχωκα* (for *-οκ-οχ-α*) B 218, plupf. pass. *έπ-όχατο* *were shut* M 340. Poetic is 2 aor. *έσχεθον* (445 a). See *ἀμπέχω, ἀπέχω, ὑπισχνέομαι*. By-form *ίσχω* for *σι-σ(ε)χ-ω*.
- ἔψω** (*έψ-, έψε-*) *cook, boil*: *ἔψήσομαι* (*έψησω* Comic), *ἠψησα, ἐψός* (for *έψθος*), *ἠψήτός, ἠψημαι* Hippocr., *ἠψήθην* Hdt. The pres. *έψέω* is not Att.
- ***ζάω** (*ζῶ*) *live* (*ζα-, ζη-, 346*): *ζῆς, ζῆ*: imperf. *ζῶν*, fut. *ζήσω* and *ζήσομαι*. For late *ζῆσα, ζῆκα* Att. has *ἔβλιον, βεβλιωκα*. *βλωσομαι* is commoner than *ζήσομαι*. *ζάω* Epic, New Ion., dramatic.
- ζεύγ-νύμι** (*ζευγ-, ζυγ-, cp. Lat. jugum*) *yoke*: *ζεύξω, ζεύξα, ζεύγμαί, ζεύχθην* rare, 2 aor. pass. *ἔζυγην*. (IV.)
- ζέω** (*ζε-* for *ζεσ-*) *boil* (intrans. in prose): *ἔβανα-ζέσῶ, ζέσα, ἀπ-έζεσμαι* Hippocr.

- ζών-νυμι (ζω-, 474 c, n. 1) *gird*: ζῶσα, ζῶμαι (Att. inser.) and ζῶσμαι (preferred in mss.). (IV.)
- ἡβή-σκω *come to manhood*, ἡβῶ *am at manhood*: ἐφ-ἡβήσω, ἡβησα, παρ-ἡβηκα. Epic ἡβῶντα, etc. (485). (V.)
- ἡγερέθωμαι *am collected*: see ἀγείρω.
- ἡδομαι *am pleased*: ἡσθήσομαι (1157), ἡσθην, aor. mid. ἡσάμην ι 353. ἡδω (ἡσα) is very rare.
- ἡδύνα (ἡδυν-) *sweeten*: ἡδύνα, ἡδυσομαι, ἡδύνθην, ἡδυντέος. (III.)
- ἡρέθωμαι *am raised*: see αἶρω.
- ἡμαι *sit*. Inflection 382.
- ἡμί *say*. Inflection 385.
- ἡμῶ *sink, bow*: ἡμῶσα, ὑπ-εμν-ἡμῶκε X 491 from ἐμ-ἡμῶκε with ν inserted. Poetic, mostly Epic.
- ἡττώμαι from ἡττάομαι (Ion. ἐσσοῦμαι from ἐσσομαι) *am vanquished*: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (1157).
- θάλλω (θαλ-) *bloom*, rare in prose: ἔθαλλε *made grow* Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θαλέθω (445 a). (III.)
- θάπ-τω (θαφ-, 108 g) *bury*: θάψω, ἔθαψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτέος; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)
- θαυμάζω (θαυμ-αδ-) *wonder, admire*: fut. θαυμάσομαι (1057), otherwise regular. 814. 6. (III.)
- θείνω (θεν-) *smite*: θενῶ, ἔθεινα Epic, 2 aor. ἔθερον. Poetic (and in Att. comedy). (III.)
- θεῶ *wish*: see ἰθεῶ.
- θεραπεύω *serve, heal*: regular, but fut. mid. θεραπεύσομαι is usu. pass. (1058).
- θέρωμαι *warm myself* (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (508 D.), 2 aor. pass. as intrans. ἐθήρην (only in the subj. θερέω ρ 23).
- θίω (θεν-, θεφ-, θυ-, 456) *run*: θείσομαι (1057). Other forms supplied by other verbs (see τρέχω).
- θη- in θήσθαι *milk, ἔθησάμην sucked*. Epic.
- θηπ-: see ταφ-.
- θη-γ-άνω (θηγ-) *touch*: θιζομαι (1057), 2 aor. ἔθιγον, ἄ-θικτος. Poetic, rare in prose (Xen.). (IV.)
- θλάω *bruise, break*: θλάσω, ἔθλασα, τέθλασμαι Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.
- θλίβω (θλιβ-, θλιβ-, 434) *press*: ἔθλιψα, τέθλιφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. θλίψομαι Hom.
- θνή-σκω, older θνή-σκω (θαν-, θνη-, 447, 475 b) *die*: ἀπο-θανοῦμαι (1057), 2 aor. ἀπ-θανον, τέθνηκα *am dead*, 2 perf. τέθνατον (541), fut. perf. τεθνήξω (548, 1144), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)
- θράττω (θρᾶχ-, τρᾶχ-) *disturb*: ἔθραξα, ἐθράχθην Soph. See ταραττω. Mostly poetic. (III.)
- θραύω *break, bruise*: θραύσω, ἔθραυσα, τέθραυμαι and τέθραυσμαι, ἔθραυσθην.
- θρύπτ-τω (θρυφ-, 108 g and n.) *crush, weaken*: τέθρυμμαι, ἐθρύφθην Aristotle, 2 aor. pass. ἐθρύφην Hom., ἔν-θρυπτος. θρύπτομαι *put on airs*. (II.)

θρῶ-σκω and θρῶ-σκω (θρω-, θορ-, 447) *leap*: -θοροῦμαι (1057; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω (θυ-, θυ-, 434 D.) *sacrifice*: θύσω, θύσα, τέθυκα, τέθυμαι, ἐθύθη, θυτός.

θύω and θύω *rush* poetic: in the classical language only pres. and imperf. θυνέω Hesiod.

ἰαίω (ια-) *warm*: ἴηνα, ἰάνθη without aug. Epic and Lyric. (III.)

ἰάλλω (ιαλ-) and ἰάλλω *send*: -ιαλῶ, ἴηλα without aug. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ἰαχέω and ἰάχω (for *φιφαχω*) *sound, shout*: ἰαχῆσω, ἰαχῆσα, 2 perf. part. ἀμφιαχυῖα. Hom. has both ἱαχον and ἰαχον. For ἰαχ- in tragedy ἰαχχ- is commonly written. Poetic, mainly Epic. Cp. 440 d.

ἰδ-, εἰδ-, οἰδ- (for *φιδ-*, etc.) in εἶδον *saw* from *ε-φιδον* 899 (ἴδω, ἴδοιμι, ἴδῆ, ἴδειν, ἴδόν), fut. εἶσομαι *shall know* (Epic εἰδήσω), plupf. ἤδη or ἤδειν *knew* (387), ἰστέος. Mid. εἶδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἶδμην *saw* Epic, poetic, Hdt., προ-ἰδέσθαι Thuc. οἰδ- in οἶδα, 387.

ἰδρῶω *sweat*: ἰδρῶσω, ἰδρῶσα. For the contraction to ω instead of ου (ἰδρῶσι, etc.) see 894 a. Epic ἰδρῶω, ἰδρῶουσα, etc.

ἰδρῶω *place* (Epic ἰδρῶω): often comp. w. κατά: -ἰδρῶσω, -ἰδρῶσα, -ἰδρῶκα, ἰδρῶμαι, ἰδρῶθη (ἰδρῶθη Epic), ἰδρῶτός.

ἰε-μαι (ριε-, cp. Lat. *in-vi-tu*) *strive*: usu. in comp., as παρ-ἰεμαι *beg*. The forms are like those from the mid. of ἵημι *send* (cp. 369 D.). Epic aor. εἰσάμην and εἰσάμην.

ἵζω (for *σι-σ(ε)δ-ω*, cp. *sedeo*) *seat*, usu. *sit*, mid. ἵζομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἵζομαι, κάθημαι *sit*. By-form ἰζάνω *seat, place*. (III.)

ἵημι (σι-ση-μι) *send*: ἦσω, ἦκα, 2 aor. εἶπον, etc., εἶκα, εἶμαι, εἶθη, ἰθήσομαι, ἐτός, ἐτέος (except pres. all forms in comp. in prose). Inflection 373.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ἵζομαι, 2 aor. ἀφ-ἰκόμην, ἀφ-ἵγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι, ἵζομαι, ἰκόμην are poetic. Connected forms are poetic ἵκω (imperf. ἵκον, aor. ἵξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). Cp. 478. (IV.)

ἰλά-σκο-μαι (ἰλα-) *propitiate*: ἰλάσομαι, ἰλασάμην, ἰλάσθη. Epic aor. ἰλασσάμην, Epic pres. also ἰλάομαι. (V.)

ἱλημι (ἱλη-, ἱλα- for *σι-σλη-, σι-σλα-*) *am propitious*: pres. imv. ἱληθι or ἱλαθι, perf. ἱληκα. Mid. ἱλαμαι *propitiate*. Epic.

ἱλλω (ἱλλομαι) *roll*: ἱλα. See εἰλέω and εἰλω. (III or IV.)

ἱμάσσω (ἱμαντ-) *lash*: ἱμασ(σ)α Epic. (III.)

ἱμεῖρω (ἱμερ-) and ἱμεῖρομαι *desire*: ἱμεῖράμην Epic, ἱμέρθη Hdt., ἱμερός. Poetic and Ion. (III.)

ἱπταμαι *fly*: see πέτομαι.

ἰσᾶμι: Doric for οἶδα *know*: ἰσας (or ἰσαις), ἰσᾶτι, ἰσαμεν, ἰσατε, ἰσαντι, part. ἰσᾶς.

ἰσχω *liken* (= *φικ-σκω*): see ἕσχω.

ἴστημι (στη-, στα-) *set, place*: στήσω *shall set*, ἴστησα *set, caused to stand*, 2 aor. ἴστην *stood*, 1 perf. ἴστηκα *stand* (= *σε-στηκα*), plupf. εἰστήκη *stood* (407) and ἰσθήκη rare in prose, 2 perf. ἴστατο *stand* (363), perf. mid.

ἵσταμαι rare, fut. perf. **ἰστήξω** *shall stand* (548, 1144), aor. pass. **ἰστάθη** *was set*, v. a. **στατός**, -τός. For the inflection see 362, for dialectal forms of present see 499 D., 501 D. Epic 1 aor. 3 pl. **ἕστασαν** and **ἕστησαν**, 2 aor. 3 pl. **ἕσταν** (inf. **στήμεναι**), 2 perf. inf. **ἐστάμεν** and **ἐστάμεναι**, part. **ἑστάως** and **ἑστειός**. Iterat. imperf. **ἵστασκε**, 2 aor. **στάσκε** (450).

λοχναίνω (**λοχναν-**) *make dry or lean*: **-λοχνανῶ** (-οῦμαι), **λοχναῖνα** Aesch. (518 a, **λοχνηνα** Ion., also Att. ?), **λοχνανόθη** Hippocr., **-λοχαννέος** Aristotle. (III.) **ἵχω** (for **σι-σ(ε)χ-ω**), *have, hold*: see **ἵχω**.

καδ- (**καδε-**) in Hom. **κεκαδῶν** *depriving*, **κεκαδήσω** *shall deprive*. Not the same as **καδ-** (**κῆδω**). **κεκαδόμεν** *withdrew* may be from **χάζω**.

καθαίρω (**καθαρ-**) *purify*: **καθαρώ**, **ἐκάθηρα** (and **ἐκάθαρα** ?), **κεκάθαρμαι**, **ἐκαθάρθην**, **καθαρέος** Hippocr. (III.)

καθέζομαι: see **ἵζομαι**.

καθεύδω *sleep*: see **εὐδω**.

κάθημαι: see 383.

καθίζω *set, sit*: imperf. **ἐκαθίζον** (413), fut. **καθίω** (511 e), aor. **ἐκάθισα** or **καθισα**.

Mid. **καθίζομαι** *sit*: **ἐκαθίζομεν**, **καθιζήσομαι**, **ἐκαθισάμεν**. Hom. has imperf. **κάθιζον** or **καθίζον**, aor. **καθείσα** and **κάθισα**, Hdt. **κατέισα**. See **ἵζω**, **ἵζομαι**. (IV.)

καί-νυμαι *excel*: perf. **κέκασμαι** (**κεκαδμένος** Pind.). Poetic. (IV.)

καίνω (**καν-**, **κον-**) *kill*: **κανῶ**, 2 aor. **ἐκανον**, 2 perf. **κέκονα** (**κατα-κεκονότες** Xen.). Poetic. (III.)

καίω (for **καίρω** from **καρ-ιω** 33, 457; **καν-**, **καρ-**, **καί-**) and **κῆω** (uncontracted, 347) *burn*, often w. **ἐν**, **κατά**: **καύσω**, **ἔκαυσα**, **-κέκαυκα**, **κέκαυμαι**, **ἐκαύθη**, **-καυθήσομαι**, **-καυτός**. 2 aor. **ἔκηα** Epic, poetic (part. **κῆας** Epic, **κῆας** Att.), 2 aor. pass. **ἐκάνη** *burned* (intrans.) Epic and Ion. The mss. show **καίω** in tragedy, Thuc., and in Xen. usu., **κῆω** in Aristoph., Isocr., Plato. (III.)

καλέω (**καλε-**, **κλη-**) *call*: **καλῶ** (511 a), **ἐκάλεσα**, **κέκληκα**, **κέκλημαι** *am called* (opt. 559 c), **ἐκλήθη**, fut. pass. **κληθήσομαι** (**καλοῦμαι** S. El. 971), fut. perf. **κεκλήσομαι** *shall bear the name*, **κλητός**, -τός. Aeolic pres. **κάλημι**, Epic inf. **καλήμεναι**; fut. **καλέω** Hom., **καλέσω** Aristotle, aor. **ἐκάλεσσα** Hom. Iterative **καλέεσκον**, **καλέσκετο**. Epic pres. **κι-κλή-σκω**.

καλύπτω (**καλυβ-**) *cover* (in prose usu. in comp. w. **ἀπό**, **ἐν**, etc.): **καλύψω**, **ἐκάλυψα**, **κεκάλυμμαι**, **ἐκαλύφθη**, **καλυπτός**, **συγ-καλυπτέος** poetic. (II.)

κάμνω (**καμ-**, **κμη-**) *labor, am weary or sick*: **καμοῦμαι** (1057), 2 aor. **ἔκαμον**, **κέκμηκα**, **ἀπο-κμητός**. Epic 2 aor. subj. also **κεκάμω**, 2 aor. mid. **ἐκαμόμην**, 2 perf. part. **κεκμηώς**. (IV.)

κάμπτω (**καμπ-**) *bend*: **κάμψω**, **ἔκαμψα**, **κέκαμμαι**, **ἐκάμφθη**, **καμπτός**. (II.)

κατηγορέω *accuse*: regular. For augment, see 415.

καφ-ε-ραντ, in Epic 2 perf. part. **κεκαφώς**.

κεδάν-νυμι: see **σκεδάννυμι**.

κει-μαι *lie*: **κέισομαι**. Inflection 384.

κείρω (**κερ-**, **καρ-**) *shear*: **κερώ**, **ἔκειρα**, **κέκαρμαι**, **ἀπο-καρτέος** Comic. Epic aor. **ἔκερσα** (cp. 518 D.), aor. pass. **ἐκέρθη** Pind., 2 aor. pass. **ἐκάρην** (Hdt.) prob. Att. (III.)

κείω *split*: Epic **κείων** § 425.

κείω and **κέω** *wish to lie down*. Epic. Cp. **κειμαι**.

κελαδέω *roar*: **κελαδήσω**, **κελάδησα**. By-form Hom. **κελάδω** in pres. part. Epic and Lyric.

κελεύω *command*: κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, παρακελευστός, δια-κελευστός.

κέλλω (κελ-) *lapid*: κέλω (508 D.), ἔκελα. Poetic = Att. ὀκέλλω. (III.)

κέλομαι (κελ-, κελε-, κλ-) *command*: κελήσομαι, ἐκελησάμην, 2 aor. ἐκεκλόμην (528 D.). Poetic = Att. κελεύω.

κεντέω (κεντ-, κεντε-) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθην late Att., συγ-κεντήθσομαι Hdt., κεντός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.

κεράν-νυμι and **κεραν-νύω** (κερα-, κρᾶ-) *mix*: ἐκέρασα, κέκραμαι, ἐκράθην and ἐκεράσθην, κρᾶτός. Ion. are ἔκρησα (ἐκέρασσα poetic), κέκρημαι, ἐκρήθην. By-forms κερᾶώ and κερᾶώω, and κίρνημι and κίρνώω. (IV.)

κερδαίνω (κερδ-, κερδε-, κερδα-) *gain*: κερδανῶ, ἐκέρδανα (518 a), προσ-κεκέρδηκα. Hdt. has fut. κερθήσομαι, aor. ἐκέρδηνα and ἐκέρδησα (474 h). (III. IV.)

κεύθω (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἔκυθον and redupl. 2 aor. in subj. κεύθωω, 2 perf. κέκευθα as pres. (in trag. also *am hidden*, and so κεύθω in trag.). Epic by-form κευθᾶνω. Poetic.

κῆδω (κῆδ-, κῆδε-, καδ-) *distress*: κῆδήσω, ἐκῆδησα, 2 perf. κέκηδα as pres., *sorrow*. Poetic. Mid. κῆδομαι *am concerned*: κεκαδήσομαι Hom., ἐκηδεσάμην Aesch.

κηρύττω (κηρυκ-) *proclaim*: κηρύξω (128 a), ἐκήρυξα, ἐπι-κεκήρυχα, κηκῆρύγμα, ἐκηρύχθην, fut. pass. κηρύχθήσομαι and (Eur.) κηρύξομαι. (1068 a). (III.)

κι-γ-χ-άνω (κιχ-, κιχε-), Epic κιχᾶνω, *come upon, reach, find*: κιχῆσομαι (1057), 2 aor. ἔκιχον, Epic ἐκιχησάμην, ἀ-κίχητος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κιχῆω (mss. -είω), κιχέην, κιχῆναι and κιχήμεναι, κιχέεις and (mid.) κιχήμενος. These forms may come from a pres. κίχημι, but they all have aoristic force. Poetic. (IV.)

κιδ-νημι: see σκεδάννυμι. (IV.)

κί-νυμαι *move myself*. Pres. and imperf. Epic. Att. κινέω. (IV.)

κίρ-νημι and **κίρνώω** Epic: see κεράννυμι.

κί-χρη-μα (χρη-, χρα-) *lend*: ἔχρησα, ἐχρηκα, κέχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.

κλάζω (κλαγγ-, κλαγ-, 464) *resound, clang*: κλάγξω, ἔκλαγξα, 2 aor. ἔκλαγον, 2 perf. κέκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. *shall scream* (562, 1057). Epic 2 perf. κεκλήγοντες (531 D. 2). By-form κλαγγάνω (478). Mainly poetic. (III.)

κλαίω *weep* (for κλαίω from κλαφ-ιω 33, 457: κλαυ-, κλαφ-, κλαι-, κλαιε-), κλάω in prose (not contracted, 347): κλαίῃσω or κλαίῃω (κλαύσομαι *shall suffer for it*), ἔκλαυσα. Poetic are κλαυσούμαι (512), κέκλαυμαι, κέκλαυμαι, κλαυτός, κλαυστός (?). The mss. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)

κλάω *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρὸς, σύν: ἐκλασα (443 a), -κέκλασμαι, -εκλάσθην, ἀνα-κλασθήσομαι Aristotle.

κλειώ *shut* (Older Att. κλήω): κλειώω and κλήσω, ἔκλεισα and ἔκρησα, ἀπο-κέκρηκα, κέκλειμαι and κέκρημαι (κέκλεισμαι has some support), ἐκλεισθην and ἐκλήσθην, κλειστός and κρηστός. κληίω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλέψομαι), ἔκλεψα, κέκλοφα, κέκλεμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τέος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλήζω *celebrate in song*: κλήσω, ἔκρησα (Dor. ἐκλείξα from κλειζω). Poetic. (III.)

κλίνω (κλι-ν-), bend, usu. comp. w. κατά: -κλινῶ, ἐκλίνα, κέκλιμαι, 2 aor. pass. -εκλίην, 2 fut. pass. -κλινήσομαι, perf. κέκλικα late, 1 aor. pass. ἐκλίθην poetic, ἐκλίθην Epic, poetic, v. a. ἀπο-κλιτέος Aristotle. (III.)

κλύω hear: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. impv., without thematic vowel, κλύθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. famous = κλυτός. Poetic.

κναίω scratch, usu. comp. w. διά: -κναίω Eur., -έκναισα, -έκναικα, -έκναισμαι, -εκναίσθην, -κναισθήσομαι.

*κνάω (κνώ) scrape (κνα-, κνη-) (on pres. contraction κνής, κνή, etc. see 346) often comp. w. κατά: κνήσω Hippocr., ἔκνησα, -έκνησμαι, -εκνήσθην. Cp. κναίω.

κοιλίω (κοιλ-αν-) hollow: κοιλανῶ, ἐκοιλῶνα (518 a), κεκοίλασμαι and ἐκοιλῶσθην Hippocr. (III. IV.)

κομιζω (κομιδ-) care for: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην, κομισθήσομαι, κομιστέος. (III.)

κόπτω (κοπ-) cut, usu. in comp. in prose: κόψω, ἔκοψα, -έκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -εκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)

κορέν-νυμι (κορε- for κορεσ-) satiate: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς satisfied Epic (531 D.), perf. mid. κεκόρησμαι Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκορέσθην poetic, v. a. ἀ-κόρητος and ἀ-κόρε(σ)τος insatiate, both poetic. Ion. and poetic, rare in prose. (IV.)

κορύσσω (κορυθ-) arm with the helmet, arm: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)
κοτέω at angry: ἐκότεια (-άμην) and κεκοτήσω Epic.

κράζω (κράγ-, κραγ-) cry out: 2 aor. ἔκραγον, 2 perf. κέκράγα as pres. (impv. 541, 1135), fut. perf. as fut. κεκράξομαι shall cry out (547). By-form κρανγάω. (III.)

κραίνω (κραν-) accomplish: κρανῶ, ἔκρανα, perf. 3 s. and pl. κέκρανται, ἐκράνην, κρανήσομαι, ἀ-κραντος. Epic by-form κραιαίω (κράαίω?): ἐκρήνηνα (ἐκράνηνα?), perf. 3 s. κεκράανται, plupf. κεκράαντο, aor. pass. ἐκράανθεν Theocr., ἀ-κράαντος. Poetic. (III.)

κρέμα-μαι (κρεμα-) hang, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἴσταμαι (subj. κρέμωμαι, opt. κρεμαίμην, 500), κρεμήσομαι. Cp. κριμνημι and κρεμάννυμι.

κρεμάν-νυμι (κρεμα-, 474 f and n. 1) hang, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)

κρίζω (κρικ- or κριγ-) creak: 2 aor. Epic κρικε (v. l. κριγε), 2 perf. κέκρίγα Aristoph. (III.)

κριμ-νημι (κριμ-νη-, κριμ-να-) often miswritten κρήμημι, hang, trans., rare in act. Mid. κριμναίμαι at suspended = κρέμαμαι. Poetic. (IV.)

κρίνω (κρι-ν-) judge: κρίνῶ, ἔκρινα, κέκρικα (533 a), κέκριμαι, ἐκρίθην (ἐκρίθην Epic), κριθήσομαι (κρινοῦμαι rarely pass., 1058 a), κριτέος, κριτός poetic. (III.)

κρούω beat: κρούσω, ἔκρουσα, -έκρουκα, -έκρουμαι and -έκρουσμαι, -εκρούσθην, κρουστέος.

κρύπτω (κρυφ-) hide: κρύψω (prose w. ἀπό, κατά), ἔκρυψα, κέκρυμμαι (in prose

- w. ἀπό, ἐκρύφθη, κρυπτός, κρυπτός poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κεκρύφομαι Hippocr. (II.)
- κτάσμαι acquire: κτήσομαι, ἐκτησάμην, κέκτημαι (405 n.) possess (subj. κεκτώμαι, -ῆ, -ῆται, 557; opt. κεκτῆμην, -ῆσ, -ῆτο, 559; doubtful are κεκτώμην, -φο, -φτο); fut. perf. κεκτῆσομαι shall possess (1144); ἐκτῆσθην pass.; κτητός, -τός. Aor. mid. ἐκτησάμην usu. = have possessed. Ion. perf. mid. ἔκτημαι (405 n.) and fut. perf. ἐκτῆσομαι shall possess (both in Plato).
- κτείνω (κτεν-, κτον-, κτα-ν-, 435, 437) kill, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενώ, ἔκτεινα, 2 perf. ἀπ-έκτεινα. Ion. fut. κτενώ (κτανέω from κταίνω). Poetic 2 aor. ἔκτανον and ἔκταν (524 b); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτάς; mid. ἐκτάμην was killed (cp. 1046). Epic aor. pass. ἐκτάθη. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνωμι and ἀπο-κτεινέω (sometimes written κτεινῶμι, -ῶω, κτεινῶμι, -ῶω). (III.)
- κτίζω found: κτίσω, ἔκτισα, ἔκτισμαι Pind., ἐκτίσθη, εὐ-κτιστο poetic. Epic 2 aor. mid. part. κτίμενος (κτι-) as pass., founded. (III.)
- κτυπέω (κτυπ-, κτυπε-) sound: ἐκτύπησα, 2 aor. ἔκτυπον Hom. (521 D.). Poetic. κῦδαίω (κῦδ-αν-) honor: ἐκόδηνα Epic. Hom. has also κῦδάνω (478) and κῦδαίω. (III. IV.)
- κύνω (κυ-, κυε-) am pregnant: ἐκύησα conceived, κεκύηκα. Fut. κυήσω Hippocr., aor. pass. ἐπ-κυήθη Aristotle. Mid. bring forth. Connected forms are κύω (usu. poetic): ἐκύσα impregnated Aesch. (κύσαμένη being pregnant), caus. κύτωσκα impregnate and conceive, κύτωκομαι conceive.
- κυλίω and κυλινδέω, later κυλίω, roll: ἐκύλισα, κατα-κύλισμαι, ἐκυλίσθη, ἐκ-κυλίσθῆσομαι, κυλιστός. From ἐκύλισα (= ἐκυλινδσα) the pres. κυλίω was formed. Connected is καλινδέωμαι.
- κυρέω (κυ-) kiss: κυνήσομαι (?), ἔκυσα. Poetic. προσ-κυνέω render homage to: προσ-κυνήσω, προσ-ἐκύνησα (προσ-έκυσα poetic). (IV.)
- κύπτω (κυφ-, cp. κύβδα; or κύφ-, cp. κύφος) stoop: ἀνα-κύψομαι (1057), ἔκυψα, κέκυφα. If from κύφ- the υ is long in all forms. (II.)
- κυρέω (κυρ-, κυρε-, 440 d) meet, happen is regular (poetic and Ion.). κῶρω (κυρ-) = κυρέω is mainly poetic: κύρωσσω (508 D.), ἔκυρσα. (III.)
- κωκῶω lament: κωκῶσω Aesch., κωκῶσομαι (1057) Aristoph., ἐκώκῶσα poetic.
- κωλύω hinder: regular, but (rare) fut. mid. κωλύσομαι as pass. (1058) T. 1. 142.
- λα-γ-χ-άνω (λαχ-, ληχ-) obtain by lot: λήξομαι (1057), 2 aor. ἔλαχον, 2 perf. ἐλαχηα (408), ἐλαγγαμαι, ἐλήχθη, ληκτός, -τός. Ion. fut. λάξομαι, Ion. 2 perf. λέλογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. λέλαχον made partaker). (IV.)
- λάξομαι and λάζνυμαι (Epic and Ion.) = λαμβάνω.
- λα-μ-β-άνω (λαβ-, ληβ-) take: λήψομαι (807), 2 aor. ἔλαβον, ἐληφα (408), ἐλημμαι, ἐλήφθη, ληφθῆσομαι, ληπτός, -τός. Fut. λάμψομαι (better λάψομαι) Ion., λάψουμαι Doric; 2 aor. inf. λελαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. ἐλημμαι poetic, ἐλαμμαι Ion.; aor. pass. ἐλάμψθη Ion., ἐλάφθη Doric; v. a. κατα-λαμπτός Hdt. (IV.)
- λάμπω shine: λάμψω, ἐλαμψα, 2 perf. ἐλαμπα poetic.
- λα-ν-θ-άνω (λαθ-, ληθ-) escape the notice of, lie hid: λήσω, 2 aor. ἔλαθον, 2 perf. ἐλάθηα as pres., v. a. ἀ-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι

- forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor. ἐπ-ελαθόμεν, perf. mid. ἐπι-έλησομαι. Hom. has 2 aor. λελαθον *caused to forget* and λελαθόμεν *forgot* (441 D.), perf. mid. λελασμαι. λελήσομαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic: ἐλησα poetic; and ληθάω *cause to forget* Epic, poetic. (IV.)
- λάπτω (λαβ- or λαφ-) *lap, lick*: pres. late: ἐκ-λάψομαι Aristoph., ἐξ-έλαψα Aristoph., λέλαφα Aristoph. Fut. λάψω Hom. (II.)
- λάσκω, for λακ-σκω, 475 d (λακ-, λακε-) *speak*: λακήσομαι (1057), 2 aor. έλακον (έλάκησα rare), 2 perf. as pres. λέληκα Epic = λέλακα Tragic (part. λελακῦνία Epic), 2 aor. mid. λελακόμεν Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)
- λάω *see*: only part. λάων and imperf. λάε. Epic.
- *λάω (λώ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν (346). Doric verb. Also λείω.
- λέγω *say*: λέξω, έλεξα, perf. εἶρηκα (see under εἶρω), λέλεγμαι, έλέχθην, fut. pass. λεχθήσομαι, fut. perf. λελέξομαι, λεκτέος, -τός poetic. Fut. mid. λέξομαι as pass. is poetic (1058 a). δια-λέγομαι *discuss*: δια-λέξομαι and δια-λεχθήσομαι (1107), δι-ελεγμαι, δι-ελέχθην (δι-ελέγην Aristotle), δια-λεκτέος.
- λέγω *collect, count*, usu. in comp. w. έξ or σύν: -λέξω, -έλεξα, 2 perf. -ελοχα (408), -ελεγμαι and -λελεγμαι, 2 aor. pass. -ελέγην (-ελέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτέος, λεκτός poetic. 2 aor. mid. έλέγμην ι 335.
- λείπω (λειπ-, λοιπ-, λιπ-, 435 b) *leave, often in comp. w. από, κατά, υπό, etc.*: λείψω, 2 aor. έλιπον, 2 perf. λείλοιπα *have left, have failed*. λείπομαι mid. *remain*, pass. *am left, am inferior*: λείμμαι, λείφθην, fut. pass. λειφθήσομαι, fut. perf. λειψήσομαι, λειπτέος. Fut. mid. λείψομαι is rarely pass. (1058 b). 2 aor. mid. έλιπόμην in prose only in comp. (as pass. A 693). By-form κατα-λιμπάνω. On the inflection of the 2 aor. see 343.
- λεπτόνω (λεπτυν-) *thin*: έλέπτῦνα, λελέπτυσμαι, έλεπτόνθην. (III.)
- λέπω (λεπ-, λαπ-) *peel, usu. comp. w. από, έκ*: -λέψω, -έλεψα, λέλαμμαι (inscr.), -ελάπην.
- λέω *stone to death, usu. comp. w. κατά in prose*: -λεύσω, -έλευσα, -ελεύσθην, -λευσθήσομαι.
- λεχ- *lay to rest* (cp. λέχ-ος bed): λέξομαι, έλεξα (έλεξάμην *went to rest*, imv. λέξω, 515 D.), 2 aor. athematic forms (520 a) έλεκτο *went to rest*, imv. λέξο for λεχ-σο, inf. κατα-λέχθαι for -λεχσθαι, part. κατα-λέγμενος. Epic.
- λήθω: see λανθάνω.
- λι-λαλομαι (λα- for λαο-) *desire eagerly* only pres. and imperf.; with perf. λελήμαι (λια-). Epic. Cp. λάω. (III.)
- λισσομαι rarely λιτομαι (λιτ-) *supplicate*: έλλισάμην Epic, 2 aor. έλιτόμην Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)
- λιχμάω (and λιχμάζω) *lick*: perf. part. λελιχμότες Hesiod. Usually poetic.
- λοέω (= λοφεω) *wash*: λοέσσομαι, έλδε(σ)σα, -άμην. Epic. See λούω.
- λούω *wash* loses υ before a short vowel and then contracts (349 b): λούω, λούεις, λούει, λούμεν, λούτε, λούσι, έλουν, λούσομαι (λούσω late), έλουσα, έλουμαι, έ-λουτος. Hom. has λώω, λοέω: λοέσσομαι, λούσα ζ 217, λόεσσα (-ατο), Hippocr. έλούθην.
- λύμαινω (λύμαν-) *abuse*: usu. λύμαινομαι as act.: λύμανομαι, έλυμνήμην, λελέμασμαι (usu. mid.), έλυμάνθην Tragic. (III.)

λύω (λυ-, λυ-) *loose*. Inflection 342. On 2 aor. mid. Epic ἐλύμην as pass., cp. 1046. On perf. opt. λελύτο, see 559 D.

μαίνομαι (μαν-, μην-) *madden*, act. usu. poetic: ἔμνηνα, μέμνηνα *att. mad*. Mid. *μαίνομαι* *rage*: *μανοῦμαι* Hdt., 2 aor. pass. ἐμάνην. (III.)

μαίομαι (for μα(σ)-ιομαι) *desire, strive*: μάσσομαι, ἔμα(σ)σάμην, ἐπι-μαστος. Epic. Connected are Aeol. μάομαι (μῶται, opt. μῶτο, imv. μῶσο) and Epic and poetic *μαίμω*. (III.)

μα-ν-θ-άνω (μαθ-, μαθε-) *learn*: μαθήσομαι (1057), 2 aor. ἔμαθον, μεμάθηκα, μαθητός, -τός. Hom. has 2 aor. ἔμμαθον (397 a, D.). (IV.)

μαραίνω (μαραν-) *cause to wither*: ἐμάρῶνα, ἐμαράνθη *Hom.* (III.)

μάρ-ναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. μάρνωμαι (500 D.), imv. μάρναο. Poetic. (IV.)

μάρπ-τω (μαρπ-) *seize*: μάρψω, ἔμαρψα, 2 aor. ἔμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)

μάττω (μαγ-) *knead*: μάξω, ἔμαξα, μέμαχα, μέμαγμα, 2 aor. pass. ἐμάγην (*προσεμάχη* Soph.). (III.)

μάχομαι (μαχ-, μαχε-) *fight*: μαχοῦμαι (511 b), ἐμαχεσάμην, μεμάχημαι, μαχετίος. Pres. Hom. *μαχέομαι* (part. *μαχεούμενος* and *μαχειόμενος*, fut. Hom. *μαχήσομαι* (-έσσομαι ?) and *μαχέομαι*, Hdt. *μαχήσομαι*; aor. Epic *ἐμαχεσ(σ)άμην* (v. l. -ησάμην), Hdt. *ἐμαχεσάμην*; v. a. *μαχητός* Hom., ἀ-μάχετος Aesch.

μέδω and μεδέω *rule* (440 d). Epic and poetic. μέδομαι *att. concerned about*.

μεθύ-σκω *make drunk*: ἐμέθυσα. μεθύσκομαι *get drunk, ἐμέθυσθη* *got drunk*. (V.)

μεθύω *att. drunk*: only pass. and imperf.; other tenses from the pass. of μεθύσκω. *μεγ-νύμι* (μειγ-, μηγ-) *mix* (often written *μγνύμι*), also *μειγνύω*, and less com. *μίσγω* (475 c): μέξω, ἔμειξα, μέμειγμα, ἐμείχθη, ἀνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τός. The forms with *ei* are restored on the authority of inscr. Epic 2 fut. pass. *μγθήσομαι*, Epic 2 aor. mid. *ἐμκτο* (ἐμεικτο ?), poetic fut. perf. *μεμείσομαι*. (IV.)

μέρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. ἔμορε (405 D.) *has a share in*. Epic. ἐμαρται *it is fated* (from σε-σμαρ-ται, 408 a). (III.)

μέλλω (μελλ-, μελλε-) *intend, augments* ἐ-, rarely ἤ- (398): μελλήσω, ἐμέλλησα, μελλήτιος.

μέλω (μελ-, μελε-) *care for, concern* poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic (535 D.), μεμέλημαι as pres. poetic (Epic μέμ-β-λεται, cp. 113 D., 549 D.), ἐμελήθη *poetic*. Impersonal: μέλει *it is a care*, μελήσει, ἐμέλησε, μεμέληκε, μελήτιος. Prose ἐπι-μέλομαι or ἐπι-μελέομαι *care for* (the latter form is far more com. on Att. inscr. after 380 b.c.): ἐπι-μελήσομαι, ἐπι-μεμέλημαι, ἐπ-εμέληθη, ἐπι-μελήτιος.

μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. μέμονας, -ονε; otherwise athematic forms, as μέματον (544), μέμαμεν, -ατε, -άσει, imv. μεμάτω, part. μεμᾶως and μεμᾶως, μεμαυῖα, inf. μεμονέναι Hdt. Epic poetic.

μέμφομαι *diatribe*: μέμψομαι, ἐμειψάμην, ἐμέμψθη rare in prose, μεμπτός.

μένω (μεν-, μενε-) *remain*: μενῶ, ἔμεινα, μεμένηκα (440 c), μενετός, μενετίος. By-form *μι-μν-ω* Epic and poetic.

μερ-μηρίζω *ponder, devise*: ἀπ-εμερμήρισα Aristoph., μερμήριξα Epic. Poetic. (III.)

- μῆδομαι *devise*: μῆσομαι, ἐμησάμην. Poetic.
- μηκάομαι (μηκ-, μακ-, 441) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. μακῶν, 2 perf. part. μεμηκῶς, μεμακνῖα (544), 2 plupf. ἐμέμηκον.
- μητιάω (μητι-, 441, cp. μήτις) *plan*: also μητιάομαι and (Pind.) μητλομαι: -ῖσομαι, -ῖσάμην. Epic and Lyric.
- μιαίνω (μαυ-) *stain*: μιανῶ, ἐμίανω, μεμιάσμαι, ἐμιάνθην, μιανθήσομαι, ἀμιαντος poetic. (III.)
- μιμνήσκω and μιμνήσκειω (μινα-, 475 b) *remind*, mid. *remember*. Act. usu. ἀναορ ὑπομνήσκω (the simple is poetic except in pass.): -μνήσκειω, ἐμνήσκειω, perf. μέμνημαι = pres. (405 x.) *remember*, ἐμνήσθην as mid. *remembered*, *mentioned*, fut. pass. = mid. μνησθήσομαι *shall remember*, fut. perf. μεμνήσομαι *shall bear in mind* (562), v. a. ἐπιμνηστέος, ἀμναστός Theocr. μέμνημαι has subj. μεμνῶμαι (557), opt. μεμνήμην (μεμνήμην doubtful, 559 b), impv. μέμνησο (Hdt. μέμνεο), inf. μεμνήσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι), aor. ξμνήσω (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνώοντο, μνώόμενος (V.)
- μῦνω *remain*: poetic for μένω.
- μίσγω (for μι-(μ)σγω, 475 c) *mix*, pres. and imperf. See μίγνυμι.
- μῖζω *suck*, Ion. μιζέω, late ἐκ-μιζάω. Hom. ἐκ-μιζήσῃς *squeezing out*.
- μύζω (μυγ-) *grumble*: ἔμυζα. (III.)
- μυκάομαι (μῦκ-, μῦκ-, μῦκα-, 441) *bellow*: ἐμῦκῆσάμην, Epic 2 aor. μύκον (521 D.), Epic 2 perf. μέμυκα as pres.
- μύπτω (μυκ-) *wipe* usu. comp. w. ἀπό: ἐμύψα, ἐμμεμύγην. (III.)
- μύω *shut* the lips or eyes (ῦ late, uncertain in Att.): ἔμυσα, μέμυκα.
- ναίω (νασ-ιω) *dwelt*: ἐνασσα *caused to dwell*, ἐνασσάμην *took up my abode* and *caused to dwell*, ἐνάσθην *was settled or dwelt*. Poetic. (III.)
- ναίω (ναφ-ιω) *swim*: ναῖον ι 222 (v. l. νᾶον). (III.)
- νάπτω (ναδ-, ναγ-) *compress*: ἐναφα Epic and Ion., νένασμαι Aristoph. (νένασμαι Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)
- νάω (ναφ-ω) *flow* only in pres. Epic. Cp. ναίω *swim*.
- *νάω (νᾶ) *spin* (να-, νη-, 346): pres. νῆς, νῆ, νᾶσι, inf. νῆν, part. νᾶν, fut. νῆσω, aor. ἔνησα, aor. pass. ἐνήθην.
- νεικέω (νεικε- for νεικεσ-; cp. τὸ νεῖκος *strife*) *chide*, usu. νεικέω in Hom.: νεικέσω, ἐνεικέσ(σ)α. Epic (also Hdt.). (III.)
- νείφαι (νειφ-, νιφ-; better form than νίφει) *snows*, *covers with snow*: κατ-ένεψαι. Pass. νείφεται.
- νέμω (νεμ-, νεμε-, 440 c) *distribute*, mid. also *go to pasture*: νεμῶ, ἔνεμα, διανεμῆκα, νενεμῆμαι, ἐνεμῆθην, διανεμητέος.
- νέομαι (νεσ-) *go*, *come*, only in pres. and imperf.: νέομαι as fut. 513 a. Mainly poetic. Cp. νίσσομαι.
- νέω *nod*: -νεύσομαι w. ἀνά or κατά (1057), ἔνευσα, νένευκα. Hom. has fut. νέσω and κατα-νεύσομαι.
- νέω (νευ-, νεφ-, νυ-, originally σνευ-, etc.) *swim*, often comp. w. διδά, ἐξ: νευσόμαι Xen. (512, 1057), ἔνευσα, -νένευκα, νευστέος. Cp. νήχομαι.
- νέω *heap up*, pres. in comp. and only in Hdt. (Att. usu. has χέω): ἔνησα. νένημαι (νένησομαι?), νητός Hom. Epic νηέω.
- νίξω (νιβ-, νιγ-, 463) *wash*, in Att. usu. w. ἀπό, ἐξ: -νίψομαι (νίψω poetic), ἔνιψα,

- νίμιμαι, -ενίφθην Hippocr., δ-νίπτος Hom. = ἀν-ἀπό-νίπτος. νίπτω is late, νίπτομαι Hom. (III.)
- νίσσομαι go or will go: from νι-(ε)σ-ομαι, cp. νόσ-τος return. Often printed νίσσομαι (mss. often have νίσσομαι.) Poetic. (III.)
- νοέω think, perceive, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (1107). Ion. contracts ση to ω in ἐνωσα, νένοκα, νένομαι.
- νομίξω believe: νομιῶ (511 ε), ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστός. (III.)
- ξάινω (ξαν-) scratch: ξανῶ, ξήνα, ξαμμα late Att., ξεσσαι Hippocr. (III.)
- ξίω (ξε- for ξεσ-) scrape: ξέσμαι. Epic are ξεσα and ξέσσα, ξεστός.
- ξηραίνω (ξηραν-) dry: ξηρανῶ, ξήρανα, ξήρασμαι, ξηράνθην. Ion. ξήρηνα, late ξήραμμα. (IV.)
- ξόω polish: ξύσα, ξέσθην, ξεσμαι Aristotle, ξυστός Hdt.
- ὄδοιπορέω travel: regular, but observe ὄδοιπερήκα for ὄδοιπόρηκα. See 415.
- ὄδοποιέω make a way: regular, but ὄδοποιημένος in Xen. for ὄδοποιημένος. 415.
- ὄδω- am angry: in Hom. aor. ὄδω(σ)άμην, perf. ὀδῶσται as pres.
- ὄξω (ὀδ-, ὀξε-) smell: ὀξήσω, ὀξήσα. Hippocr. ὀξέσω and ὀξεσα, Epic plupf. ὀδῶδει as imperf., Aeolic ὀσῶ. (III.)
- ὄγω open: ὄξω, ὄξα, οἰχθεῖς Pind. Poetic, as is also ὄγνυμι. In prose ἀν-ὄγω and ἀν-ὄγνυμι, q. v. The older form is ὀγίω, found in Hom. aor. ὀειξα (mss. ὀίξα). Hom. has also ὀγνύμην (ὀειγ-?).
- οἶδα (οἶδ-). Inflection 387, see ἰδ-.
- οἰδέω swell: οἰδήσα, οἰδήκα. By-form οἰδάνω poetic.
- οἰκτίρω (οἰκτιρ-, 471) pity: οἰκτίρα. οἰκτεῖω is a late spelling. (III.)
- οἰμῶξω lament: οἰμῶξομαι (1057), οἰμῶξα, οἰμωγμαι (?) Eur., οἰμώχθην poetic. (III.)
- οἰνοχοέω and -χοεύω Hom. pour wine: imperf. οἰνοχόει, ὀνοχόει (ἐφονοχόει, Δ 3, is incorrect for ἐφοιν-), οἰνοχοήσω, οἰνοχοήσαι. Epic and Lyric, and in Xen.
- οἰομαι (οἰ-, οἰε-) think: 1 pers. in prose usu. οἰμαι: imperf. οἰμην (rarely οἰόμην), οἰήσομαι, οἰήθην, οἰητέος. Epic οἶω, οἶω, and οἶω, οἶομαι, οἰσάμην, ὠίσθην. οἶμαι is probably a perfect (479 a).
- οἶσω: shall bear. See φέρω.
- οἴχομαι (οἴχ-, οἴχε-, οἴχο-) am gone as perf. (1089): οἴχῆσομαι, οἴχωκα poetic and Ion. (some mss. οἴχωκα), παρ-οἴχηκα (?) K 252. οἴχωκα is probably due to Att. redupl. Ion. -οἴχημαι is doubtful.
- ὀκέλλω (ὀκελ-) run ashore: ὀκεῖλα. Cp. κέλλω. (III.)
- ὀλισθάνω (ὀλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὀλισθον Ion., poetic; δι-ὀλισθησα and ὀλισθηκα Hippocr. (ὀλισθε-). (IV.)
- ὀλ-λύμι destroy, ruin, lose, for ὀλ-νύ-μι (ὀλ-, ὀλε-, ὀλο-) also -ὀλλύω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ὀλώ (511 b), -ὀλεσα, -ὀλώλεκα have ruined, 2 perf. -ὀλώλα am ruined. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι perish: -ὀλοῦμαι, 2 aor. -ὀλόμην, part. ὀλόμενος ruinous (ὀλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)
- ὀλ-ὀλύω (ὀλολυγ-) shout, rare in prose: ὀλολύσομαι (1057), ὀλόλυξα. (III.)
- ὀλοφύρομαι (ὀλοφυρ-) bewail: ὀλοφύρομαι, ὀλοφύράμην, ὀλοφύρθην made to lament Thuc. 8. 78. (III.)

- ἐν-νύμι (ἐν-, ἐνο-, 441) and ἐννύω *swear*: ἐνοῦμαι (1057) for ἐνοσομαι, ἐνοσα, ἐνώμοκα, ἐνώμομαι and ἐνώμοσμαι, ἐνόθην and ἐνόσθην, ἐνοσθήσομαι, ἐπ-έμοτος. (IV.)
- ἐμόργ-νύμι (ἐμοργ-) *wipe*, usu. comp. w. ἐξ in poetry: -ἐμόρξω, ἐμορξα. ἐξ-ἐμόργνυμαι: -ἐμόρξομαι, -ἐμορξάμην, -ἐμορξοθήν. (IV.)
- ἐνι-νῆ-μι (ἐνη-, ἐνα-; for ἐν-ονη-μι, but the redupl. has no regard for the ο) *benefit*: ἐνήσα, ἐνησα, 2 aor. mid. ἐνήμην *received benefit* (opt. ἐναίμην), ἐνήθην, ἐν-ἐνήτος. 2 aor. mid. inv. ἐνησο Hom., w. part. ἐνήμενος Hom.; 1 aor. mid. ἐνάμην late.
- ἐνο-μαι (ἐνο-) *insult*: pres. and imperf. like δίδομαι, opt. ἐνοίτο Hom.; ἐνόσσομαι, ἐνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt., ἐνοτός Pind., ἐνοστός Hom. ἐνατο P 25 may be imperf. of a by-form ἐναμαι.
- ἐξένω (ἐξεν-) *sharpen*, in prose παρ-ἐξένω *provoke*: -ἐξενῶ, ἐξένω, -ἐξενυμαι, -ἐξένυθην. (III.)
- ἐπ- in fut. ἐψομαι, perf. mid. ἐμμαι, aor. pass. ἐψθην, περι-οπίτος. See δράω.
- ἐπύλω (ἐπυ-) *take to wife* (later ἐπύω): ἐπύσω Aristoph. Epic, poetic. (III.)
- ἐράω (ἐρα- for φορα-) *see*: imperf. ἐρώω (400), fut. ἐψομαι 1057 (ἐψαι 2 s.), 2 aor. εἶδον (ιδ- for ριδ-), 1 perf. ἐράκα (406) and ἐράκα (plupf. ἐραῖκα), ἐράμαι and ἐμμαι, ἐψθην, ἐψθήσομαι, ἐράτός, περι-οπίτος. Aeolic ἐρημι, Epic ἐρω (483), New Ion. ἐρέω. Imperf. ἐρών Hdt., fut. ἐπ-ἐψομαι in Hom. = *shall look on*, ἐπι-ἐψομαι *shall choose*, aor. mid. ἐπ-ἐψάμην saw Pind., ἐπι-ἐψάμην chose Plato, 2 perf. ἐπωκα poetic, Ion. See ιδ- and ἐπ-. (VI.)
- ἐργαίνω (ἐργαν-) *am angry*: ἐργάνα (518 a) *made angry*. Tragic. 470 a. (III.)
- ἐργίζω *enrage*: ἐξ-ἐργίω, ἐργισα, ἐργισμαι, ἐργισθην, ἐργισθήσομαι, ἐργιστός. (III.)
- ἐρέγω *reach* Epic, poetic, ἐρέγ-νύμι Epic (only part. ἐρεγνός): ἐρέξω, ἐρέξα rare in prose. ἐρέγομαι *stretch myself, desire*: ἐρέξομαι rare in prose, ἐρέξάμην but usu. ἐρέχθην as mid., ἐρεκτός Hom. Perf. ἐρεγμα Hippocr., ἐρέρεγμα (3 pl. ἐρερέχαται Π 834, plupf. ἐρερέχατο Α 26). By-form ἐρεγνόμεαι: ἐρεγνέθην.
- ἐρ-νύμι (ἐρ-) *raise, rouse*: ἐρω (508 d), ἐρσα, 2 aor. trans. and intrans. ἐρορον Epic (411 D.), 2 perf. ἐρωρα as mid. *have roused myself, am roused*. Mid. ἐρνωμαι *rise, rush*: fut. ἐρούμαι Hom., 2 aor. ἐρύμην (Epic are ἐρωτο, inv. ἐρω, ἐρσο (515 D.) and ἐρσεν, inf. ἐρθαι, part. ἐρμενος), perf. ἐρύρεμαι Hom. Poetic. (IV.)
- ἐρέτω (ἐρευ-) *dig*, often comp. w. διά, κατά: -ορύξω, ἐρυξα, -ορέρυχα, ἐρέρυγμα (ἐρυγμα?), ἐρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχθήσομαι Aristoph., ἐρυκτός. Mid. aor. ἐρυξάμην *caused to dig* Hdt. (III.)
- ἐσφραίνωμαι (ἐσφραν-, ἐσφρε-) *smell*: ἐσφρήσομαι, 2 aor. ἐσφρόμην, ἐσφράνθην late Com. and Hippocr. Hdt. has ἐσφράμην. Cp. 474 i, 477. (III. IV.)
- ἐστούζω *lament*: ἐστούζομαι (1057), ἐτότυξα. (III.)
- ἐστέω *make water*: ἐστέου, ἐστέσομαι (1057), ἐν-ἐστέρωσα, ἐν-ἐστέρωκα. New Ion. has ἐσρ- for Att. ἐσρ- (as ἐσρήθην Hippocr.).
- ἐστέω *wound*: ἐστέω, ἐστέω, ἐστέω. Epic and Tragic. (III.)
- ἐστέω *wound*: ἐστέω, 2 aor. (μι-form) 3 s. ἐστα 524 D. (inf. ἐστέμεναι and ἐστέμεν), 2 aor. mid. ἐστέμενος as pass., ἐν-ἐστέω. Epic and Tragic.
- ἐφέλω (ἐφελ-, ἐφειλε-) *owe*: ἐφείλωσα, ἐφείλωσα, 2 aor. ἐφέλων in wishes, *would that!* ἐφείλωκα, aor. pass. part. ἐφείληθεις. Hom. usu. has ἐφέλλω, the Aeolic form. Cp. 471 a. (III.)

ὀφέλλω (ὀφέλ-) *increase*: aor. opt. ὀφέλλειε Hom. Poetic, mainly Epic. (III.)
 ὀφλι-ισκ-άνω (ὀφλ-, ὀφέλε-, ὀφλ-ισκ-, 477): *owe, am guilty, incur a penalty*:
 ὀφλήσω, ὀφλήσα (rare and suspected), 2 aor. ὀφλον, ὀφλήκα, ὀφλήμαι.
 For 2 aor. ὀφλεῖν, ὀφλών mss. often have ὀφλεῖν and ὀφλων, as if from ὀφλω,
 a late present. (IV. V:)

παίζω (παιδ-, παιγ-) *sport*: ἔπαισα, πέπαικα, πέπαισμαι, παιστήος. Att. fut.
 prob. παίσσομαι (1057): παιζοῦμαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παι-, παιε-) *strike*: παίω and παίωσθω Aristoph., ἔπαισα, ὑπερ-πέπαικα;
 for ἐταίσθην Aesch., Att. usu. has ἐπλήγγην, as πέπληγμαῖ for πέπαικα.

παλαίω *wrestle*: ἐπάλαισα, ἐταλαίσθην Eur., παλαίω Epic, δυσ-πάλαιστος
 Aesch.

πάλλω (παλ-) *shake, brandish*: ἔπηλα, πέπαλμαι. Hom. has 2 aor. redupl.
 ἀμ-πεπαλών and 2 aor. mid. (ἐ)παλτο. Epic and poetic. (III.)

πάσσομαι (πα-) *acquire, become master* = κτάσσομαι; pres. not used: πάσσομαι, ἐπᾶ-
 σάμην, κῆπᾶμαι. Doric verb, used in poetry and in Xen. Distinguish πᾶσο-
 μαι, ἐπᾶσάμην from πατέομαι *eat*.

παρα-νομέω *transgress the law* augments παρα-νομ- rather than παρα-ηνομ- though
 the latter has support (T. 3. 67. 5), perf. παρα-νενόμηκα. See 415.

παρ-οινέω *insult (as a drunken man)*: ἐπαρ-ώνου, ἐπαρ-ώνησα, πεπαρ-ώνηκα,
 ἐπαρ-ώνηθην (best ms. παρωνήθην D. 22. 63). See 415.

πάσχω *suffer* (πειθ-, ποθ-, παθ-) for π(ε)γθ-σκω (31, 475): παίσσομαι (1057) for
 πεθ-σομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα (Hom. πέποισθε or πέπασθε, fem.
 part. πεπαθῦα, 544); Doric πέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παίω),
 πατάξω, ἐπάταξα, ἐκ-πεπάταγμαῖ Hom. (Att. πέπληγμαῖ), ἐπατάχθην late
 (Att. ἐπλήγγην). (III.)

πατέομαι (πατ-, πατε-) *eat, taste*: πᾶσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plupf.
 πεπάσσομαι Hom., ἀ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 467 a) *sprinkle*: usu. in comp. w. ἐν, ἐπί, κατά: πάσω, ἔπασα,
 ἐπάσθην, παστήος. Hom. has only pres. and imperf. Often in comedy.
 (III.)

παύω *stop, cause to cease*: παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθή-
 σομαι, fut. perf. πεπαύσομαι (562), ἀ-παυστος, παυστήος. Mid. παύομαι
cease: παύσομαι, ἐπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πειθω (πειθ-, ποιθ-, πιθ-) *persuade*: παίωσθω, ἔπεισα, πέπαικα, 2 perf. πέποιθα *trust*,
 πέπεισομαι, ἐπεισθην, πεισθήσομαι, πιστός, πειστήος. Mid. πείθομαι *believe*,
obey: πέπιομαι. 2 aor. ἐπιθον and ἐπιθόμην poetic; redupl. 2 aor. πέπιθον
 Epic, 411 D. (πεπιθω, -οιμι); 2 plupf. 1 pl. ἐπέπιθμεν (544) for ἐπεποιθᾶμεν;
 2 perf. inv. πέπεισθι Aesch. Eum. 599 (πέπεισθι?). From πιθε- come Hom.
 πιθήσω *shall obey*, πεπιθήσω *shall persuade*, πιθήσᾶς *trusting*.

πεινάω (πεινα-, πεινη-), *hunger* (for contraction in pres. see 346, 495): πεινήσω,
 ἐπεινήσω, πεπαινῆκα. Inf. pres. πεινήμεναι Hom. (495).

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην
 Hdt. Ion. and poetic. (III.)

πεκτέ-ω (πεκ-, πεκτε-) *comb, shear* = Epic pres. πεκίω: ἔπεξα Theocr., ἐπεξά-
 μην Hom., ἐπέχθην Aristoph. For comb Att. usu. has κτενίζω, ξαίνω; for
shear κείρω.

- πελάζω** (πέλας *near*) *bring near, approach*: πελάσω and Att. πελώ (511 d), ἐπέλασα (Epic also ἐπέλασσα, and mid. ἐπέλασάμην), πέπλημαι Epic, ἐπελάσθην Epic (ἐπλάσθην in tragedy), 2 aor. mid. ἐπλήμην *approached* Epic, v. a. πλαστός. Poetic and Ion. Kindred are πελάω poetic, πελάθω and πλάθω dramatic, πλυναίμαι and πλινάω Epic. Prose πλησιάζω (cp. πλησίον). (III.)
- πέλω** and **πέλομαι** (πελ-, πλ-) *am* (orig. *turn, move myself*): ἐπέλον and ἐπελόμην, 2 aor. ἔπλε, ἔπλετο (523 D.), -λόμενος. Poetic.
- πέμπω** (πεμπ-, πομπ-) *send*: πέμπω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην, πεμψήσομαι, πεμπτός, πεμπτός.
- πεπαίνω** (πεπαρ-) *make soft or ripe*: ἐπέπαῖνα (518 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπαῖναι Aristotle. (III.)
- πεπορεύω** or **πεπαρεύω** *show*: see πορ-.
- πέπρωται** *it is fated*: see πορ-.
- περαίνω** (περαρ-, cp. πέρας *end*) *accomplish*: περανῶ, ἐπέραῖνα, πεπέρασμαι, ἐπεράνθην, ἀπεράντος, διαπεραντός. (III.)
- πέρομαι** (περδ-, πορδ-, παρδ-) = Lat. *pedo*: ἀποπαρδήσομαι, 2 aor. ἀπ-ἐπαρδον, 2 perf. πέπορδα.
- πέρω** (περθ-, πραθ-) *sack, destroy*: πέρω, ἔπερσα, 2 aor. ἔπραθον, and ἐπραθόμην (as pass.). Inf. πέρθαι for περθ-σθαι. πέρομαι is pass. in Hom. Poetic for prose πορθέω.
- πέρ-νῃμι** *sell*, mid. **πέρναμι**: fut. περώω, aor. ἐπερόσ(σ)α, perf. mid. part. πεπερημένος. Poetic, mainly Epic, for πωλέω or ἀποδίδομαι. Akin to περώω (cp. πέρῶν) *go over, cross* (περώω, etc.); cp. περῶσκω. (IV.)
- πέταμαι** *fly*: see πέτομαι.
- πετάν-νῃμι** (πετα-, πτα-) and **πεταννύω** (rare) *expand*, in prose usu. comp. w. ἀνά: -πετῶ (511 c), -πέτασα, -πέταμαι. Fut. ἐκ-πετῶ Eur., perf. mid. πεπέτασμαι poetic, aor. pass. πετάσθην Hom. By-forms: poetic τίτνῃμι and πτανῶ (only pres. and imperf.). (IV.)
- πέτομαι** (πετ-, τετε-, πτ-) *fly* in prose usu. w. ἀνά, ἐξ: -πτήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. ἔπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 524 b. Poetic forms are ποτόδομαι and ποτόεμαι (πεπότημαι, ἐποτήθην, ποτητός); πωτόδομαι is Epic. ἴπταμαι is late.
- πέττω** (πεκ-, πεκ-) *cook*: πέψω, ἔψα, πέπεμμαι, ἐπέψθην, πεπτός. (III.)
- πεύθομαι** (πευθ-, πυθ-) *learn*, poetic for πυνθάνομαι.
- πέφρον** *steer*: see φεν-.
- πήγ-νῃμι** (πηγ-, παγ-) *fix, make fast*: πήξω, ἔπηξα, 2 perf. πέπηγα *am fixed*, 2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατ-ἐπηκτο *stuck* (athematic), ἐπηξάμην poetic and Ion., ἐπήχθην and πεκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνύτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ιτο (some mss. πηγνύοιτο); cp. 498 D. (IV.)
- πηδάω** *leap*, often comp. w. ἀνά, εἰς, ἐξ, ἐπί: -πηδήσομαι (1057), -επήδησα, -πεπήδηκα.
- πιάνω** (πιαν-) *fatten*: πιανῶ, ἐπιῖνα, κατα-πεπίασμαι. Mostly poetic and Ion. (IV.)
- πιλ-νῃμι**, **πιλ-ναίμαι**, **πιλ-νάω**, *approach*: see πελάζω.
- πίμ-πλη-νῃμι** (πλη-, πλα-; w. μ inserted, 410) *fill*. In prose comp. w. ἐν (458 π.): ἔμ-πλήσω, ἐν-ἐπλησα, ἔμ-πέπληκα, ἔμ-πέπλησμαι, ἐν-ἐπλήσθην, ἔμ-πλησθήσομαι, ἔμ-πληστός. 2 aor. mid. athematic ἐπλήμην (poetic): πλήτο and

- πλήγτο Epic, ἐν-έπλητο Aristoph., opt. ἐμ-πλήμην Aristoph., imv. ἐμπλήσο Aristoph. By-forms: πιμπλόνομαι Hom., πλήθω *am full* poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθύω abound, πληθύνομαι Aesch., πλήρωα.
- πί-μ-πρη-μι (πρη-, πρα-, w. μ inserted, 410) *burn*. In prose usu. comp. w. ἐν (cp. 458 π.): -πρήσω, -έπρησα, -πέπρημαι, -επρήσθην. Hdt. has ἐμ-πέπρησαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (8. 9). πέπρησαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.
- πινύ-σκω (πινυ-) *make wise*: ἐπινύσσα. Poetic. (V.)
- πίνω (πι-, πο-, πω-) *drink* often comp. w. ἐκ or κατά: fut. πίομαι 1057 (usu. ἰ after Hom., 513) and (rarely) πιούμαι, 2 aor. ἔπιον 524 a (imv. πῖθι, 524 b), πέπωκα, -πέπομαι, ἐπέθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πώνω. (IV. VI.)
- πι-πι-σκω (πι-) *give to drink*: πίσω, ἐπίσα. Poetic and New Ion. Cp. πίνω. (V.)
- πι-πρά-σκω (πρᾶ-) *sell*, pres. rare = Att. πᾶλω, ἀποδίδομαι: πέπρακα, πέπραμαι, ἐπράθην, fut. perf. πεπράσομαι, πρῶτός, -τέος. In Att. πᾶλήσω, ἀποδώσομαι, ἀπεδόμην are used for fut. and aor. (V.)
- πί-πτω (πετ-, πτ-, 31, πτω-) *fall* for πι-π(ε)τ-ω: πεσοῦμαι (512, 1057), 2 aor. ἔπεσον (512 a), πέπτωκα. Fut. πετέομαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτηώς and πεπτεώς Hom.
- πιτ-νημι and πιτ-νάω *spread out*: poetic for πετάννυμι. (IV.)
- πίτ-νω *fall*: poetic for πῖπτα. (IV.)
- πλάζω (πλαγγ-, 484) *cause to wander*: ἐπλαγξα. Mid. πλάζομαι *wander*: πλάγξομαι, ἐπλάγχθην *wandered*, πλαγκτός. Poetic. (III.)
- πλάθω: dramatic for τελάζω, πλησιάζω.
- πλάττω (πλατ-) *mould, form*: ἔπλασα, πέπλασαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)
- πλέκω (πλεκ-, πλοκ-, πλακ-) *weave, braid*: ἔπλεξα, πέπλεγμαι, ἐπλέχθην rare, 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.
- πλέω (πλευ-, πλεφ-, πλυ-, 456, 507 a) *sail* (on the contraction see 348): πλεύσομαι or πλευσοῦμαι (512, 1057), ἔπλευσα, πέπλευκα, πέπλευσαι, πλευστέος. ἐπλεύσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἐπλώσα, 2 aor. ἔπλων (Epic), τέπλωκα, πλωτός. Att. by-form πλώζω.
- πλήττω (πληγ-, πλαγ-) *strike*, in prose often w. ἐξ, ἐπί, κατά: -πλήξω, -έπληξα, 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλάγην (ἐξ, κατά), 2 fut. pass. πληγήσομαι and ἐκ-πλαγήσομαι, fut. perf. πεπλήξομαι, κατα-πληκτέος. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. τε-πλήγετο Hom., ἐπλήχθην poetic and rare, -επλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγνυσθαι (πλήγνυμι). In pres., imperf., fut., and aor. act. Att. uses τύπτα, παῖω for the *simple* verb, but allows the *compounds* ἐκπλήττω, ἐπι-πλήττω. In the perf. and pass. the *simple* verb is used. (III.)
- πλύνω (πλυ-) *wash*: πλυνῶ, ἐπλύνα, πέπλυμαι, ἐπλύθην Ion. (prob. also Att.), πλυτέος, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (1058). (III.)
- πλώω *sail*: see πλέω.
- πνέω (πνευ-, πνεφ-, πνυ-, 456, 507 a) *breathe, blow*, often w. ἀνά, ἐν, ἐξ, ἐπί, σύν: πνευσοῦμαι and -πνεύσομαι (512, 1057), ἔπνευσα, -πέπνευκα. Epic also πνείω; from ἀνα-πνέω *take breath*: 2 aor. imv. ἀμ-πνυε X 222. See πνύ-

- πνίγω** (πνίγ-, πνιγ-) *choke*, usu. comp. w. ἀπό: -πνίξω (128 a), -πνίξα, πέπνιγμα, -πνίγην, -πνιγήσομαι.
- πνύ-** *to be vigorous* in mind or body: Epic forms ἀμ-πνύτο, ἀμ-πνύθην (v. l. -πνύθην), πέπνυμαι *am wise*, πεπνυμένος *wise*, plupf. πέπνυσο. Often referred to πνέω or πινύσκω.
- ποθέω** *desire, miss*: ποθήσω or ποθέσομαι (1057 a), ἐπόθησα or ἐπόθεσα (443 b). All other forms are late.
- πονέω** *labor*, in early Greek πονέομαι: regular, but πονέσω and ἐπόνεσα in mss. of Hippocr.; Doric πονώ.
- πορ-** (and πρω-) *give, allot*: 2 aor. ἔπορον poetic, 2 aor. inf. ποροεῖν (in some mss. ποραεῖν) Pind. *to show*, perf. pass. πέπωται *it is fated*, ἡ πεπωμένη (αἴσα) *fate*. Poetic.
- πράττω** (πράγ-) *do*: πράξω, ἐπράξα, 2 perf. ἐπέρραχα (prob. late) *have done*, ἐπέρραχα *have fared (well or ill)* and also *have done*, πέπράγμα, ἐπράχθη, fut. pass. πρᾶχθήσομαι, fut. perf. πεπράξομαι, πρᾶκτός. Fut. mid. πρᾶξομαι is rarely pass. (1058 a). Ion. πρήσσω, πρήξω, etc. (III.)
- πρᾶυνω** (πρᾶυν-) *soothe*: ἐπρᾶύνα, ἐπρᾶύνθη. (III.)
- πρέπω** *am conspicuous*: πρέψω poetic. Impersonal πρέπει, πρέψαι, ἔπρεψε.
- πρια-** *buy*, only 2 aor. mid. ἐπριάμην (362). Other tenses from ὠνόμοιαι.
- πρίω** *saw*: ἔπρισα, ἐπρίσσομαι, ἐπρίσθη.
- προίσομαι** (προίκ-, cp. προίξ *gift*): pres. in *simple* only in Archilochus: fut. κατα-προίξομαι Aristoph. (Ion. καταπροίξομαι). (III.)
- πταίω** *stumble*: πταίσομαι, ἔπταισα, ἔπταικα, ἄ-πταιστος.
- πτάρ-νυμι** (πτάρ-) *sneeze*: 2 aor. ἔπτարον; 1 aor. ἔπταρα and 2 aor. pass. ἐπτάρην Aristotle. (IV.)
- πτήσσω** (πτηκ-, πτακ-) *cover*: ἔπτηξα, ἔπτηχα; 2 aor. part. κατα-πτακῶν Aesch. From πτα- Hom. has 2 aor. dual κατα-πτήτην and 2 perf. part. πεπτηώς. Ion. and poetic also πτώσσω (πτωκ-). (III.)
- πτίτω** (πτισ-) *round*: ἔπτισα Hdt., περι-ἔπτισμαι Aristoph., περι-επτίσθη late Att. Not found in classic prose. (III.)
- πτύσσω** (πτυχ-) *fold* usu. comp. in prose w. ἀνά, περί: -πτύξω, -ἔπτυξα, -ἔπτυγμα, -επτύχθη, 2 aor. pass. -επτύγην Hippocr., πτυκτός Ion. (III.)
- πτύω** (πτυ-, πτύ-) *spit*: κατ-ἔπτυσσα, κατᾶ-πτυστος. Hippocr. has πτύσω, ἐπτόσθη.
- πυ-ν-θάνομαι** (πυθ-, πυθ-) *learn, inquire*: πύσομαι (for πυθσομαι), πυσούμαι A. Prom. 990, 2 aor. ἐπυθόμην, πέπυσμαι, πυστός, ἀνά-πυστος Hom. Hom. has 2 aor. opt. redupl. πεπύθοιτο. πύθομαι is poetic. (IV.)
- ράιω** (ρα-, ραν-, 474 h, perhaps for ραδ-νίω) *sprinkle*: ρανῶ, ἔρρανα, ἔρρασμα, ἐρράνη. Apparently from ραδ- come Epic aor. ἔρασσα, Epic perf. ἐρράδαται and plupf. ἐρράδατο. Perf. ἔρρασαι Aesch. Ion., poetic. (III. IV.)
- ράιω** *strike*: ραίω, ἔραισα, ἐραίσθη. Fut. mid. as pass. δια-ραίσεσθαι Ω 355. Poetic, mainly Epic.
- ράπτω** (ραφ-) *stitch*: ἀπο-ρράψω, ἔραψα, ἔραμαι, 2 aor. pass. ἐρράφην, ραπτός. (II.)
- ράττω** (ραγ-) *throw down* (late pres. for ἀράττω): ξυρ-ράξω, ἔραφα. (III.)
- ρέξω** (ρεγ-ιω, 463 a) *do*: ρέξω, ἔρεξα (less often ἔρρεξα), aor. pass. part. βεχθεῖς, ἄ-ρεκτος. Poetic. Cp. ἔρδω. (III.)

ῥέω (ῥευ-, ῥεφ-, ῥυ-, and ῥυε-) *flow* (on the contraction in Att. cp. 348) : **ῥύσσομαι** 1057 (2 fut. pass. as act. ; **ῥεύσσομαι** rare in Att.), **ῥεῦσθην** (2 aor. pass. as act. ; **ῥεσσα** rare in Att.), **ῥεῦθηκα**, **ῥυτός** and **ῥευστός** poetic. **ῥευσσοῦμαι** Aristotle.

ῥη- stem of **εἰρηκα**, **εἰρημαι**, **ῥηθήσθην**, **ῥηθήσομαι**, **εἰρήσομαι**. See **εἰρω**.

ῥήγ-νῦμι (**ῥηγ-**, for **φρηγ-**, **ρωγ-**, **βαγ-**) *break*, in prose mostly in comp. w. **ἀνά**, **διά** : **-ρήξω**, **ῥρηξω**, 2 perf. **-ῥρωγα** *am broken*, 2 aor. pass. **ῥρόγγην**, 2 fut. pass. **-ραγήσομαι** ; **-ῥρηγμαι** and **-ῥρηχθην** Ion., **ῥηκτός** Hom. (IV.)

ῥιγέω (**ρίγ-**, **ριγε-**) *shudder* : **ῥιγῆσω**, **ῥεργησα** and **ῥιγησα**, 2 perf. **ῥριγα** as pres. Chiefly poetic.

ῥιγέω *shiver*. On the contraction in the pres. see 349 a : **ῥιγῶσω**, **ῥεργωσα**.

ῥίπτω (**ρίπ-**, **ριπ-**) and **ῥιπ-τ-έω** (440 d) *throw* : **ῥίψω**, **ῥριψα**, 2 perf. **ῥριφα**, **ῥριμμα**, **ῥριφθην**, 2 aor. pass. **ῥριφήν**, fut. pass. **ἀπο-ρριφθήσομαι**, **ῥιπτός** Soph. (II.)

ῥοφέω *sur up* : **ῥοφήσω** and **ῥοφήσομαι** (1057), **ῥερόφησα**.

ῥόμοι (Epic also **ῥόμοι**, rare in Att.) for **φρῦμοι**, *defend* : **ῥόσομαι**, **ῥεῦσάμην**, and **ῥυσάμην** O 29, **ῥυτός**. Athematic forms are **ῥρ(ρ)ῦτο**, 3 pl. **ῥάτο**, **ῥύσθαι**. See **ῥῦμαι**. Chiefly poetic.

ῥυκτός *soil* : Epic perf. part. **ῥερυκωμένος** (405 b, D.). Cp. **ῥυκάω** *am dirty*.

ῥών-νῦμι (**ῥω-**) *strengthen* : **ἐπ-ῥρωσα**, **ῥρωμαι** (inv. **ῥρωσο** *farewell*, part. **ῥρωμένος** *strong*), **ῥερώσθην**, **ῥερωστος**. (IV.)

σαίνω (**σαν-**) *fauni upon* : **ῥσηα**. Poetic, prob. also in prose. (III.)

σαίρω (**σηρ-**, **σαρ-**) *weaver* : 2 perf. **σέσηρα** *grin* : **ῥσηα** Soph. (III.)

σαλπίζω (**σαλπιγγ-**) *sound the trumpet* : **ἐσάλπιγξα** (also **ἐσάλπιφα** ?). (III.)

σαώω (cp. **σαφός safe**) *save* : **σαώσω**, **ἐσάωσα**, **ἐσαώσθην**. Epic and poetic (but not Att.). Epic pres. subj. **σῆης**, **σῆη**, **σῶσι**, which editors change to **σαῶς** (**σάφς**, **σαοῖς**, **σοῖς**), **σαῶ** (**σάφ**, **σαοῖ**, **σοῖ**), **σαῶσι** (**σάωσι**, **σῶσι**). For **σάω** pres. inv. and 3 s. imperf. editors usu. read **σάου** (= **σαο-ε**), but some derive the form from Aeolic **σάωμι**. Cp. **σῶ**.

σάπτω (**σαγ-**) *pack, load* : **ῥσαφα**, **σῶσαμαι**. (III.)

σάω *sift* : **ῥσηα**, **σῶσημαι**. New Ion. Here belong perf. **ῥτημαι** and **διατῶω** Att. for **δια-σάω**.

σβέν-νῦμι (**σβε-** for **σβεσ-**, 474 f, n. 1) *extinguish*, usu. comp. w. **ἀπό** or **κατά** : **σβῆσω**, **ῥσβεσα**, **ῥσβηκα** intrans. *have gone out*, **ῥσβέσθην**, 2 aor. pass. **ῥσβηθην** intrans. *went out* (361, 1043), **σβήσομαι**, **ῥσβεσμαι** Aristotle. (IV.)

σέβω *revere*, usu. **ῥσβομαι** : aor. pass. as act. **ῥσφέσθην**, **σεκτός** Aesch.

σειώ *shake* : **σειώω**, **ῥσεισα**, **σῆσεικα**, **σῆσεισομαι**, **ῥσεισθην**, **σειστός**.

σεύω (**σεν-**, **συ-**) *urge, drive on, mid. rush* : **ῥσσενα** (543 a, D.) and **σεῦα**, **ῥσσομαι** as pres. *hasten*, **ῥσ(σ)ῥθην** *rushed*, 2 aor. mid. **ῥσ(σ)ῥμην** *rushed* (**ῥσσο**, **ῥσσαντο** or **σῦτο**, **σῦμενος**), **ῥπλ-σσαντος** Aesch. Mostly poetic, esp. tragic. Here belongs **ἀπ-εσσῶ** (or **ἀπ-ῥσσοῦα**) *he is gone* in Xen. Probably from **σῶεομαι** (**σῶος**, **σῶος motion**), or from **σῶομαι**, come dramatic **σῶμαι** (Doric **σῶμαι**), **σῶσθε** (ind. and inv.), **σῶνται**, **σῶ**, **σῶσθω**. For **σεῦται** (S. Trach. 645), often regarded as from a form **σεῦμαι**, **σῶται** may be read.

σημαίνω (**σημαν-**, cp. **σημα sign**) *show* : **σημανῶ**, **ῥσημηνα** (**ῥσημῶνα** not good Att. though in mss. of Xen.), **σεισήμασμαι**, **ῥσημάνθην**, **ἐπι-σημανθήσομαι**, **ἀ-σημαντος** Hom., **ἐπι-σημαντέος** Aristotle. (III.)

σῆπω (**σηπ-**, **σαπ-**) *cause to rot* : 2 perf. **σῆσηπα** *am rotten*, 2 aor. pass. **ῥσάπην**

- rotted as intrans., 2 fut. pass. **κατα-σαπήσομαι**. *σήψω* Aesch., *σέσημμα* Aristotle, *σηπτός* Aristotle.
- σιγῶ** *am silent*: **σιγήσομαι** (1057), **ἰσγήσα**, **σεσγήκα**, **σεσγήμαι**, **ἰσγήθην**, **σιγηθήσομαι**, fut. perf. **σεσιγήσομαι**, *σιγητέος* poetic.
- σίνομαι** (σιν-) *injure*, very rare in Att. prose: **σινήσομαι** (?) Hippocr., *εἰσινάμη* Hdt. (III.)
- σιωπάω** *am silent*: **σιωπήσομαι** (1057), **ἰσιώπησα**, **σεσιώπηκα**, **ἰσιωπήθην**, **σιωπηθήσομαι**, **σιωπητέος**.
- σκάπτω** (σκαφ-) *dig*, often comp. w. *κατά*: **σκάψω**, **ἔσκαψα**, 2 perf. **ἔσκαφα**, **ἔσκαμμα**, 2 aor. pass. **ἔσκάφην**. (II.)
- σκεδάννυμι** (σκεδα-), rarely **σκεδαννύω**, *scatter*, often comp. w. *ἀπό*, *διά*, *κατά*: **-σκέδῶ** (511 c), **ἔσκέδασα**, **ἔσκέδασμαι**, **ἔσκεδάσθην**, **σκεδαστός**. Fut. **σκεδάσω** poetic. By-forms: Epic **κεδάννυμι**: **ἐκέδασσα**, **ἐκέδάσθην**; mainly poetic and Ion. **σκιδ-νῆμι** and **σκιδ-ναμαι**; poetic and Ion. **κιδ-νῆμι** and **κιδ-ναμαι**. (IV.)
- σκέλλω** (σκελ-, σκλη-) *dry up*: pres. late, Epic aor. **ἔσκληα** (σκαλ-; as if from σκάλλω) *made dry*, 2 aor. intrans. **ἄπ-έσκλην** Aristoph., **ἔσκληκα** *am dried up* Ion. and Doric. (III.)
- σκέπτομαι** (σκεπ-) *view*: **σκέψομαι**, **ἔσκεψάμην**, **ἔσκεμμα** (sometimes pass.), fut. perf. **ἔσκέψομαι**, pass. **σκεπτός**. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses **σκοπῶ**, **ἔσκόπουν**, **σκοποῦμαι**, **ἔσκοπούμην**. Aor. pass. **ἔσκέφθην** Hippocr. (II.)
- σκήπτω** (σκηπ-) *prop*, gen. comp. w. *ἐπί* in prose: **σκήψω**, **ἔσκηψα**, **ἔσκημαι**, **ἔσκήφθην**. By-form **σκιμπτω** Pind., Hippocr. (II.)
- σκιδ-νῆμι** (σκιδ-νῆ-, σκιδ-να-) **σκιδ-ναμαι** *scatter*: mainly poetic for **σκεδάννυμι**. (IV.)
- σκοπέω** *view*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from **σκέπτομαι**. *σκοπήσω*, etc., are post-classical.
- σκόπτω** (σκαπ-) *jeer*: **σκόψομαι** (1057), **ἔσκαψα**, **ἔσκάφθην**. (II.)
- ***σμάω** (σμά) *stear* (σμα-, σμη-, 346) Ion., Comic: pres. **σμήσθαι**, **σμή**, **σμήται**, etc., **ἔσμησα**, **ἔσμησάμην** Hdt. By-form **σμήχω** chiefly Ion.: **ἔσμηξα**, **διεσμήχθην** (?) Aristoph., **νεδ-σμηκτός** Hom.
- σοῦμαι** *hasten*: see **σεύω**.
- σπάω** (σπα- for σπασ-) *drain*, often w. *ἀνά*, *ἀπό*, *διά*, *κατά*: **-σπάσω** (443 a), **ἔσπασα**, **ἄν-έσπακα**, **ἔσπασμαι**, **ἔσπάσθην**, **δια-σπαθήσομαι**, **ἀντι-σπαστος** Soph., **ἀντι-σπαστέος** Hippocr.
- σπείρω** (σπερ-, σπαρ-) *sow*: **σπερώ**, **ἔσπειρα**, **ἔσπαρμαι**, 2 aor. pass. **ἔσπάρην**, **σπαρός** Soph. (III.)
- σπένδω** *pour libation*, **σπένδομαι** *make a treaty*: **κατα-σπέισω** (for **σπενδ-σω** 85), **ἔσπεισα**, **ἔσπεισμαι**.
- σπουδάζω** *am eager*: **σπουδάσομαι** (1057), **ἔσπούδασα**, **ἔσπούδακα**, **ἔσπούδασμαι**, **σπουδαστός**, **-τέος**. (III.)
- στάζω** (σταγ-) *drop*: **ἔσταξα**, **ἐν-έσταγμα**, **ἐπ-εστάχθην**, **στακτός**. Fut. **στάσω** late, **σταξέμαι** Theocr. Ion. and poetic, rare in prose. (III.)
- στειβω** (στειβ-) *tread*, usu. only pres. and imperf.: **κατ-έστειψα**, **στειπτός**. Poetic. From **στιβε-**, or from a by-form **στιβέω**, comes **ἐστιβῆμαι** Soph.
- στείχω** (στειχ-, στιχ-) *go*: **περι-έστειξα**, 2 aor. **ἔστιχον**. Poetic, Ion.
- στέλλω** (στελ-, σταλ-) *send*, in prose often comp. w. *ἀπό* or *ἐπί*: **στελῶ** poetic, **ἔστειλα**, **ἔσταλκα**, **ἔσταλμαι**, 2 aor. pass. **ἔστάλην**, **-σταλήσομαι**. (III.)
- στενάζω** (στεναγ-) *groan*, often comp. w. *ἀνά*: **-στενάξω** poetic, **ἔστέναξα**, **στενα-**

- κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.
- στέργω (στεργ-, στεργ-) *love*: στέρξω, ἑστερξα, 2 perf. ἑστοργα Hdt., στερκτός, στερκτός Soph.
- στερέω (usu. ἀπο-στερέω in prose) *deprive*: στερήσω, ἑστέρησα, -εστέρηκα, ἑστέρημαι, ἑστερήθην. Aor. ἑστέρεσα Epic, 2 aor. pass. ἑστέρην poetic. Pres. mid. ἀπο-στερόεσθαι sometimes = *am deprived of*; στερήσομαι may be fut. mid. or pass. (1058). Connected forms: στερίσκω *deprive* (rare in pres. except in mid.) and στέρομαι *have been deprived of, am without* w. perf. force.
- στευ- in στεύται, στευνται, στεύτο *affirm, pledge one's self, threaten*. Poetic, mainly Epic.
- στιζέω (στιγ-) *prick*: στίξω, ἑστιγμαί. ἑστιξα Hdt., στικτός Soph. (III.)
- στόρνυμι (στορ-, στορε-) *spread out*, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. στράννυμι): παρα-στορέω Aristoph., ἑστόρεσα, κατ-εστορέσθην Hippocr. Fut. στορέσω in late poetry (στορεσῶ Theocr.). (IV.)
- στρέφω (στροφ-, στροφ-, στραφ-) *turn*, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: στρέψω, ἑστρεψαί, ἑστραμμαί, ἑστρέφθην (in prose only στρεφῶ, στρεφθεῖς), usu. 2 aor. pass. as intrans. ἑστράφην, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-έστροφα trans. is doubtful (Comic), aor. pass. ἑστράφθην Doric, Ion.
- στράννυμι (στρω-) *spread out*: ὑπο-στράσω, ἑστρωσα Tragic, Hdt., ἑστρωμαί, στρωτός poetic. Cp. στόρνυμι. (IV.)
- στυγέω (στυγ-, στυγε-) *hate*: ἑστύγησα (ἑστυξα Hom. *made hateful*), 2 aor. κατ-έστυγον Epic (521 D.), ἀκ-εστύγηκα Hdt., ἑστυγήθην, fut. mid. στυγήσομαι as pass. (1058), στυγητός. Ion. and poetic.
- στυφέλιζω (στυφελιγ-) *dash*: ἑστυφέλιξα. Mostly Epic and Hippocr. (III.)
- σῦριπτεω (σῦριγγ-) *pipe, whistle*: ἑσῦριξα. By-form σῦρίλω. (III.)
- σῦρω (συρ-) *drag*, in comp. in prose esp. w. ἀπό, διά, ἐπί: ἑσῦρα, -σέσυρακα, -σέσυρμαι and -συρτέος Aristotle. (III.)
- σφάλλω (σφαλ-) *trip up, deceive*: σφαλῶ, ἑσφηλα, ἑσφαλμαί, 2 aor. pass. ἑσφάλην, σφαλήσομαι. (III.)
- σφάττω (σφαγ-) *slay*, often in comp. w. ἀπό, κατά: σφάζω, ἑσφαξα, ἑσφαγμαί, 2 aor. pass. -εσφάγην, -εσφαγήσομαι, ἑσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 468, 478. (III.)
- σχάζω *cut open, let go*: ἀπο-σχάσω, ἑσχασα Trag. (ἑσχασάμην Comic), ἑσχάσθην Hippocr. From σχάω comes imperf. ἑσχων Aristoph. (III.)
- σχεθεῖν: see ἔχη.
- σῴζω (σω- and σωι-, 465 a; σῶς *safe*), later σώζω, *save*; many forms come from σαῶς: σώσω (from σαῶσω) and σωῶ (Att. inscr.), ἑσωσα (from ἐσάωσα w. recessive accent) and ἑσωρα (Att. inscr.), σέσωκα (from *σεσάωκα) and σέσωκα (?), σέσωμαι rare (from *σεσάωμαι) and σέσωφμαι (mss. σέσωσμαι), ἑσάθην (from ἐσαῶθην), σωθήσομαι, σωστέος (mss. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαῶω (cp. σάος), q.v. (III.)
- ταγ- *seize*: 2 aor. part. τεταγών Hom. Cp. Lat. tango.
- τανύω (for τ(ε)γ-νυω, 18, 31 b; cp. τείνω from τεν-) *stretch*, mid. τάνυμαι (437 a): fut. τανύω (513 a) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, ἐτανύσθην; fut. pass. τανύσομαι (1058) Lyric. Poetic, rare in New Ion. (IV.)

- ταράττω** (ταραχ-) *disturb*: **ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταράξομαι** as pass. (1058). Epic 2 perf. intrans. *τέτρηχα* *am disturbed*. Cp. **θράττω**. (III.)
- τάττω** (ταγ-) *arrange*: **τάξω, ἔταξα, 2 perf. τέταχα, τέταγμαi, ἐτάχθην, ἐπι-ταχθήσομαι, fut. perf. τετάξομαι, 2 aor. pass. ἐτάχην (?) Eur., τακτός, -τός**. (III.)
- ταφ-** (for θαφ-, 108 g; cp. τάφος, -είναι, -τέτακα, ἐσταίμαι, -εστάθην, -ταθήσομαι, -τατός, τατός Aristotle. Cp. **τανύω** and **τιταίνω**. (III.)
- τεκμαίρομαι** (τεκμαρ-) *judge, infer*: **τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός** Comic, **τεκμαρτέος** Hippocr. Poetic **τεκμαίρω** *limit, show*: **ἐτέκμηρα**. (III.)
- τέλω** (τελε- for τελεσ-; cp. τὸ τέλος ἐπὶ) *finish*: **τελώ, ἐτέλεσα, τετέλικα, τετέλεσμαι** (444 b), **ἐτετέλεσθην, ἐπι-τελεστός**. Fut. **τελέσω** rare in prose, **ἀπο-τελεσθήσομαι** Aristotle. Epic also **τελείω**.
- τέλλω** (τελ-, ταλ-) *accomplish*: **ἔτειλα** Pind. **ἀνα-τέλλω** *cause to rise, rise*: **ἀν-τέιλα**; **ἐν-τέλλομαι** (**ἐν-τέλλω** poetic) *command*: **ἐν-επειλάμην, ἐν-τέταλμαι**; **ἐπι-τέλλω** *enjoin, rise* poetic: **ἐπ-τέιλα**; **ἐπ-ανα-τέλλω** usu. *rise*, poetic and Ion. (III.)
- τεμ-** (in τμ-) *finē*: Epic redupl. 2 aor. **ἔτετμον** and **τέτμον**.
- τέμνω** (τεμ-, ταμ-, τμη-) *cut*: **τεμῶ, 2 aor. ἔτεμον, -τέτμηκα** (**ἀνά, ἀπό**), **τέτμημαι, ἐτμήθην, fut. perf. -τετμήσομαι** (**ἀπό, ἐξ**), **τμητέος, τάμνω** Doric and Epic. **τέμω** Epic, 2 aor. **ἔταμον**, Doric, Ion., and poetic, **τμηθήσομαι** Aristotle, **τμητός** poetic, Aristotle. Cp. also **τμήγω**. (IV.)
- τέρπω** (τερπ-, ταρπ-, τραπ-) *amuse*: **τέρψω, ἔτερψα, ἐτέρφθην** (rare in prose) *amused myself*. Hom. 2 aor. mid. **ἐταρπόμεν** and redupl. **τεταρπόμεν**, Hom. aor. pass. **ἐτάρφθην** and 2 aor. pass. **ἐτάρπην** (subj. **τραπήομεν**; *ms. ταρπέομεν*). All aor. forms in Hom. with *a* have the older meaning *satisfy, satiate*. **τερσαίνω** (τερσ-*an*, cp. *torreo* from *torseo*) *dry*: **τέρσηνα** trans. Epic. (III. IV.) **τέρσομαι** *become dry*. Mainly Epic. 2 aor. pass. **ἐτέρσην** as intrans. *became dry*. **τεταγών**: see **ταγ-**.
- τετιγμαι** Hom. perf.: see **τιε-**.
- τέτμον**: see **τεμ-**.
- τε-τραίνω** (τετραν-, and **τερ-, τρη-**) *bore*: **ἐτέτρανα** and **ἔτρησα, τέτρημαι**. Fut. **δια-τετρανέω** Hdt., aor. **ἐτέτρηνα** Epic. By-form **τορέω, q. v.** Late presents **τί-τρημι, τι-τράω**. 410. (III. IV.)
- τεύχω** (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): **τεύξω, ἔτευξα, 2 aor. τέτυκον** Hom., 2 aor. mid. **τετυκόμην** Hom. (as if from ***τεύκω**), 2 perf. **τέτευχα** as pass. in **τετευχώς** *made* M 423, **τέτυγμαi** often in Hom. = *am* (3 pl. **τετεύχασαι** and plupf. **ἐτετεύχασατο** Hom.), fut. perf. **τετεύξομαι** Hom., aor. pass. **ἐτύχθην** Hom. (**ἐτεύχθην** Hippocr.), v. a. **τυκτός** Hom. Hom. **τέτυγμαi** and **ἐτύχθην** often mean *happen, hit* (cp. **τετύχηκα, ἔτυχον** from **τυγχάνω**). By-form **τι-τύσκομαι** Epic.
- τή** here! *take!* in Hom., often referred to **τα-** (**τείνω**, cp. *teneo*), is prob. the instrumental case of the demonstr. stem **το-**. It was however regarded as a verb, and the pl. **τήτε** formed by Sophron.
- τήκω** (τηκ-, τακ-) *melt*: **τήξω, ἔτηξα, 2 perf. τέτηκα** *am melted*, 2 aor. pass. as intrans. **ἐτάκην melted, τηκτός**. Aor. pass. **ἐτήχθην** *was melted* rare.

τιε-, in Hom. 2 perf. *τετιηώς troubled*, dual mid. *τετιησθον are troubled*, mid. part. *τετιημένος*.

τίθημι (θη-, θε-) *place, put*: *θήσω, ἔθηκα*, 2 aor. *ἔθετον*, etc. (516), *τέθηκα* (531 b), *τέθειμαι* (but usu. instead *κείμει*, 1075), *ἐτίθην, τεθήσομαι, θετός, -τός*. For inflection see 362, for dialectal forms 499 D., 501 D.

τίκτω (for *τι-τεκ-ω*; *τεκ-, τοκ-*), *beget, bring forth*: *τέξομαι* (1057), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκοῦμαι* rare and poetic, aor. pass. *ἐτέχθη* poetic (late).

τίλλω (τιλ-) *pluck*: *τιλώ, ἔτιλα, τέτιλμαι, ἐτίλθην*. Mostly poetic. (III.)

τινάσσω *swing*: often w. *διά*: *τινάξω* (*-τινάξομαι* reflex. or pass.), *ἐτίναξα, τετίναγμαί, ἐτινάχθην*. Mostly poetic. (III.)

τινώ (τει-, τι-) *pay, expiate*, often comp. w. *ἀπό, ἐξ*: mid. (poetic) *take payment, avenge*: *τείσω, ἔτεισα, τέτεικα, -τέτειμαι, -τείσθην, ἀπο-τειστός* (Hom. *ἀ-τίτος unpaid*). The spelling with *ει* is introduced on the authority of inscriptions; the mss. have *τιω*, etc. Hom. has *τινω* from **τινίω*, also *τιω*. Poetic and Ion. Connected is *τει-νμαι* (mss. *τι-*) *avenge myself*: *τείσομαι, ἐτεισάμην* (rare in Att. prose). Cp. *τιώ*. (IV.)

τι-ταίνω (τιταν-, i.e. *ταν-* redupl.) *stretch*: *ἐτίτηνα* Hom. Cp. *τεινώ*. (III.)

τι-τρώσκω (τρω-) *wound*: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, ἐτρώθην, τρωθήσομαι* (*τρώσομαι* as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)

τίω and *τιώ* (*τειω*?) *honor*: *τίσω, ἔτισα* (*προ-τίσας* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ι*, Hom. *ι* or *ῑ*. Cp. *τινώ*.

τλα-, τλη-, *ταλα- endure*: *τλήσομαι* (1057), *ἐτάλασσα* Epic, 2 aor. *ἔτλην* (524 b), *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (541 D.), v. a. *τλητός*. Poetic, rare in prose, which uses *τολμάω*.

τμήγω (τμηγ-, τμαγ-) *cut*: *τμήξω, ἔτμηξα*, 2 aor. *δι-έτμαγον*, 2 aor. pass. *ἐτμάγην*. Poetic for *τέμνω*.

τορέω (τορ-, τορε-) *pierce*: *τορήσω*, and (redupl.) *τετορήσω* *utter in a piercing tone* Aristoph., *ἐτόρησα*, 2 aor. *ἔτορον*. Cp. *τετραίνω*. Mainly Epic.

τοτ- hit, find in *ἐπ-έτοσσε* Pind.

τρέπω (τρεπ-, τροπ-, τραπ-) *turn*, mid. *lee*: *τρέψω, ἔτρεψα*, mid. *ἐτρεψάμην* usu. *put to flight*, 2 aor. mid. *ἐτραπόμην* *turned or fled* (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαί, ἐτρέφθην* *fled or was turned* (rare in Att.), 2 aor. pass. *ἐτράπην* usu. intrans., *τρεπτός, τρεπτός* Aristotle. In Att. *ἐτραπόμην* was gen. displaced by *ἐτράπην*. *τράπω* New Ion., Doric, 2 aor. *ἔτραπον* Epic and poetic, aor. pass. *ἐτράφθην* Hom., Hdt. *τρέπω* has six aorists. Cp. 435, 437, 438 a. Hom. has also *τραπέω* and *τροπέω*.

τρέφω (τρεφ-, τροφ-, τραφ-; for *θρεφ-*, etc., 108 g) *support, nourish*: *θρέψω, ἔθρεψα*, 2 perf. *τέτροφα, τέτραμμαί, ἐθρέφθην* very rare in Att. prose, usu. 2 aor. pass. *ἐτράφην, τραφήσομαι, θρεπτός*. Fut. mid. *θρέψομαι* often pass. (1058). *τράφω* Doric, 2 aor. Epic *ἔτραφον* *grew up, was nourished*. Cp. 437.

τρέχω (τρεχ- from *θρεχ-*, 108 g, and *δραμ-*) *run*: *δραμοῦμαι* (1057), 2 aor. *ἔδραμον, -δεδράμηκα* (*κατά, περί, σύν*), *ἐπι-δεδράμημαι, περι-θρεκτός*. *τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δεδρομα* (*ἀνά, ἐπί*) poetic. Poetic *δραμάω*. (VI.)

τρέω (τρε- for *τρεσ-*; cp. Lat. *terreo* for *terseo*) *tremble*: *ἔτρεσα* (443 a), *ἀ-τρεστος* poetic. Rare in prose.

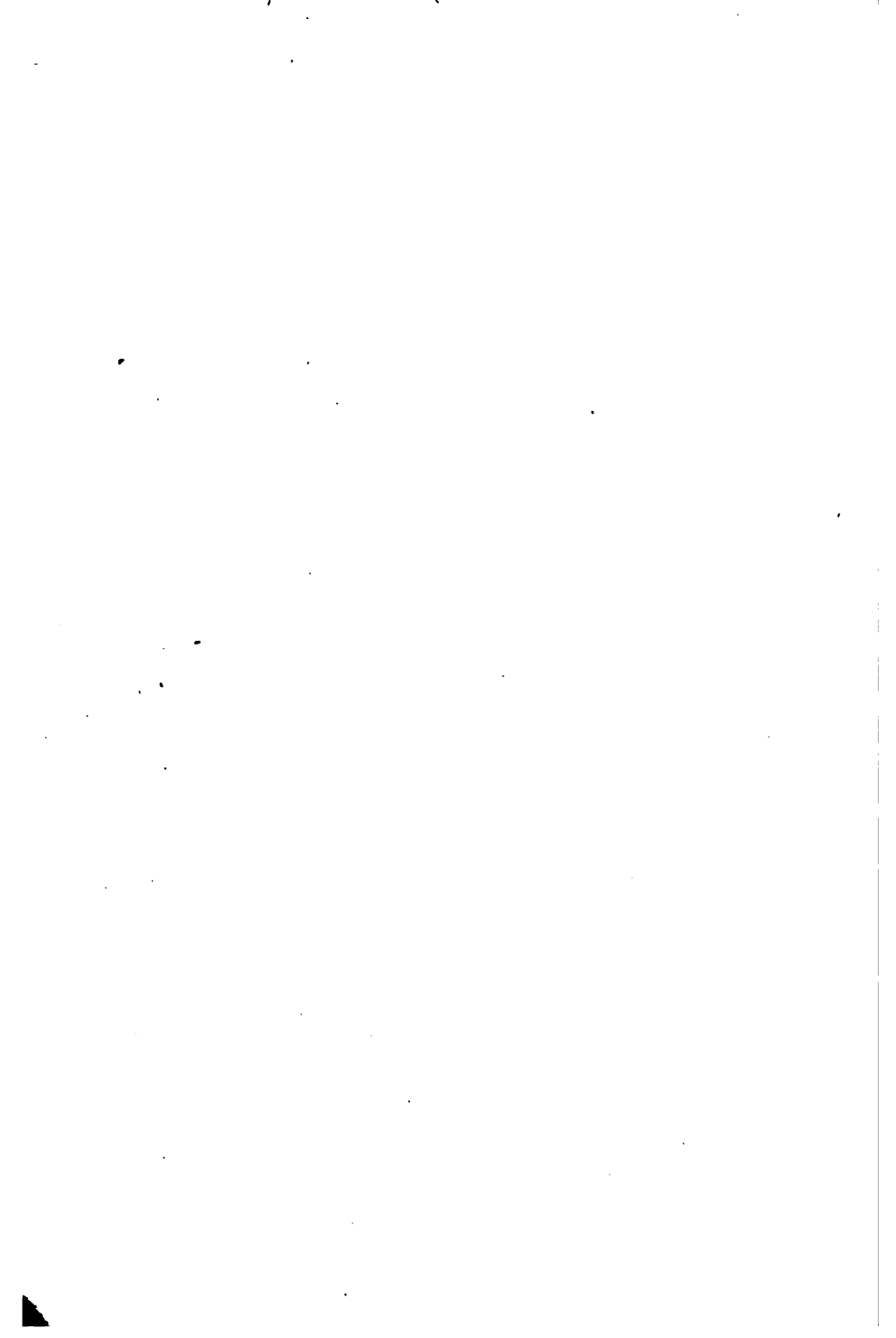
τρίβω (τρίβ-, τριβ-) *rub*: *τρίψω, ἔτριψα*, 2 perf. *τέτριφα, τέτριμμαί, ἐτρέφθην*, but

- usu. 2 aor. pass. ἐτρίβην, -τριβήσομαι (ἐξ, κατά), fut. perf. ἐπι-τετριψομαι, ἀ-τριπτος Hom. Fut. mid. τριψομαι also as pass. (1058).
- τριψω (τριγ-, τριγ-) *squeak, chirp*: 2 perf. τέτριγα as pres. (part. τετριγύωτες, τετριγυία, Hom.). Ion. and poetic. (III.)
- τριχῶω *exhaust, waste*: pres. poet. and rare, usu. comp. w. ἐξ: -τριχῶσω, -ετρίχωσα, τετριχῶμαι, ἐτριχῶθην Hippocr. Also τριχῶω: τριῶω (128 a) Hom.; and τριῶω: τριῶω Aesch., τέτριμαι, ἀ-τριῶω poetic and Ion.
- τριῶω (τριγ-, τραγ-) *gnaw*: τριῶομαι (1057), 2 aor. ἐτραγον, δια-τέτραγωμαι, τρακτός, κατ-έτρωξα Hippocr.
- τυ-γ-ἄνω (τευχ-, τυχ-, τυχε-) *hit, happen, obtain*: τεύσομαι (1057), 2 aor. ἔτυχον, τετύχηκα. Epic also ἐτύχησα, 2 perf. τέτευχα Ion. (the same form as from τεύχω). τέτυγμαι and ἐτύχθην (from τεύχω) often have almost the sense of τετύχηκα and ἔτυχον. (IV.)
- τύπ-τω (τυκ-, τυκτε-) *strike*: τυπτήσω, τυπτητός; other tenses supplied: aor. ἐπάταξα or ἔπαισα, perf. πέπληγα, πέπληγμα, aor. pass. ἐπλήγην. ἔτυσα Epic, Ion. and Lyric, ἐτύπησα Aristotle, 2 aor. ἔτυπον poetic, τέτυμμαι poetic and Ion., 2 aor. pass. ἐτύπην poetic, fut. mid. as pass. τυπτήσομαι, or 2 fut. pass. τυπήσομαι, Aristoph. Nub. 1379. (II.)
- τύφω (τύφ-, τυφ-, for θυφ-, θυφ-, 108 g) *raise smoke, smoke*: τέθυμαι, 2 aor. pass. as intrans. ἐπ-ετύφην, ἐκ-τυφήσομαι Com.
- τωθάξω *taunt*: τωθάσομαι (1057), ἐτάθασα. (III.)
- ὕγιαίνω (ὕγιαν-) *am in health, recover health*: ὕγιανώ, ὕγιανα, ὕγιαίνθην Hippocr. (III.)
- ὕπ-ισχ-νόμαι (ισχ-, a by-form of ἐχ-, σχ-, σχε-) *promise*: ὑπο-σχήσομαι, 2 aor. ὑπ-εσχόμεν, ὑπ-έσχημαι. Ion. and poetic usu. ὑπ-ισχομαι. Cp. ἴχω and ἴχω. (IV.)
- ὕφαίνω (ὕφαν-) *weave*: ὕφανῶ, ὕφηναι, ὕφασμαι, ὕφάνθην, ὕφαντός. Hom. also ὕφῶ. (III.)
- ἕω *rain*: ἕσω, ἕσα Pind., Hdt., Aristotle, ἐφ-ομαι, ἕσθην Hdt., ἕσομαι as pass. (1058) Hdt.
- φαείνω (φαεν-) *appear, show*: aor. pass. ἐφαάνθην (w. aa for ae, 483) *appeared*. Epic. (III.)
- φάινω (φαν-) *show*: φανῶ, ἔφηναι, perf. πέφαγκα (rare in good Att.) *have shown*, 2 perf. πέφηναι *have appeared*, πέφασμαι, ἐφάνθην, (rare in prose) *was shown*, 2 aor. pass. ἐφάνην as intrans. *appeared*, 2 fut. pass. φανήσομαι *shall appear*; fut. mid. φανοῦμαι *shall show* and *shall appear*. On the trans. and intrans. use see 1043; for the inflection of certain tenses see 351, 352, 355. Hom. has 2 aor. iter. φάνεσκε *appeared*, v. a. ἀ-φαντος; and, from root φα-: φάε *appeared* and fut. perf. πεφήσεται *shall appear*. Connected forms πι-φάσκω, φαείνω, φαντάζομαι. (III.)
- φά-σκω (φα-) *say*: only pres. and imperf.: see φημί. (V.)
- φείδομαι (φειδ-, φιδ-) *spare*: φείσομαι, ἐφεισάμην, φειστός. Epic redupl. 2 aor. mid. πεφιδόμην. Epic fut. πεφιδήσομαι (φιδε-).
- φέρ-, φν-, φα- (for φ(ε)γ-, 18, 31 b) *kill*: 2 aor. ἔφεφρον and πέφρον (part. κατα-πεφρών, also accented -πέφρων), perf. mid. πέφαμαι, fut. perf. πεφήσομαι. Epic. Cp. φόνος *murder* and θείνω (θεν-) *smite*.
- φέρω (φερ-, οί-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ, 476) *bear, carry*: fut. οἴσω, 1 aor. ἤνεγκα,

- 2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμα (3 s. -γκται inscr.), aor. pass. ἤνεχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. οἰστός, -τός. Other Att. forms: οἰσσομαι fut. mid. and pass. (1058 a), ἠνεγκάμην 1 aor. mid., ἠνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms: 2 pl. pres. inv. φέρετε (for φέρετε) Epic, 1 aor. inv. φῖσε for φῖσον Epic (and Aristoph.), 1 aor. inf. ἀν-οἶσαι or ἀν-ῶσαι (once in Hdt.), fut. inf. οἰσειν Pind., οἰσέμεν(αι) Hom., 1 aor. ἠνεικα, -άμην Hom., Hdt., ἠνεικα Aeol., Dor., etc., 2 aor. ἠνεικον rare in Hom., perf. mid. ἐνήνευγμα Hdt., aor. pass. ἠνείχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ώιστος Hdt. (ἀνοιστος?). (VI.)
- φεύγω (φευγ-, φυγ-) flee: φεύσομαι 1057 (φευξομαι, 512, rare in prose), 2 aor. ἔφυγον, 2 perf. πέφυγα, φευκτός, -τός. Hom. has perf. act. part. πεφυγότες as if from a verb φύω (cp. φύξα flight), perf. mid. part. πεφυγμένος, v. a. φυκτός. By-form φυγ-γάω, New Ion. and Att. poetry, in comp. in prose.
- φημί (φη-, φα-) say, inflected 377: φήσω, ἔφησα, φητός, -τός. Poetical and dial. forms 377 D. ff.
- φθά-νω (φθη-, φθα-) anticipate: φθήσομαι (1057), ἔφθασα, 2 aor. ἔφθην (like ἔστην). Cp. 525. Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = *φθάνω. (IV.)
- φθείρω (φθερ-, φθορ-, φθαρ-) corrupt: φθερῶ, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα am ruined (have corrupted in Att. poetry), ἔφθαρμαι, 2 aor. pass. φθάρην, δια-φθάρησομαι, φθαρτός Aristotle. Fut. δια-φθέρσω N 625, δια-φθερέω Hdt. (III.)
- φθίω (φθι-) waste, perish, mostly poetical and usu. intrans., Epic φθίω (= φθινω): fut. φθίσω poetic (Hom. φθίσω) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθίμην perished poetic (φθίωμαι, φθίμην for φθι-ίμην, φθίσθω, φθίσθαι, φθίμενος), ἔφθιμαι poetic (plur. 3 pl. ἐφθίατο), ἐφθίθην Hom., φθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίγης and ἔφθιεν, for which φθίειαι, ἔφθιτο (or ἔσθιεν) have been conjectured. Hom. φθίσω, ἔφθισα are also read φθεισώ, etc. By-form φθινύθω. (IV.)
- φιλέω love: regular; fut. mid. φιλήσομαι may be pass. (1058). Hom. has φιλήμεναι pres. inf. and ἐφιλάμην (φιλ-) aor. mid. Aeolic φιλῆμι.
- φλάω devour (cp. θλάω): φλασσῶ, for φλάσω, Theocr., ἔφλα(σ)σα, πέφλασμαι and ἐφλάσθην Hippocr. φλάω eat greedily, swallow: only pres. and imperf., and only in Comedy.
- φλέγω burn, trans. and intrans: ἔ-έφλεξα Aristoph., κατ-εφλέχθην, ε-φλεκτος Eur. Very rare in prose. By-form φλεγέθω poetic.
- φράγ-νῦμι (φραγ-) and φάργνῦμι fence, mid. φράγγνυμαι; only in pres. and imperf. Cp. φράττω. (IV.)
- φράξω (φραδ-) tell, point out, declare, mid. consider, devise: φράσω, ἔφρασα, πέφρακα, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστός. Epic 2 aor. (έ)πέφραδον 411 D. (part. πεφραδμένος). Mid. fut. φράσ(σ)ομαι Epic, ἐφρασ(σ)άμην poetic and Ion. (III.)
- φράττω (φραγ-) fence: ἔφραξα (and ἔφραξα Att. inscr.), πέφραγμα and πέφραγμα, ἐφράχθην, ε-φρακτος. The forms with αρ for ρα are common and are Old Att. See φράγγνῦμι. (III.)

- φρίττω** (φρίκ-) *shudder*: **ἰφρίξα** (128 a), **πέφρικα** *am in a shudder* (part. **τεφρίκοντας** Pind.). (III.)
- φρύγω** (φρυγ-, φρῦγ-) *roast*: **ἰφρυξα** (128 a), **πέφρυμαι**, **φρῦκτός**, 2 aor. pass. **ἐφρύγην** Hippocr.
- φυλάττω** (φυλακ-) *guard*: **φυλάξω**, **ἐφύλαξα**, 2 perf. **πεφύλαχα**, **πεφύλαγμα** *am on my guard*, **ἐφύλαχθην**, **φυλακτός**. Fut. mid. **φυλάξομαι** also as pass. in Soph. (1058 a). (III.)
- φύρω** (φур-) *mix, knead*: **ἐφурσα** Hom., **πέφурμαι**, **ἐφύρθην** Aesch., fut. perf. **πεφύρσομαι** Pind., **σύμ-φурτος** Eur. **φῦράω** *mix* is regular. (III.)
- φύω** (φύ-, φῦ-; Hom. **φῦω**, rare in Att.) *produce*: **φύσω**, **ἔφῦσα**, 2 aor. **ἔφῦν** *grew, was*, **πέφῦκα** *am by nature, am* (1134), **φυτόν** *plant*. 2 aor. pass. **ἐφῦην** late (doubtful in Att.). 2 perf. Epic forms: **πεφύασι**, **ἐμ-πεφύη** Theognis, **πεφυώς**, **ἐμ-πεφυῖα**; 1 plupf. with thematic vowel **ἐπέφῦκον** Hesiod.
- χάζω** (χαδ-) *force back, usu. χάζομαι give way*. Pres. act. in prose only **ἀνα-χάζω** Xen., **χάσσομαι**, **ἀν-ἐχάσσα** Pind., **δι-ἐχασάμην** Xen. See also **καδ-**. Poetic, chiefly Epic. (III.)
- χαίρω** (χαρ-, χαρε-, χαιρε-) *rejoice*: **χαίρήσω**, **κεχάρηκα**, **κεχάρημαι** and **κέχαρμαι** Att. poetry, 2 aor. pass. **ἐχάρην** intrans. *rejoiced*, **χαρτός**. Hom. has 2 perf. act. part. **κεχαρηώς**, 1 aor. mid. **χηράμην**, 2 aor. mid. **κεχαρόμην**, fut. perf. **κεχαρήσω** and **κεχαρήσομαι** (548 D.). (III.)
- χαλάω** *loosen*: **ἐχάλασα**, **ἐχαλάσθην**. Fut. **χαλάσω** Hippocr., aor. **ἐχάλαξα** Pind., perf. **κεχάλακα** Hippocr.
- χαλεπαίνω** (χαλεπαν-) *am offended*: **χαλεπανῶ**, **ἐχαλέπηνα**, **ἐχαλεπάνθην**. (III.)
- χα-ν-δ-άνω** (χενδ-, χονδ-, χαδ- for χ(ε)γδ-, 18, 31 b, 35 b) *contain*: **χεισομαι** for **χενδεται**, 2 aor. **ἔχασον**, 2 perf. **κέχασα** as pres. (**κέχασα** ? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)
- χάσκω** (χην-, χα-; **χάσκω** for **χγ-σκω** ?) *gape*: **ἐγ-χανοῦμαι** (1057), 2 aor. **ἔχασον**, 2 perf. **κέχηνα** *am agape* (1135). Ion., Epic, and in Aristoph. (V.)
- χέζω** (χεδ-, χοδ-) = Lat. **caco**: **χεσοῦμαι** (512, 1057), rarely **χέσομαι**, **ἔχεσα**, 2 aor. **ἔχεσον** rare, 2 perf. **κέχοδα**, **κέχεσμαι**. (III.)
- χέω** (χευ-, χεφ-, χυ-) *pour*; on the contraction see 348. In prose usu. in comp. (**ἐξ**, **ἐν**, **κατά**, **σύν**, etc.): fut. **χέω** (507 a), aor. **ἔχεα** (517 a), **κέχυκα**, **κέχυμαι**, **ἐχύθην**, **χύθησομαι**, **χύτός**. Mid. **χέομαι** pres. and fut. (513), **ἐχέαμην** aor. Epic forms: pres. (rarely) **χέω** (Aeolic **χέωω**), fut. **χέωω** (?) β 222, aor. also **ἔχεα** (517 a), 1 aor. mid. **ἐχενάμην** = Att. **ἐχέαμην**, 2 aor. mid. athematic **ἐχύμην** as pass.
- χλαδ-** in 2 perf. part. **κεχλαδώς** *swelling*, acc. pl. **κεχλαδοντας**, inf. **κεχλάδειν** (all in Pind.).
- χόω** (= **χοφω**) *heav up*: **χόσω**, **ἔχωσα**, **ἀνα-κέχωκα**, **κέχωσμαι**, **ἐχόσθην**, **χωσθήσομαι**, **χωστός**.
- χραιομέω** (χραιομε-, χραιομ-) *profit*, pres. late: **χραιομήσω**, **ἐχραιομησα**, 2 aor. **ἔχραιομον**. Hom.
- ***χράομαι** (χρῶμαι) *use* (χρα-, χρῆ-) : pres. **χρή**, **χρήται**, etc. 346, **χρήσομαι**, **ἐχρησάμην**, **κέχρημαι** *have in use* (poetic also *have necessary*), **ἐχρησθην**, **χρηστός** *good*, **χρηστέος**. Hdt. has **χράται**, 3 pl. **χρέωνται** (from ***χρήονται**), subj. **χρέωμαι**, imv. **χρέω**, inf. **χράσθαι** (Ion. inscr. **χρήσθαι**), part. **χρεώμενος**. Fut. perf. **κεχρήσομαι** Theocr.

- ***χράω** (χρῶ) *utter an oracle* (χρα-, χρη-): pres. χρῆς, χρῆ, 346 (sometimes in the meaning of χρῆζεις, χρῆζει), χρήσω, ἐχρησα, κέχρηκα, κέχρησμαι Hdt., ἐχρήσθην. Mid. χράομαι (χρῶμαι) *consult an oracle*: χρήσομαι Ion., ἐχρησάμην Hdt. Cp. χρῆζω. Hdt. has χρέων.
- χρηί *it is necessary*, ἀπο-χρη *it suffices*: see 386.
- χρηῖζω *want, ask*, Att. chiefly pres. and imperf.: χρήσω. Epic and Ion. χρητίζω (later χρετίζω): χρητῶ, ἐχρητῶσα. (III.)
- χρίω (χρι- for χρισ-) *anoint, sting*: χρίσω, ἐχρίσα, κέχρισμαι (and κέχρισμαι?), ἐχρισθην Tragic, χριστός Tragic.
- χρῶζω (for χρω-ίζω; cp. χρώ-ς *complexion*) *color, stain*: κέχρωσμαι (better κέχρωμαι?), ἐχρώσθην (ἐχρῶσθην?). Poetic χροτίζω. (III.)
- χωρέω *give place, go*: regular. Fut. χωρήσω and χωρήσομαι 1067 a.
- ***ψάω** (ψά) *rub* (ψα-, ψη-): pres. ψῆς, ψῆ, etc., 346; ἀπο-ψήσω, ἔψησα, perf. κατ-έψηγμαι from the by-form ψήχω.
- ψέγω *blame*: ψέξω, ἔψεξα, ἔψεγμαί Hippocr., ψεκτός.
- ψεύδω *deceive*, mid. *lie*: ψεύσω, ἔψευσα, ἔψευσμαι usu. *have deceived or lied*, but also *have been deceived*, ἐψεύσθην, ψευσθήσομαι.
- ψύχω (ψυχ-, ψύχ-) *cool*: ψύξω (128 a), ἔψυξα, ἔψυγμαί, ἐψύχθην, ψύχθήσομαι (?) Hippocr., 2 aor. pass. ἀπ-εψύχην as intrans. *cooled*, ψυκτός Hippocr.
- ώθειω (ώθ-, for φωθ-, ώθε-, 440 a) *push*: imperf. ἐώθουν (399), ὤσω, ἔωσα, ἔωσμαι (406), ἐώσθην, ὠσθήσομαι. Fut. ὠθήσω only in Att. poetry, aor. ὠσα and perf. ὠσαι Ion., ἀπ-ωστός Ion., poetic, ἀπ-ωστέος poetic.
- ώνόμααι (φωνε-; cp. Lat. *ve-num*) *buy*: imperf. ἐωνόμην (399), ὠνήσομαι, ἔωνη-μαι (406) *have bought or been bought*, ἐωνήθην *was bought*, ὠνήτός, -τέος, For ἐωνησάμην (late) Att. has ἐπριάμην (361, 362). Imperf. ὠνεύμην Hdt., ὠνούμην Att. in comp. (ἀντι, ἐξ). (VI.)



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The references are to the sections of the Grammar, except in those cases where the pages (p.) of the Introduction are mentioned. The verbs included in the List of Verbs are, in general, not cited in the Index except when a special form has been referred to in the Grammar.

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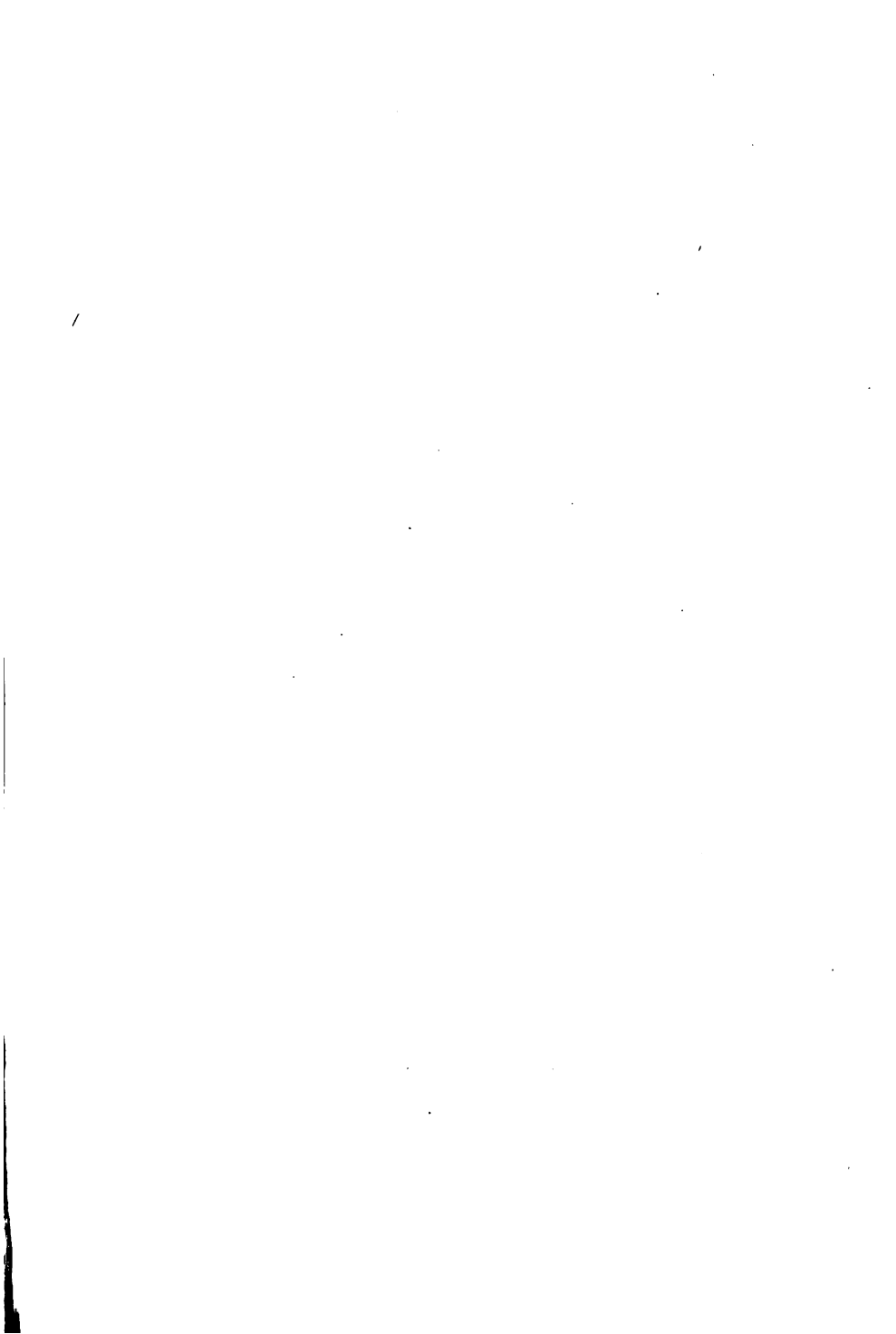
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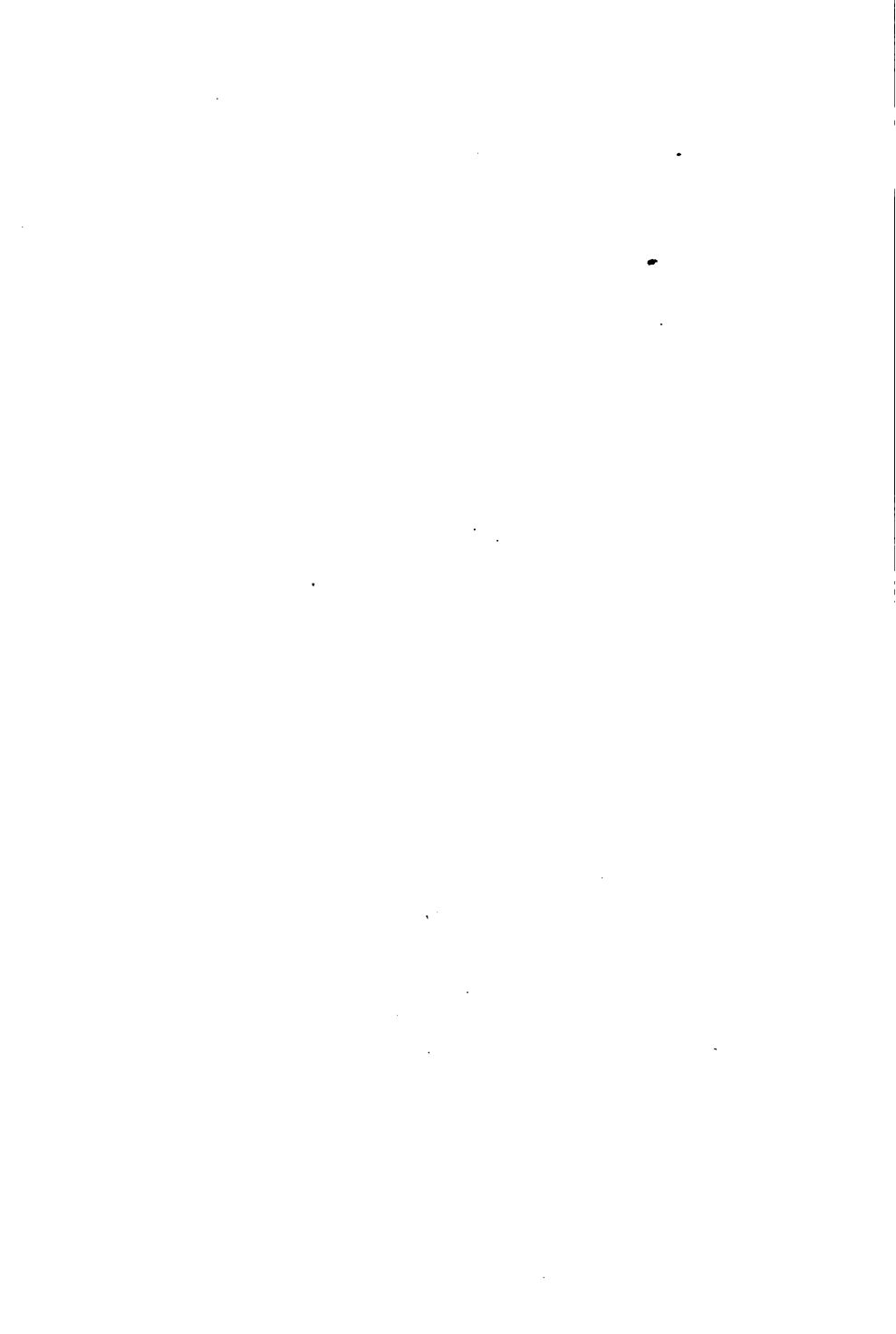
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